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THE  
QUARTERLY,

&c. &c.

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SEPTEMBER, 1826.

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ART. I.—*Notice of the Rámāyanam of Bódhāyanah, by the late J. ELLIS, Esq. of Madras.*

THERE are in Sanscrit many Poems on the acts of Rama, called Ramayanam; the principal of which are the Ramayanam of Valmiki; an abbreviation of this, called the Adhyatma Ramayanam, said to have been related by Iswarah himself to Iswari; and the Ramayanam of Bodhayanah, of which the following translation constitutes the chief part that now exists :

AFTER the Rishi Valmiki had finished the Ramayanam, he paid great attention to the polishing and perfecting of it, and never ate until his Disciples had repeated the whole to him, that he might observe whether any alteration was required. His work consists of as many thousand Stanzas, as there are letters in the Gayatri, the most Holy Text of the Vedam. One day he visited the residence of another Rishi, named Bodhayanah, who courteously solicited him to take food; he refused to do so, alledging that he had not that day heard the Ramayanam read, and that he could not forego his established usage. To obviate his objection Bodhayanah offered to repeat the Ramayanam; he had sixty thousand Disciples, whom he directed to recite the work he had composed, each reading one Stanza, so that it consisted of sixty thousand Stanzas, and was, therefore,

three-fifths larger than Valmiki's. Valmiki still declined taking food; he asserted that the Poem he had heard was filled with falsehoods, which Bodhayanah denied, and re-  
criminated on Valmiki. To end the controversy, the former Poet proposed, that they should each throw their Poems into the Ganges, and the one that swam, be considered as true; the one that sank, as false. The trial was made; the whole of Valmiki's floated on the stream, and with the exception of a few scattered leaves, the whole of Bodhayanah's sank. Of those that floated, some few were washed to the shore, and some were carried away by the current; the former constitute all that remains of the Poem.

BESIDES the translation that follows, I have never seen more than four unconnected Stanzas; but the language of these is so elegant, and the sentiments they clothe so beautiful, that the envy of Valmiki, which, as the above tradition indicates, led to the destruction of the Poem, is not at all surprising: judging of the remains, the whole must have formed one of the finest Poems that ever existed. The Tamil poet Camben, who translated the Ramayanam into Tamil, and professes to follow Valmiki, is said to have taken much from Bodhayanah, whose Poem must have, therefore, existed in his time; about a thousand years ago. Many of the Stanzas that remain of the latter, are found literally translated in the former, but I believe not the part of which the following is a Version.

I will insert two out of the four Stanzas, which I have seen of Bodhayanah, with a literal translation; the first is the reply of Hanuman to the insulting interrogations of Ravanah; and the second the dying exclamation of the latter, after he was mortally wounded by Rama.

WHILE Ramah was encamped on the Mountain, Malyawan, he dispatched many of his monkey allies in search of Sita. Hanuman alone was successful; he found his way to Lanka, and to the beautiful Garden wherein the Queen was confined, and had not her scrupulous delicacy prevented it, would have carried her off. By the way, Sita is repre-

sented as the perfection of female nature; her constancy, her beauty, her delicacy, her wit, and her knowledge are pre-eminent; and Valmiki puts into her mouth the finest effusions of sentiment and of love. The Greeks had but a contemptible idea of women, and throughout the *Iliad* there are none, even respectable, except the tender Andromache. Hanuman afterwards slays the Keepers, and destroys the Garden of Ravana, who sends against him, successively five of his generals, whom he kills; seven of the sons of his ministers, whom he kills; his son Jambavan, whom he kills; his son Achala, whom he kills: at length the eldest son of Ravana appears, stuns Hanuman, with an enchanted arrow, and carries him round into the presence of Ravana: in this place follows the first Stanza of Bodhayanah:

\* ररे वानर को भवानहमरे त्वत्तस्मिन्नुहन्ताह्वे ।  
 दूतेहम् खरखण्डनस्य जगतः कोदण्डदीक्षा गुणे ॥  
 महैर्दण्ड कठोरताउन विघ्नो को वाञ्छिकूटाचलः ।  
 कोमेरुः क्वच रक्षणेघगणना कोटिस्तु कोटयते ॥

“ RAVANA. Oho! Monkey! who art thou?

HANUMAN. I, thou wretch! am he who slew thy son in battle; I am the Messenger of the Lord of the universe, who bears the *Bow* Codandam and who killed the Giant Khara. To the resistless stroke of my Mace-like Arm, what is thy Mountain with its three summits? what the great Meru *itself*? Even thou Ravana, and Millions like thee, would be in my hand but as a poor insect.”

THE strength of language, in which the bold reply of Hanuman is clothed, the intrepid defiance it breathes, and the cutting sarcasm it conveys, are inimitable in any tongue but the Sanscrit.

THE second Stanza contains the Speech of Ravana when on the point of Death:

जातो ब्रह्माकुलाग्रजो धनपतिर्यः कुम्भकर्णाग्रजः ।  
 पुत्रः शक्रजित् स्वयम् दशशरः पूर्णा मुजः विंशतिः ॥

\* Expressions of extreme contempt for which there is nothing equivalent in English, and at the same time decent.

दैत्यः कामचरो रथाम्बुविजयी मध्ये समुद्र गृही ।

सर्वं निष्फलितं तथैव विप्रिना दैवे वच्चे दुर्वृत्ते ॥

"I sprang from the race of Brahma, and had for my eldest brother the Lord of Riches *Kuverah*; for my younger the mighty *Kumbhakarnah*; my son is the Conqueror of *Indrah*, I myself possessed ten heads and not less than twenty arms; like the *Daiyah* I could convey myself whither I pleased; I was pre-eminently victorious in the Chariot and on Horse-back; and my *impregnable* dwelling was in the midst of the Ocean. Alas! all is lost, and by the *ruthless* ordinances of divine destiny, my strength is become weakness!"

THE plaintive querulousness in the last line of the original is most admirable, when contrasted with the proud re-capitulation of his power in the former part of the Stanza, and conveys forcibly to the heart the idea of dying weakness.

To render intelligible the following extract, it will be necessary to introduce it by a short Preface, in which I shall follow (almost the words of) *Bodhayanah*, not *Valmiki*, in whose account, though generally differing only in particulars, and agreeing in substance, the whole is omitted. *Ravanah* having by stratagem stolen *Sita* from *Ramah*, and his brother *Lakshmanah*, conveyed her through the air to *Lanka*. As he bore her in his arms, the effulgence of her beauty, heightened by timidity and apprehension, so inflamed his passions, that notwithstanding the promise he had made to his sister *Surpanakha* (by whom he was instigated to the rape) to refrain from all attempts on her person, until he had obtained her own consent, he descended in a thick wood in the midst of the Island to satisfy his desires. A wood whose horrors had never been penetrated by man, Giant or Demon :

Still was the wood, and not a murmur heard,  
Save when the lonely raven croaked for food.  
And hum of distant bees employed in toil,  
Or insects sporting in the deathlike shade,  
Hollow and low the mystic silence broke.

HERE he took on himself (for he was as yet invisible to *Sita*) the most beautiful form that ever clothed a human soul, a form that might have allured *Rati* from the arms of

Manmadanah, or Radha from the embraces of Krishnah : a form in which was united manly dignity and strength, with feminine grace and elegance—

“ Sweet flowed his words, as from the waxen cell  
The luscious Store ; his look as soft as those,  
The meek eyed Dove casts on his tender mate,  
While on the cheek burnt fierce the fire of love.”

BUT he could not succeed : the golden\* arrow from the hand of the Lord of the Soul (Atmeswarah, Love) glowed in her breast ; she knew the sacred bonds that indissolubly united her to Ramah, and the Queen of Constancy (Viswasavati) refused even to permit, the Lord of Lanka (Lankeswarah) to speak of love. At length, vexed and enraged, Ravanah proceeded to violence—

———— “ Spoiler, pause ! ————

Feebly behind a flutt’ring voice exclaimed ;  
If nature own thee for a Son, O pause !  
Think on the dreadful ruin thou wilt make,  
And in the bosom of a trembling maid,  
Fear to implant a never dying thorn !—  
Quick turned the King, his blood enchaufed by wrath,  
And sternly cast his anger-gleaming eyes  
To whence the sudden voice proceeding seemed ;  
Hoary and white a rev’reud Sire appeared,  
Coarse in an Ankrite† homely vesture clad ;  
A Staff of cane his time bent limbs sustained,  
And bore the burthen of an age of years :  
Spread o’er his breast, pure as the cotton down,  
Below the ciñcture, fell in curls distinct  
The aged honours of his ample beard,  
White few and scanty, scattered o’er his head,  
Palsied and shaking thro’ extreme decay,  
Flourished the silver blossoms of the Grave.  
Serene his count’nance, his demeanor mild ;  
On him angelic Charity had stamped  
Her truest Image, and kind nature seemed  
Him to have nourished with her sweetest milk ;  
No stern morosity, nor cynic frown,  
The characters too oft impressed on age,

\* The usual epithet of the Arrows of the Indian Cupid is “flowery” Bodhayannah perhaps uses the word “Golden” to express the pure conaubial passion which inspired the breast of Sita.

† Here follows a description of the vesture and paraphernalia of a Sanyasi in which manner the old man was dressed : this I have omitted as irrelevant and incompatible with our ideas of poetry “the staff of cane” is a staff of bamboo, borne by recluse penitents, armed with a three pronged fork ; its name is Sular .

Jarr'd with the Godlike harmony that shone,  
 Frequent in smiles, expressive on his face,  
 Yet his full eyes their youthful fire retained,  
 And glowed intense with ardour; mildly bright,  
 Their piercing glances seemed to search the soul:  
 In gentle accents, musical and mild,  
 Sweet as the drops that down the golden vase  
 Pellucid flowed, what time the son of Vinata,\*  
 Bore from the Lord of fire's protecting care  
 The Sacred, life sustaining Amrita,  
 Regardless of the Monarch's ireful look,  
 The Sage thus spoke. O thou, whoe'er thou art,  
 Let gentle mercy pour her soothing balm,  
 Thro' all thy veins, and raise the prostrate maid  
 Who trembles at thy feet! let thy great mind  
 To spot thy high renown, thy godlike fame,  
 For acts heroic and for warlike gests,  
 If high renown and goodly fame's thy boast,  
 By stains of infamy and base report,  
 With generous pride, indignantly disdain.  
 As glares the midnight Wolf, that from the fold,  
 Greedy of blood, a gentle Lamb has borne,  
 And to the covert of some lonely glen,  
 His vainly bleating fleecy prey conveyed,  
 When the keen Shepherd breaks on his retreat,  
 And from his ruthless fangs the victim saves;  
 So looked the Monarch—not the fiery glance  
 Of that fell Serpent, whose envenom'd eyes  
 But by beholding curls all the blood,  
 And in the bloated veins the healthful tide  
 Of life congeals, more dreadful ever shot.  
 Breathless he struggled long; the scorching heat  
 Of rage parched up his throat, and him forbade  
 The vent of words and faculty of speech;  
 Kindled at length, the smothered fire blaz'd out,  
 And poured in wrathful torrents on the Sire:  
 Humble and meek, serenely calm he stood,  
 Nor heeded not the frown, the trembling lips,  
 The threatening accents of the stern-ey'd King.  
 Rash man, and ill advised, the tyrant said,  
 Dar'st thou upon my private footsteps pry,  
 And strive by breath of empty words to change,  
 The strong determined purpose of my soul?  
 Be gone, intrusive wretch, lest I forget

\* Garudah: his mother Vinata, and Kadru, were both wives of Kasyapa, one of the nine Prajapathi or Patriarchs. By the stratagems of the latter, Vinata had become her slave and was commanded to procure the Amritum for herself and the whole family of Serpents. Vinata employed her son Garudah to procure it, who took it by force from the keeping of Agni, the God of fire, and delivered it to Kadru. Indrah however recovered it before the Serpents could taste it, but a few drops flowed down the side of the Calat, and fell on Darbha grass that was placed under it; this the Serpents eagerly sucked up, and ever since their tongues have been double.

"Thy sacred tribe, the silver of thy hairs,  
 And sheathe my sword impurpled in thy blood :  
 By all the names of Heaven; no charm of speech  
 Shall calm my wrath, no soothing pray'r assuage,  
 My kindled anger, nor my pity move,  
 If rashly daring yet thou lingerest here !"  
 Low to the Earth, the virtuous Muni bent,  
 As yields the passive reed before the storm  
 When raging Tempests swell by adverse winds,  
 And sweep impetuous thro' the racking sky,  
 Yet still opposes, still its ground maintains,  
 And straiter lifts its head from every blast ;  
 So did the Sire the Monarch's rage avoid,  
 Shun every gust, 'fore ev'ry blast recline,  
 But still forsook not Sita to her fate,  
 Resolved from lawless power to save the Queen.  
 " O Lord of Men ! attend an old man's speech !  
 (Persuasive thus he formed the mild response),  
 " Nor spurn the warning voice, and sacred truths,  
 Of sage experience, though † celestial might  
 Or strength Demonean† every sinew firm,  
 And steel with more than † mortal force thy nerves,  
 Yet still to † wisdom's voice, puissant power,  
 Should bend a thankful and attentive ear.  
 Ah then attend ! if e'er thy bosom glowed  
 At tale of others deeds, and names renowned,  
 Raised envy in thee to excel their acts !  
 If ever virtue in †seraphic notes,  
 To thee her syren captivating Song  
 Of Glory, deathless and immortal, sang :  
 Ah then attend ! let not the sudden blasts  
 Of passion, or the breath of base desire  
 The goodly fabric of an age o'erturn ;  
 Nor honor's structure, raised with toil and care,  
 Inglorious pleasure's soft and idle hand,  
 To instant ruin and destruction hurl !  
 Fine is the veil that parts from lust impure  
 The noble holy feelings of the heart ;  
 From those base passions that defile the breast,  
 The just affections that enlarge the soul,  
 And give his chief best energy to man,  
 Not, with contention, rude and brutal force,  
 Love, virtuous, heavenly such as man may own,  
 Nor blush to cherish fervent in his breast,  
 Doth teach his chosen votary to woo ;  
 But by the breath of eloquence to raise

\* Pavanah would perceive he was a Brahman by his sacrificial cord and other circumstances.

† † † *Devabalam*, Divine power; *Asrabalam*, Demonical power; *Manu-shabalam*, Human power; and *Gyanabalam*, the power of Wisdom. They form a fine climax in the original, in which *Gyanabalam* holds the principal place.

• † Candha rah.



And mild persuasive speech, within the bosom  
 Of tender maid adored, a flame congenial,  
 Ardent and pure, as that's own avows,  
 Chaste, as the purest Seraph's song, and mild  
 As orisons of meek-eyed piety.  
 Silver and sweet the voice of love resounds.  
 Rough, hoarse, and turbulent, as the madden'd Sea,  
 By tempest vexed, and force of adverse winds,  
 Insults the passive sands, and threat'ning roars,  
 Tremendous dreadful o'er the frighten'd beach,  
 His bold demands, Desire still rudely urges :  
 From Heaven the one proceeds, confessed a God ;  
 An emanation from the great Supreme,  
 Who rules the perfect whole ; from blackest Hell  
 And Stygian\* caves, fiendlike and foul, Desire,  
 With all the Demons in his train ascends.  
 Love,† holy Love ! the great primæval cause  
 Of all celestial universal power !  
 'Twas he, who first the jarring atoms charm'd  
 And sooth'd them into rest : he spoke, and lo !  
 The utmost regions of disordered‡ Chaos  
 Re-echoed, and the soothing strain obeyed ;  
 Discord and horror listen'd to his voice ;  
 The uproar ceased ; peace spread her dovelike wings ;  
 And all the warring elements were join'd,  
 In bands of unison and sweet concord :  
 His fragrant breath breath'd thro' the sterile waste,  
 And every rock with animation teemed :  
 Luxurious and green the sands burst forth

\* Narakah.

† Abstract philosophical disquisitions do not assimilate with the spirit of English poetry. I have therefore merely paraphrased Bodhayanah in this place. He loses himself in those mazes of metaphysical minutæ, wherein the Indians delight so much to wander. After explaining the difference between the Tri Gunah (three qualities) essentially, the same as in the Bhagavat Gita, though circumstantially very different, he says ; Before the spirit which primitively moved on the waters felt an inclination to exert his creative energies by calling the universe into existence, he possessed only the Satwa Gunam, (*pure unpassioned virtue*) ; previously to the commencement of this inclination the Raja Gunam (*passion*) acceded to the former, and the conjunction produced Sakhyam (*Love*) ; the fervor of the Sakhyam increased by decrees, until at length the sacred fire burned so strongly in the divine mind—that the smoke and fume arising therefrom produced the Tama Gunam, (*Depravity inclining to Evil*), and then the universe was created. The Tama Gunam prevailing at the period of the first creation all the beings produced were supremely wicked ; hence the existence of the Demons (Asurah) and the origin of Evil. But the violent lust of production, excited by the Tama Gunam subsiding in the divine mind, as the Satwa and Raja Gunams gradually regained their influence, the Sakhyam was restored to its full power, and all beings produced at the second period of creature continued virtuous, until the influence of the Tama Gunam again prevailing, corrupted and reduced them to their present state.

‡ In the original "the troubled waters," the expression, by the after description, means the same, that the Greeks understood by *Chaos*.

With herbage ; and the barren waters swarmed  
 With living myriads and with countless forms :  
 Between his palms he moulded this fair orb,  
 And gave to nature all her beauty, all  
 Her varied graces, all her nameless charms :  
 Lovely from his creative hand she rose,  
 In smiles and virgin modesty adorned ;  
 No low'ring frown deformed her placid brow,  
 But every feature beam'd with harmony,  
 And all her looks were looks of innocence :  
 Array'd in native majesty she walked,  
 Nor needed ornamental help from art :  
 Long had she reigned o'er the thrice happy world,  
 In this first state of innocence and joy,  
 And ev'ry age had been an age of truth,  
 But fell desire, the foe professed of love,  
 Of order bland, of peace and harmony  
 The virgin violated and defil'd—  
 Fain by instruction, Ravan to persuade,  
 In allegoric strains, the Muni strove  
 To render wisdom pleasant to his ear ;  
 The flame of virtue in his breast illum'd  
 And pour the balm of pity o'er his heart :  
 Intent, or to prolong her fate, or save  
 The child of sorrow from the hand of force :  
 And such the power of eloquence divine  
 That, to his deep fraught words, the furious King  
 Gave due attention and observance calm."

THE complaisance of Ravanah is not, however, of long continuance ; the Muni uses a variety of arguments to prevail on him to desist, but to no purpose, and at length the fire of his wrath is so strongly excited, that forgetful of his cast and apparent age and imbecility—

—More raged the King, and raising high  
 The trembling spear, with all his force of nerve  
 Hurl'd the unhallowed weapon at his heart :  
 As from the scaly monster of the flood,  
 Though thrown with force gigantic, bounds inert  
 The pond'rous fragment ; from the Muni's breast  
 So glanced the missile Steel ; and wond'rous now  
 A sudden change o'er all his form took place.  
 His Hermit's vestment shone with plates of gold,  
 And clasped his manly breast ; his time worn brow  
 Nodded with clustering plumes ; the staff of cane  
 Which erst could scarcely prop his tottering frame,  
 Beamed in the Sunbeams now a threat'ning brand :  
 O'er his broad shoulders rose his ample shield,  
 And at his side the sable buffaloe roared ;  
 Raised to the sky his mighty form appeared,  
 And at the terrors of his lightning eyes,  
 The sky touched mountains sank beneath the vales :  
 Confess'd he shone, the potent King of Hell.

When on the Royal Beast's prescriptive haunts  
 The roaming tyger falls, and sudden sees  
 Aroused to vengeance all his force prepared,  
 Aghast he stands—then steeling every nerve  
 Rushes to meet the foe, and dares the fight,  
 Thus Ravan—

THE personage concealed under the form and garb of a recluse penitent, as above indicated, was Yamah, the King of Death and Hell—he has the guard of the Southern Region of the world committed to him, whence he issues on every occasion that requires his appearance, mounted on a black buffalo; but as he reigns also, over the infernal Realms, his presence there is frequently necessary to prevent the disturbance and confusion that continually break out among his unruly subjects. He has under him an Army of Demons called Kingcarah, whom during his absence in the worlds below he sends over the Southern Regions of the world to bring him immediate information of any occurrence that demands his interference. Some of these passing over the wood in which Ravanah had alighted with Sita, (Lanka is situated in the South), saw the danger which threatened the Queen, and, as their swiftness is equal to that of the forked lightning gave instant intimation of it to Yamah. The God, who was apprehensive of the result of a contest with Desagrivah, (*The tenheaded*) took on himself the form before described—the result is known.

THE Combat between the King of Lanka and the King of Hell was tremendous; after relating the change in the appearance of Ravanah, who was obliged to resume his proper gigantic shape in terms still more terrific than those descriptive of Yamah. The Poet proceeds :

Rude their encounter, terrible and fierce;  
 Fierce as the shock, when thro' the middle air  
 Rushing impetuous, adverse Demons meet,  
 And while continual thunders shake the Earth,  
 While Storms on Storms slow rolling thro' the Sky  
 And threatening ruin, terrify the world,  
 Enwapt in clouds and murky darkness, hurl  
 The forked lightening—blows quick following blows  
 Resounded thro' the troubled air, and woke  
 The echoes of the wood to wildest uproar.

THE Battle raged without intermission for seven days : the Earth could not contain the combatants, and (by the magic power of Ravanah and the divine power of Yamah), the conflict was continued in the air : Ravanah being mounted in his flying car, which moved by enchantment, and Yamah on his buffaloe. At length, Ravanah, who on setting out on the expedition to seize Sita, had armed himself at all points, lest he should be obliged to fight with Ramah or his brother, took the Arrow called Pasupatam, presented to him by Sivah, the force of which no power divine, demoniac, or human could resist, and threw it at Yamah.

The God fell headlong to the earth—  
 On sounding pinions through the yielding air,  
 When flies the \*terror of the Serpent Tribes,  
 From the dark womb of some sulphureous cloud  
 Sudden the rapid lightning darts ; the stroke  
 With force inevitable, to the earth,  
 Headlong precipitates the soaring bird ;  
 Mangled and scorched thus Yamah wounded fell.  
 As, in Malaya's sandal scented groves,  
 When from the Hunter's hand the barbed steel  
 The tusked monster gores, and writhed with pain,  
 He plows enraged the blood impurpled ground,  
 And by the roar of horrid anguish wakes  
 The echoes of the rocks, thus death's great King,  
 Infuriate raged, and with so loud a voice  
 Denounced quick vengeance on the Tyrant's head,  
 That, shrinking from their spheres, the planets fled,  
 And struck with dread, the monsters of the waves  
 Plunged to the lowest regions of the deep—  
 Where ends Varunah's Reign and †Hell begins.  
 And now he lifts on high the †Ebon mace,  
 Whose mortal stroke none living can resist ;  
 Which melts the marrow in the aching bones,  
 And in the livid veins congeals the tide  
 Of healthful life ; which from the jewelled throne,  
 The powerful Monarch levels low in dust,  
 Or hurls the shred-clothed beggar to the grave.

\* The Garndah which is said to feed on Serpents ; not the bird which is so common in most parts of India, and which we call the Braminee Kite, but a monster of the species which is said really to exist in the hills, tho' probably seldom met with but in fable.

† The extravagance of the latter part of this passage will be pardoned for the sake of the former ; it is carried much further in the original, the sudden disappearing of the stars terrifies the Gods who rush through the Portals of Heaven to discover the cause, and the plunging of the fish into the fountains of the Ocean causes so great a commotion in the world of waters that all the Ships sailing thereon at the time are swallowed up.

• † Caladistiam, the black Club, it is the cause of violent death, as the tears of Mritya Dewi is of a natural Death.

Then had the Lord of Lanka felt its force,  
 And Ramah's prowess ne'er been known to song ;  
 Then had the dark decrees of fate, inscribed  
 On living Adamant, by him who gave  
 Specific form of all that here exists,  
 Been contravened, and gifted Ravan died  
 By hands immortal ; then had Brahma's power  
 His Holy promise, and his destined will,  
 Alike been ridiculed by Gods and Men :  
 The Swan-borne God arose : swift as the dart  
 That springing from the insidious Woodman's Bow  
 Pierces the Tyger's side, he reached the Isle,  
 Where stood the power, men tremble to behold,  
 Glancing red lightning from his angry eyes :  
 Grasp'd by each hand the fatal mace was raised,  
 High o'er his head, and for the deadly blow  
 Each muscle of his Giant form was strained :  
 Expectant of his fate, not fearing, sat  
 The Car-borne King, disdaining coward flight,  
 If flight from rapid Death could ought avail :  
 Thus when from high the Falcon stoops to seize  
 His long beaked prey, the fearless bird reclines  
 Supine upon the bosom of the air,  
 Watching the impending stroke, and 'gainst the foe,  
 Protends his long-bill like a highland lance.\*  
 When now confessed the Lord of nature shone,  
 His triple countenance darting beams of light  
 As if three suns had ris'n t'illumine the world : †  
 The Lord of Serpents reined his range awhile,  
 And said : O Heavenly Soul : Primæval God,  
 If from the Glories of empyrean Heaven,  
 Me, by thy mandates, thou descend'st to bless,  
 When on the head of yon devoted wretch  
 I've hurled the vengeance of an injured God,  
 'Tis mine alone to worship and obey :  
 Dissuasive Brahma thus, O King of Death,  
 Why 'gainst my offspring, ‡ whom the world revere  
 Burns thus thy wrath ? withhold thy mortal hand  
 Nor render vain, the ordinance of fate,  
 Which erst to suppliant Ravan's vows I gave  
 By cruel penance, self-inflicted pain,  
 And tortures moved, which but to hear would freeze  
 The vital blood of man, thus I ordained —  
 Thy fated life shall from demoniac might  
 And power divine, be safe ; by human strength,  
 If e'er thou fall'st in combat, shalt thou fall.  
 Then O desist ! on me and on my fame,  
 If at the gifted Lord of Lanka aimed,

\* *Lit.* a Lance borne by the Inhabitants of the Hills. this is the principal weapon of that description of people to this day. I suppose the bird here meant is the crane, its name in Sanscrit is Long-beak.

† Another extravaganza : Brahma has three faces.

‡ Ravanah was a Brahmanah by the father's side.

Thy Ebon weapon lights. He ceased, and Death,  
Remembrance of his fall by mortal hand  
Still rankling in his breast, yielding stood;  
His dreadful eye flashed anger on the King,  
And high in air again he raised his mace  
Then Brahma mildly thus—

BRAHMA by a variety of arguments, at length prevails on Yamah to spare Ravanah, to which however the God very reluctantly consents; when his anger is allayed, he remembers the cause of dispute, Sita, whom he insists on restoring to Ramah; this Ravanah obstinately opposes and again prepares for Combat, rather than permit it: the pacific interference, therefore of Brahma is nearly rendered vain; he at length, however, again reconciles the contending parties by uttering this denunciation against Ravanah:\*

If e'er unmindful of a female's tears,  
Against her purity thou darst to raise  
The unhallow'd hand of force, the fire of Heav'n,  
Swift darting from the vengeful clouds, shall fall  
On thy devoted head, and on the rock,  
As by the ungovernable tempest driven,  
The bark is to ten thousands atoms crushed,  
Shall strew in fragments round thy fractured form,—

THIS satisfies Yamah, who returns to the infernal regions: Brahmah ascends to Heaven and Ravanah is left, under the restriction of the malediction against him, to carry off Sita. He descends and awakes Sita from the magic slumber into which he had thrown her at the commencement of the Combat—

—He raised her from the earth  
And sooth'd her fears: still unassured she fixed  
On vacancy, the gaze of wild insanity,  
And from the King, within whose arms she lay,  
She turned with horror her averted face.  
Like diamonds cased in yellow† ivory shone  
Her radiant eyes, and her's the glowing‡ blush

\* The whole of the Battle of Death with Ravanah bears a resemblance to the conflict of Satan with Death at the gates of Hell, and the interference of Brahma to that of Sin: so much indeed that had Rodhayanah written in the Yavana Dialect (Greek) he would have been considered as the Prototype of Milton.

† The complexion of Sita was yellow or golden, the word Swarnam occurs so often in this Stanza that it was with difficulty I avoided that repetition so disagreeable in English Poetry, but so beautiful in alliterative versification.

‡ Lajja Rāgam, the redness of shame,

That on the bosom of the maiden burns,  
 Arising naked from the cleansing wave,  
 Whose unrobed form intrusive eyes have spied,  
 While o'er her golden neck and heaving breast  
 In wild confusion spread her raven\* hair:  
 Those breasts on which the formless God of Love,  
 Absorbed in sweetest extasy performs,  
 Delightful penance—

RAVANAH conveys Sita to the City of Lanka, and delivers her to the care of his Niece Trijata; here the action ends, and here ends also the fragment of Bodhayanah:

THE interference of Yamah, and subsequent circumstances, were not in Valmiki, who attributes the curse, said by Bodhayanah to be pronounced by Brahma to another person, and a former period; Ravanah he says by the power he possessed of conveying himself whither he pleased (Kamacharo, see the second of the Stanzas from Bodhayanah in the original) entered Heaven, and seeing Rembha, the most beautiful of the celestial Nymphs fell violently in love with her; but as she was attached to Nala Kuverah, the son of his brother Kuverah, (*the God of Wealth*) she refused to listen to him, and he therefore violated her. Here it is remarkable that Ramblia uses almost the same dissuasive arguments, as the disguised Yamah in the foregoing translation. When her lover Nala Kuverah was informed of what had happened he cursed Ravanah in the words which Bodhayanah attributes to Yamah. Thus, the same circumstance, though differently told by the two Poets, is made the Palladium of the chastity of Sita; notwithstanding which, she insists on passing through the fiery ordeal after the Conquest of Lanka to convince Ramah of her purity.

*Appendix to the Translation from Bódhāyanah.*

I cannot forbear repeating the note, marked †, in page 8, in order to compare it with the following passages from Sanchoniathon and Aristophanes, which have just met my eye. The Philosophy of Bodhayanah may be considered as the Epicurean System of Indra, it

\* Lit, the colour of the black bee:

differs both from the Vedanta and Siddhanta or Theological and Rational Systems in many respects, and appears to be that which first spread from India, into Egypt, Asia proper, and Greece, which produced at an early period, the Theogony, and latterly the Poem of Lucretius. I shall give the Greek of Aristophanes to enable a more correct comparison being made.

*Bódhàyaanh.*

BEFORE the spirit, which primævally moved on the troubled waters felt an inclination to exert his creative energies by calling the universe into existence, he possessed only the Satwa Gunam, (*the quality of unimpassioned Virtue*); previously to the commencement of this inclination the Raja Gunam, (*the quality of Passion*) acceded to the former, and the conjunction produced Sakhyam (*Love*); the fervor of the Sakhyam increased by degrees, until at length the sacred fire burned so strongly in the divine mind, that the smoke and fume arising therefrom produced the Tama Gunam, (*the quality of Depravity*) and the universe was created. Hence the origin of evil at the first period of creation; the Tama Gunam subsiding, Love again prevailed, hence the origin of good at the second period of creation.

*Sanchoniathon.*

“THE principal of the universe was a dark and windy air, or a wind formed of dark air, and a *turbulent evening Chaos*; when this Wind fell in Love with its own principles, and a mixture was made, that mixture was called *Desire or Cupid*; from whence came all the seed of this building and the generation of the universe.

*Aristophanes.*

Χαός ἦν καὶ Νύξ, Ἐρεβός τε μέλαν πρῶτον, καὶ Τάρταρος εὐρύς·  
 Γῆ δ' ἔδ' ἀηρ, ἃ δ' ἄρανός ἦν. Ἐρέβης δ' ἐν ἀπείροσι κόλποις  
 Τίλπει πρῶτισον ὑπνιέμεον Νύξ ἡ μελανόπτερος ὦν·  
 Ἐξ ἧ περιελλομέναις ὥραις ἔβλασεν Ἐρως ὁ ποθεινός,  
 Στίλβων νῶτον· περὶ γοῖν χρυσαῖν, εἰκώς ἀνεμάκεσι δίναις ·



Οὔλος δὲ Χαεὶ πλεροέντι μυγεῖς νυχίῳ, καὶ τὰ Τάρταρον εὐρύν,  
 Ἐνέοτρευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγγεν ἐς φῶς  
 Πρῶτον δ' ἔκ' ἦν γένος ἀθανάτων, πρὶν Ἐξως σύνεμιξεν ἀπάντα.

IN these three passages the leading thoughts are the same: they alike indicate the existence of a primæval Chaos, and the production of the universe from it by *Love*: besides the Chaos, Bodhayanah and Sanchoniathon, mention only an actuating principle; but Aristophanes has besides, three distinct beings, Night, Hell, and Tartarus, respecting whose functions he is very indistinct. But how clear, how simple, how beautiful is the exposition of the Indian in comparison with the unintelligible mysticism of the Phœnician, or the extravagant rant of the Grecian: God, says he, existed a pure and placid Spirit, involved in himself, and acted on by no extraneous objects: this I understand to be indicated by the 'Satwa Gunam; besides himself there was nothing but a broad expanse of troubled waters; the Chaos or perhaps the *εὐπὺς ταρταρος* of the Greeks on this the *Spirit of God moved*, "the Earth was without form and void, and darkness was on the face of the deep; and the Spirit of God moved upon the face of the waters," at length it was his divine will to assume to himself feeling and passion, by the conjunction of which with Virtue, was produced Love or affection, which, by the social principles of its nature, cannot exist alone, and by the energies of which, therefore, the world was created: evil from the excess of the social principles; good from its being restrained within proper bounds. The whole of this is clear; the deductions logical; and the reasoning, if not founded on intimate knowledge of divine, is at least compatible with human nature. Sanchoniathon, hearing but not understanding, the foregoing or some similar passage of Indian Philosophy, says the spirit of God was a "dark and windy air, which preposterously falls *in love* with its own principles, and makes a mixture, but of what does not appear, except it be of itself; and the Chaos, (for nothing else exists of which to make one); by this mixture Cupid, or *Love* is produced. Love then is both the cause and

effect, actuating the dark wind in the first instance and then originating from ~~that~~ very actuation. The last sentences in which by a jumble of Metaphors, the *building* of the universe is said to spring from the seed of Love, is a suitable Climax to the whole. The Greek is not so absurd, he is indeed much more reasonable and connected; but black pinioned Night laying an egg in the bosom of Hell, from which Love with golden wings is hatched, gives one the idea of a black Hen hatching a little, callow, yellow winged Chicken, and by no means suits the sublimity of the subject, nor the magnificence of the corresponding thoughts; he makes Chaos, also, tho' for what reason I know not, take an active part in the creation, and like Sanchoniathon involves the whole in a mist of obscurity. The last part of the last verse is almost in the very words of Bodhayanah, "Ἐρως συνέμιξεν πάντα He (Love) moulded in his hands, and gave a form to the ball of the Earth," only that the Greek sets before the mind the image of an Apothecary *mixing up*, συνέμιξεν, drugs in a mortar.

ON the whole it is evident that the conceptions in the three passages are the same: that the first is conspicuous for the propriety of its deductions, and the clearness of its expressions: that the second and third are obscured by that veil of mystery in which ignorance always delights to envelope herself; that the former, from the terms in which it is conveyed, degenerates almost to nonsense and that the latter is disgraced, by low and trivial conceits. The inference is that the Indian is the source whence the others have proceeded, but that by the imperfection of the channels by which the Philosophy of India reached Greece and Asia, it has degenerated from its original perfection, and shines dimly through the mystery and quaintness of Sanchoniathon and Aristophanes.

I never saw the passage from Sanchoniathon in the original, and am not prepared to contend for his authenticity, tho' I should be very much inclined to do so were it necessary. Aristophanes I admit is only a comic writer, and, therefore, not a Criterion of Hellenian Philosophy, but

it should be remembered that he lived in the time of Herodotus, Socrates and Plato; when the former had displayed to his Countrymen the tenets of the Egyptians and Assyrians, the second explained, and the latter written commentaries on them: his Philosophy therefore is an epitome of the prevalent opinions of the times:—that he indeed “held the mirror up to nature,” and shewed the “times their form and pressure,” is plain from the story told by somebody of Plato’s sending his works to a Foreign Prince, to inform him of the manners of Athens; and his comedy of the birds, whence the foregoing extract, it should be remembered was written on a more dignified occasion than most of his works, to persuade his Countrymen to fortify Deceleum against the inroads of the Peloponnesians into Attica.

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ART. II.—REVIEW, *The Political History of India, from 1784 to 1823.*—By Major-General SIR JOHN MALCOLM, G. C. B. K. L. S. F. R. S. &c. &c. &c.

It will scarcely be denied, that whatever may have been the apathy, with which, in England, Indian affairs were wont to be regarded, they are now attracting a somewhat greater degree of attention; and as the period approaches, when the question of the renewal of the Company’s Charter is to be decided, we may certainly expect to find this attention more and more pervading every class of our countrymen at home. These affairs are not, however, regarded in the light, even at this day, in which we could desire to see them considered; and an idle notion of littleness attaches to them among many in England, originating, we are persuaded, from the little weight and influence from either talents, character, or situation, which those, who legislate for us and ours at the India House, are well known to possess. When, however, the paltry squabbling and puerile efforts at legislation, by which the far greater number of our popular speakers of the Court of Proprietors are distinguished, give place to the acute and experienced labours of MALCOLM, we both rise in our own estimation, and feel assured that we shall

be elevated in that of our Countrymen over the Empire. It is, therefore, with particular pleasure, that we turn to the distinguished author before us, and hail his appearance again in the field of Indian Politics. We could have wished, that he had come before us, less encumbered than he is, by the reprint of former works and documents, which as it appears to us have rather been introduced by the bookseller, than the author himself. Voluminous therefore as is the work of *Malcolm*, its examination will not detain us long, as we mean more particularly to confine ourselves to what is new and popular, than to what is older, and will be less generally perused. The present work boasts not of the elegant and romantic colouring, which his subject enabled him to throw into his "Central India;" as the dry details of Judicial, Revenue and Police Establishments occupy the place of the lives, and adventures of the Chiefs of Rajapootana. It is distinguished, however, by the same kindness of feeling, which we think particularly distinguishes all this author's works. A brave and renowned combatant in the field of war, SIR JOHN MALCOLM appears in that of letters with more of the *suaviter in modo*, than we find in almost any political polemic of the day, particularly where India, and her Government are concerned. Unlike MILL, MALCOLM is not trammelled by pre-conceived theoretical notions, to which he compels circumstances, however obstinate, to bend; and we accompany him, satisfied that he is seeking the good of the people of whose interests he treats, not the mere establishment of a dogma he has laid down with oracular pomposity. Able as is the work of MILL, who is so often dignified by his party with the name of "the Historian of India," for no other reason, that we can see than because he has written three ponderous volumes on her affairs, he is the last, to whom we should refer as authority on points of history or fact; and between his opinion and that of *Malcolm*, as to what is the system of Government, best suited to our Indian Empire, we should find no difficulty in making our election.

• THE period, which elapsed from the days of CLIVE, to the close of the Administration of the MARQUESS OF HAS-

TINGS, although it occupied but seventy years, witnessed events and changes, which in other States, centuries would have been required to accomplish. The progress of the East India Company was, indeed, slow while a commercial intercourse with the Natives of India was all they sought : but when the first step was taken, in the politics of the Mogul Cabinet, every day beheld a march toward ultimate power and dominion more wonderful and rapid than another. The steps by which this power was attained, the measures adopted by the English to guard against the ambition of the French at the birth of our Empire in the East—and the wars and contests in which the Company were engaged with Native Princes before they acquired their present proud ascendancy, are rapidly sketched out by *Malcolm* in the work before us. He dwells upon the main and leading facts alone, which constitute the British Annals in the East, and within a very little compass of letter-press brings much before us in a luminous and instructive manner. The character of Lord CLIVE, a Governor General, who has been exposed to the most virulent attacks from many quarters, and whose administration of India has been grossly vilified, is drawn with a masterly pen ; and it is perhaps in this particular department of his work, that *Malcolm* displays the greatest vigour and taste :

“ THE character of Lord Clive is associated with the rise of our power in India, and in that view merits much of our attention. Whether we consider his military or political career ; the knowledge he displayed of the natives of India, their institutions, and government ; his efforts to introduce order and principle into what was shapeless and without system ; the promptness and courage with which he quelled a mutinous and insubordinate spirit in the military and civil officers of government ; his use of victory ; the efforts he made and recommended to consolidate the strength, and to improve the administration of our empire in the East ; we are equally astonished at the extraordinary extent of his powers of mind. Nevertheless, no man was ever more violently assailed and calumniated by his contemporaries. When events, over which he had no control, disappointed those hopes, which his successes had raised, his opponents took advantage of the change in the public mind to reproach him with results, which were chiefly to be attributed to their own factions and mismanagement. The prejudices excited by their efforts have been continued by orators and authors, who, treating Indian subjects without reference to those local circumstances and considerations, which peculiarly embarrass them, have pleased and satisfied general and uninformed men, by reducing the most complex points of policy to an easy abstract question.

The necessity, under which those who exercise power in India act, the comparative dangers they have to encounter or avoid, the means they have of executing one plan, or the want of means for another, the feelings and character of princes, and of nations, which they may flatter or offend, are to such persons matters of little consequence. Their conclusions are drawn from simpler sources, and they reject as prejudiced and polluted, that minute information and local experience, which, if admitted, might destroy their favourite theories, or cast a doubt upon the validity of those fixed rules and principles, by which they consider that the wisdom of every measure ought to be tried and decided.

“WITH these persons the scene of Indian warfare and policy is degraded to a low level, and the actors reduced to insignificance, when compared with those who appear upon the stage in the western hemisphere. Nothing in India, if we refer to such authorities, is upon a great scale, except the errors and crimes of British rulers, to the actions of all of whom they apply a standard framed for a wholly different state of society and government. According to such self-constituted judges, the claim of Lord Clive to the admiration of posterity is very equivocal. But his fame will rise, the more the particulars of his eventful life are made known. These will prove that his qualities as a statesman almost surpassed those he displayed as a military commander.”

ON the subject of “Neutral Policy,” Sir JOHN has some shrewd and sensible remarks, which however in former days, would have been regarded as maintaining conquest and extension of dominion equally unwise and unjust. The celebrated Act of Parliament, which with little foresight or wisdom, proclaimed, “that to pursue schemes of conquest and extension of dominion in India, are measures repugnant to the wish, the honour and the policy of Great Britain,” was in the opinion of *Malcolm* calculated in its letter, to tie up our Government, in the exercise of the most essential of the means, for retarding, if we could not arrest, the growth of our greatness; and the history of India, since this Act was passed by the Legislature, has amply shewn, how widely and how inevitably both its spirit and letter have been departed from. Such is the nature of our power and position in this country, that until we reach at least the impassable barriers which nature herself has erected, we cannot stop, if at times we may be able to pause, in our career of conquest; and even these barriers, as in the case of the late war with Ava, we shall find ourselves compelled to overleap, that what we already possess within them may be preserved the more effectually, from the dangers, that are beyond the Mountains of Aracan, or the gigantic Himalayas themselves.

In speaking of this highly extolled act, so often quoted as a reproach to the East India Company, the same author has the following observations :

“ It forbade the seasonable use of that power and influence which we possessed, to check combination or to counteract, while yet immature, the plans of ambition ; and prescribed to a state situated among despotic princes, who recognised no objects but conquest and power, a course of policy they could not appreciate, nor even understand. These princes were, consequently, liable from their ignorance and their presumption to mistake our motives of action, to deem moderation and forbearance fear and weakness, and under that delusion to venture on a course of action which precipitated their ruin, and rendered our cautious and unwise policy productive of those very ends, which it had been framed to avoid.”

BUT the period is past, when it remains a question whether England should extend her dominions in India. She is now her acknowledged Lord ; and although it may be both amusing and instructive to know the steps by which she has risen to this power, and gratifying to see, that necessity rather than reckless ambition led her on to it, the actual condition of our Empire at this moment is the great subject that demands our attention. To this subject it is more particularly called as the period is drawing near, when the most extensive changes in our policy will be proposed and maintained, if not ultimately received and acted upon. Advocates will not be wanting for extending the *liberal* system of Civil Government, now in such vogue in England, to her Colonies in the East ; and attempts will unquestionably be made, to enrol the listless and inactive Hindoo, the turbulent and discontented Mahometan under the banner of Political Freedom, that they may advance with others in the ‘ *march of intellect*.’

THE subject is of the deepest importance ; and our Readers will bear with us, if we enter at some length, under the guidance of so able a conductor as Malcolm, into questions that must previously be decided, before the system, under which British India has risen to her present prosperity is subverted, that the theories and dogmas of a sect which has grown up in the Western world may witness their proudest triumph, when the homage and worship of the East are paid to them. In following our author through his remarks and suggestions, we shall note where-

in we agree with, or dissent from his opinion, premising that we shall seldom be found opposing the views of Malcolm, in regard to the best mode of administering the affairs of our Indian Empire, and providing for the prosperity and happiness of its varied tribes.

ARRIVED at that pinnacle of power in the East, from which even *Malcolm* himself prophesies the decline of our dominion, we have been driven to it by circumstances, which the most moderated ambition and wisest policy could not perhaps have prevented. The consummation of our efforts, which may only be said to be now achieved, opens the door of danger in all its dreaded and anticipated wideness; and it is now our duty to turn from being driven by events to add province after province to our vast dominions, to direct these events and their consequences into such a channel as shall render them the means of our permanence, not the seeds of our destruction. The conquest of India has been easy as well as rapid; its preservation under a power, situated at the distance of fourteen thousand miles, so far inferior in extent and population, and differing so widely in laws, manners, and customs, is a far more arduous task. It is well observed by *Malcolm*, that this

“ Must be effected by that deep and penetrating wisdom, which, looking far to its objects, will oftener meet reproach than praise, and the very excellence of which will consist in the gradual and almost unseen operation of its measures. It must not only take into consideration the actual state of the English public servants, and residents in India, and that of the native population, but, judging from experience of the past, the general laws of our nature, the habits, prejudices and institutions of the rulers, as well as the ruled, it must calculate the various changes to which these communities are likely to be exposed, in order that care may be taken to avert those evils and misfortunes, which the too sudden occurrence of such changes would inevitably occasion.”

IN the outset of his remarks on this important branch of his subject, *Malcolm* lays down a few general maxims, of which we shall afterwards find him making a very copious use. He admits freely that the evils and inconveniences, to which the present system is liable, are many and obvious; and he goes, so far as to argue, that if we had now to constitute an Administration for British India, the man



would justly be deemed mad, who would propose this system. We would strongly recommend to our Indian Reformers the following sound and sensible observations on this subject; they ought to be erected into a beacon in every attempt at innovation, and change in our Indian Government, and if they are lost sight of in the day of practice, as in that of theory they are certainly overlooked, the greatest danger to our dominion may be apprehended :

“THE merits of every species of government are comparative, and it can be no ground for rejecting any form or substance of rule, that it is incompatible with received ideas ; that it is contrary to general opinion, or even inconsistent with common maxims of rule : all these are good grounds for not establishing a particular government, but they are not conclusive for destroying one that is established. If we had to constitute an administration for British India, as it now exists, the man would justly be deemed insane, who should propose the present system. But the case is widely altered when we recollect, that it has grown with our empire; that the managing partners of a body of merchants have gradually risen from the details of a factory to the charge of kingdoms : that their departments, in every branch of government, have kept pace with their enlarged functions ; and that the result of the whole has been success and prosperity.”

In a note at this part of his work, Malcolm adverts to a distinction generally overlooked in speaking and arguing on the subject of the Company's rights and privileges. We speak of ‘ *the expiration of the Charter* ’ in 1833 ; but according to our author the Charter is perpetual ; and it is only certain territorial and commercial privileges, granted or continued to this Chartered Company in 1813, that then expire. We could wish, that *Malcolm* had been a little more full in pointing out the importance of this distinction, in reference to any arrangements, that may be suggested, when the question of the Company's commercial and territorial privileges is open for discussion. When this was last the case, it is well known, that the grounds for depriving them of these privileges were shifted from the position, which they had occupied thirty years before. tyranny and corruption on the part of the Company's servants ceased to be urged ; and objections, militating, many of them against other parts of our free constitution, were brought forward, as particularly conclusive against

the existing system of Indian Administration. The very admissions, however, which those who urged these objections were obliged to make, proved, that the charge made against the Court of Directors as incompetent to their enlarged duties, could not be maintained to the extent contended for; for it was allowed on all hands, that under their Government a most marked amelioration in the state of India was discernible. No one will deny, that there is still ample room for improvement in this part of the state-machinery, but improvement of existing systems is not the order of the day. Our liberal reformers rush at once to the work of demolition; and before they try their experiments, demand a clear field, perfectly reckless of the danger and misery, which the failure of their projects may entail on the Government, and People of India.

Our author appears to regret the changes, to which the Act of Parliament, 1784, curtailing the power of one branch of the India Legislature of the Court of Proprietors has given rise; but certainly a more useless piece of legislative Machinery cannot be well imagined; nor do we recognize any necessity whatever for such an appendage, save and except for the sole purpose of chusing the Court of Directors from among their body. The opening of the trade has introduced a change in the former mode, in which this power was executed, which does not appear to meet with *Malcolm's* approbation:

"THE directors used to recommend to the proprietors a candidate on a vacancy, that occurred in the direction; this recommendation, supported as it was by their individual and collective efforts, usually succeeded; and the new director came in with a strong feeling of gratitude towards the body, of which he was a member, and with a disposition to maintain that principle of unity, by which he had profited. For several years past the case has been very different; and candidates, who are supported by some members of the direction, are frequently opposed by others. They consequently enter upon their duties with party feelings, which must have a tendency to break that union, which was the strength of this body.

"THESE changes in England have extended their effect to India. The nature of those ties, which formerly subsisted between the Company and their servants abroad, is greatly altered; and the latter no longer look conclusively to the court of directors."

• We are less surprized at finding *Malcolm* combating the well known policy of Ministers, in regard to filling

the high Offices of Governor General, and governors of Presidencies with men, unconnected with either the Civil or Military Services of the Company. That there may arise cases, when an exception ought to be made to this rule, we readily admit, but we regard it as one salutary in its principle, and only to be departed from in strong and urgent cases. We cannot therefore, avoid being of opinion, that our author places too little weight on the objection, that servants raised on the spot to these high offices, would be too apt to be biased by their near connexion with their fellow-candidates in the service. Our readers, however, will judge for themselves how far *Malcolm* meets and answers the objections, which appear to us good in ninety-nine cases out of a hundred :

“THERE might be some ground for this objection, if it was probable that men of ordinary pretensions would be raised to such stations ; but as we can never expect, considering the advantages, under which their labour, that any persons are likely to be brought forward by the authorities at home, till they have outstripped others in the race abroad, it may be asked, what friendships or connexions are such men likely to have in India ? Certainly none but with the ablest and best of their fellow-servants. They must, no doubt, be personally acquainted with the abilities and deficiencies of those placed under their orders, and this cannot but give them uncalculable advantages in the performance of their public duties. Standing distinguished amongst their compeers, they must be anxious to justify, by their conduct, the honour which their selection has conferred on the service to which they belong. Thus every motive arising out of the Indian connexions and acquaintances of men of superior character will tend to public benefit. Let their condition be contrasted with that of a person, who has no previous knowledge of the scene on which he is to act, and no personal acquaintance or connexion whatever with any of those placed under his authority. Such a man, if he has attained any eminence, is likely to belong to a political party, and to have parliamentary interests ; from such ties, independent of family claims, and of those of personal friendship, he must be exposed to solicitations in favour of many persons in India. If it is admitted that examples have been found of men, who had public virtue sufficient to resist the influence of all such ties and claims, still, even this rare individual, as a stranger to India, must, for a period, be dependent upon others for all information regarding the character and qualifications of the men to whom his choice is limited, and upon the judicious selection of whom for the various duties they have to perform the success of his administration will chiefly depend.”

IN the following remarks as to the necessity of splendid talents, high character, energy, and firmness of mind, to meet any exigency that can arise, meeting

together in a Governor General of India, we most fully concur :

"THE power exercised by British rulers in India has none of that prejudice in its favour, which often supports hereditary monarchies and national governments, even at a period of decline. It can obtain respect only by the intrinsic qualities of the person by whom it is exercised : great talents and active virtue will always obtain the suffrage of both the European and Native subjects of our Indian empire, and in all human probability preserve it in peace, or, at all events, overcome danger ; but moderate abilities, even though combined with information will be found unequal to the great task in any times ; and if the government of India ever passes into weak or inadequate hands, the high station will fall into disrepute, and all the dangers that flow from the contempt of a governing authority will be generated. The only safe view that Great Britain can take of her empire in India is, to consider it (as it really is) always in a state of danger, and to nominate persons to rule it competent from their knowledge of its interests, and from superior energy of character, to meet every emergency that can arise ; for it appears quite impossible ever to introduce any system of government into our possessions in that country, which will render them secure, except under the management of able and firm rulers. If a succession of men of great talents and virtues cannot be found, or if the operation of any influence or party feelings and principles prevents their being chosen, we must reconcile ourselves to the serious hazard of the early decline, if not the loss, of the great power we have founded in the east."

In alluding to the powers necessary to be vested in the Governor General, *Malcolm* dwells more particularly on that of banishing Englishmen from the shores of India, when he is of opinion, that the measure is necessary for the peace or safety of our dominions. Our author is well aware of the offensive light, in which such a power must appear to those, who only bring English feelings to the subject ; but if his assertion be well grounded, as we maintain, and have more than once shewn that it is, the question is easily set at rest—"We cannot" says this acute and sensible writer, "assimilate the rules and principles of British Government, with those, which are essential to the maintainance of our sovereignty, as foreign conquerors over the vast population of the continent of India."—It may be true, that we might attempt to substitute at once the free institutions of Britain for those, which however much the opposite in our opinion, have yet ruled the Hindoo, under the sanctions of many centuries ; but where is the man, who would advise the adoption of such a

measure? And if we are to await the time, when gradual measures, that offer no improper violence to established forms and prejudices, shall have enabled a few thousand foreigners, to alter the Laws of eighty millions of men, there is really no question between us, or *Malcolm*, who thinks with us, and those who are always calling out for introducing the free institutions of England into our Eastern Empire. If it is said, that under the present system we cast a heavy responsibility on those, to whom almost absolute power is entrusted—and we deny not that we do—let it be remembered, as we have shewn in another place, that the publicity consequent on the necessity of recording every act, however unimportant, in order to be transmitted to England, affords one of the most effectual checks, under which a Governor General can act; we are therefore really at a loss to see, what great additional advantage would be gained, were the publicity to be on the spot. On this important subject, however, we must allow *Malcolm* himself to speak:

“THERE is an acknowledged necessity for those persons, who fill the highest offices in India being vested with a power, which is offensive to the feelings of an Englishman, and hardly in unison with any part of the character of our free constitution. But we cannot assimilate the rules and principles of British government with those, which are essential to the maintenance of our sovereignty, as foreign conquerors over the vast population of the continent of India. We may, and do cast a heavy responsibility on those to whom almost absolute power is intrusted; but the checks which are placed on those in authority in England are incompatible with the condition of a ruler in India. Under such circumstances, we can contemplate no improvement of more consequence, than one calculated to form men capable of fulfilling duties of a nature so peculiarly delicate and important, both as they respect the peace and happiness of our Indian subjects, and the rights and privileges of the European community in our eastern dominions; but before any plan is suggested for the promotion of this purpose, it will be useful to see how far the object is impeded, or advanced by the existing system.”

IN noticing a fact, which must strike every one, that the present political condition of India is not calculated, like that which existed thirty years ago, to call into action great and distinguished local talents, *Malcolm* affords an argument against his own opinion, that the high offices of the state should be filled indiscriminately from those in, as well as out of, the service of the Company. He accu-

ses Ministers of pursuing the policy of keeping out the former, from motives in which, objects of patronage and party interest mix with those of duty to the country.—Service performed in other parts of the Globe must be rewarded with the fat things of India; but after all that our author has advanced in support of the better founded claims of their own servants, we remain unshaken in our opinion, that where men of distinguished talent and character, unconnected with the Service, can be found, they are to be preferred as Governor-Generals. *Malcolm* lays little stress on the argument, that such men, though unacquainted with local affairs, may command the talent and knowledge, that are to be found in India; and seems afraid, that exactly where such aid is most required, it is least likely to be sought; arguing, that as selecting and employing others is one of the first qualities of a superior mind, incompetence takes alarm at talent, and is more likely to reject than employ it. On these grounds, therefore, *Malcolm* would open wider the path of ambition to the Servants of the Company, both in India and in England—and it is readily granted, that looking to the cases of ADAM, MUNRO, and ELPHINSTONE, our *priori* objections are opposed strongly by the result of the experiment, so far as it has gone.

IN the constitution of the Board of Controul, *Malcolm* finds not a little to blame. He would not have the President and leading members, first to be selected as they are under the present system, from men little acquainted with Indiau affairs, and then so liable, as at present, to be removed, before they can have acquired any knowledge of them from their official situation; and certainly as the same reasoning does not apply in this case, as in that of the local Government, much consideration is due to the suggestions of our author:

“It will be urged, that the board of control is as open to those, who have acquired experience and knowledge in our eastern empire as to any others; that there is no declared bar to their attainment of a seat, or even presiding at it, when returned from service in India, enjoying as they do the same rights, as any other of his majesty's subjects. But what are the facts?—for it is by these we must be guided in deciding upon practical questions. Those who enter the

Indian service are seldom men of high family connexion. Their early life is devoted to their public duties abroad, and they can therefore enjoy but few opportunities of forming those friendships with individuals, or those ties with parties, which so often help to bring into useful action men of information and talent. In former times the servants of the Company exclusively filled all the high stations in India, and the large and rapid fortunes they made in those stations, or in the exercise of military command, enabled them to come forward in parliament, and to establish influence through the means of wealth; but this is no longer the case. Riches are attained in India, as elsewhere, by commercial men, by agents, and by some few of the servants of the Company, who make that their chief, or sole object. But it is a remarkable fact, that, amongst all who have been most distinguished during the last forty years, there is not one who possesses a fortune, which can be deemed more than a competence; and several of them, after more than thirty years' service, have not acquired that. The reasons are obvious. Men seldom reach high office till after many years' service, and then their salaries, though liberal, are not so considerable as to enable them to accumulate a large fortune, were that to become their pursuit: but their duties are of a character, which raises the mind above accumulation of money; and this high tone in those, who fill the first stations in India has been wisely cherished, for the integrity of the service depends on their example.

“WHAT has been stated will sufficiently account for persons of local experience and knowledge being most unlikely to attain any share in that branch of the administration of India, which belongs to the crown; but the very circumstances, which place them at a distance from such objects of ambition are those, which, if the public interests were consulted, ought to approximate these objects. It is not more necessary to have naval lords at the Admiralty, than to have Indian members of the board of control, nor indeed so much so; and, should a sense of its expedience ever introduce such a usage, its benefits would be very great.

“BESIDES the aid which the minister of Indian affairs would receive from well-selected Indian members, the very prospect, however distant, of attaining such honourable stations at home, would stimulate to action all the best talent in the Indian service. Those who obtained such distinction would receive and impart knowledge, and while they enjoyed an opportunity of bringing themselves into notice, that might be attended with further preferment, if they were fit for it, they would be placed in a situation, which would enable them to preserve and improve the information they had acquired in India, and to offer useful information and advice daily to those, who are called upon to decide on the most important questions, connected with our eastern empire.”

*Malcolm* complains with great justice of the apathy, displayed by Parliament itself to Indian affairs, and regrets that the practice of laying an Indian Budget before the Legislature has been discontinued. He also laments over the preference shewn to men, who have made a figure in the West Indies, in filling the situations of the Indian administration; and we doubt not many of

our readers will sympathize with him on this subject, and pray with him, that a preference, founded neither in good policy, justice, nor gratitude, may as speedily as possible be departed from. It is very hard that a man, who has toiled during the best part of his life, in serving the Company abroad, should on reaching home, find that he is in a manner, looked upon by his masters, as a being of their own creation, and in some respects below them. The conclusion to which *Malcolm* comes on the part of his subject is important, and highly worthy of attention :

“ WHATEVER may be the solid advantages of the Company's service, and they are neither few in number, nor small in amount, all those, who aspire at distinction, must be hostile to a system, which they believe unfavourable to their hopes of future elevation. Men of high and disinterested minds may occasionally divest themselves of self, so far as to advocate on general grounds what they feel as personally injurious; but such instances will be rare, and the ordinary motives of human nature will lead men to desire the abolition of an authority, which they deem to be, either from its want of power or of disposition to support them, unfavourable to their advancement.”

It requires greater room, than we can spare, to follow *Sir John* through all his observations on “the Government of India in England;” our readers will find in this part of his work, a brief but very clear view of the constitution of the Court of Directors, with many sensible remarks and suggestions for a better division of the administrative duties, between this Court, and the Board of Controul, which according to *Malcolm* has of late interfered more than expedient, reducing the Directors, as foretold by *Burke*, to mere clerks. The Court of Directors it is well known, have for the more convenient dispatch of business, divided themselves into Committees for the performance of certain duties, and the more important of these Committees are filled up by the rule of seniority—an arrangement, the preposterousness of which must appear to every one, when told that a Director, who has spent his life in India, in acquiring a knowledge of her high political or military interests, is doomed for the first half dozen years of his official life at home, to oversee the warehouses or the shipping of the Company; while another, who has lived all his days among warehouses and ships



has made way for the old servant, by stepping into the Committee of Correspondence. On such an arrangement as this, comment is unnecessary; and we cannot doubt, but that, at the renewal of the Charter, the anomaly will be remedied—*Malcolm* likewise objects to the short period, at which a Chairman is in office, and finds fault with the arrangement, by which six Directors go out in rotation, and return, perfectly ignorant of what has been doing during their absence. To the constitution, and acts of the Court of the Directors, which too frequently entrench themselves behind forms, and regard every thing like change, as a dangerous innovation, much is ascribed to the daily attempts made in England, to lessen and degrade this branch of the Indian Legislature; and *Malcolm* is clearly of opinion, that the Directors must be as studious, to inspire zealous exertion, by occasional and judicious departure from established forms, as to avoid the reproach of injustice, by adhering to an established and uniform system, before they can banish from the minds of their Servants abroad certain feelings of complacency, with which we have of late frequently observed, that even they contemplate the termination of the Company's power—an event, to which we also concur with *Malcolm* in thinking, that they do not ascribe all the importance it deserves, as bearing on the happiness of India, and the prosperity of Great Britain.

IN the opinion of *Malcolm*, there is no alternative between elevating the Court of Directors higher in public estimation than they now stand, or abolishing them altogether; but it will obviously be the policy of those, who seek subversion of the present system still further to depress this body. Circumstances have concurred to diminish the consideration once paid to this branch of the Indian legislature; and among these not the least operative has been the opening of the trade to India. This has introduced powerful rivals, ready at all times to complain of the Company, and ranging on their side the popular advocates of a free commerce with the East. While the Company possess a fraction of power, oppression and monopoly will be the watch-words of this interest; and the press even

at their command will be found, as it has been, to bring the executive body of the Company into contempt. The present too is the day of clamour for new openings to trade ; and the wide field of India is believed to promise the most extensive to British industry, were it only cleared of the huge Leviathan of a Monopolist, who is now supposed to eat it up. We believe there is a vast deal of fallacy in all this ; but true or false, the Court of Directors have felt its effects in the diminution of that estimation, in which they once stood with the public. In the day of contest they may therefore expect many enemies ; but it may be found after all, that they are so interwoven with the Indian constitution, as to render it impossible to dispense with them. To raise them higher in power and consequence, by making them approximate to the Ministers of the Crown, no one, according to *Malcolm*, would think of recommending. Their utility as a branch of the Indian legislature will always be in proportion to their distance from, and independence on Ministry. There is, therefore, but one way of elevating the Court of Directors to that place in public estimation, on which it ought to stand, or not at all, and that is by a most careful selection of men, who by their talents, knowledge, and character shall command respect.

WE have of late years heard much on the advantage of Englishmen settling in India, acquiring property in land, and considering and treating this country, as the place of their permanent residence ; but never in the course of our observation have we found an Englishman, who was not grumbling against his detention amidst all the temptations of this happy land, and casting many a longing desire towards old England. Were all the allurements held out to permanent residence here, which the most visionary liberal could devise, not one in a hundred Englishmen would remain a day beyond that, which saw him in possession of what he deemed enough to live on at home. Some might indeed return to India, after having tried in vain to find comfort at home ; but we might leave to our readers to judge for themselves, how far such Colonists would be likely to benefit India by their activity and

intellectual talents. England would certainly be no loser by their absence; and India no gainer by their presence. Sir *John Malcolm* thinks there is no danger equal to that of Englishmen looking to India as the country, in which they are to pass their lives; and he foretells evils from such a revolution equally fatal to the interests of England, as of India. This certainly cuts at the very roots of Colonization, which, however, without any restrictive legislative enactments, might almost, if not altogether, be left to take its chance. While the Company pursue the liberal policy of rewarding their servants abroad, in the handsome manner they do, India will never be colonized. Men with no capital may come here; but they will assuredly come to starve; men, who have capital at home, will not come at all; or if they do, they will not stay any time. *Malcolm* would not only bestow handsome allowances on the civil and military Servant, to induce him to return the sooner to England; but he would hold out an easier path than now presents itself to the high objects of ambition in England; and no one can doubt, that such a policy would most effectually provide for an efficient home-government of our Eastern Empire.

In the opinion of *Malcolm* it would be better, either to abolish the Company altogether, as a medium of governing India, or to give to it a broader, more solid, and more permanent foundation, than it has hitherto enjoyed. The magnitude of the question at issue is such, as so preclude him offering any thing more than a few general observations; but the conclusion, to which these conduct him is, that the present system of ruling India, through the instrumentality of the East India Company, ought to be preserved—subject of course to several modifications, which circumstances point out. This opinion is founded in part on the fact of the Company having evinced every disposition towards a just and humane rule of their Eastern possessions, and on the success, which has attended their exertions. The independence of the Court of Directors on the favour of the Minister of the Crown—the general satisfaction, which they have given in the distribu-

tion of their patronage—their generosity to the widows and families of deceased servants and officers; and the pains they have taken in the education of youth intended for their service, all conspire, in the opinion of *Malcolm*, to point out this branch of the Indian legislature as one, that under whatever improvements the existing system may come, ought to be preserved.

*Malcolm*, while he thinks many of the objections taken to the Court of Proprietors to be well founded, still pronounces this body to be of much value as a branch of Indian legislature. We are unable to see wherein this value is to be discovered. As a check on the abuse of power its efficiency is as nothing; and as a body, favourable to the pretensions of candidates for the direction, whose claims are acknowledged talents and experience, it must be admitted, they have hitherto been equally useless. When they come to possess any real voice in these elections, to be uninfluenced by the Directors in office, who have the loaves and fishes to distribute, something may be expected from them; but when it is recollected, who the persons are, who constitute this Court, and for what purpose alone they have purchased the stock, necessary to give them a vote, very sanguine hopes cannot be entertained of their exercising their privileges in the most disinterested manner. The speaking part of this heterogeneous body is almost all opposed to the Directors in power, be who they may; and the voting portion almost as uniformly found to support them. We have never, therefore, looked with very high respect to the Court of Proprietors; and can see no great utility attending this branch of the Indian legislature, beyond the difficulty, which it throws in the way, of too lavish an expenditure of the Company's money.

Our author not only directs attention to the advantages, which have resulted, and ought to result, from the existing system, but he looks at the evils, which must inevitably attend its destruction, should abolition and not reformation be its fate. The first of these evils, on the sup-

position of India falling to the crown, would be, that Ministers would consider it as a secondary object—an opinion in which we so fully concur with *Malcolm*; that for the sake of India itself, we shall see with regret the day, that erects it into an English Colony, in the local and proper sense of the terms. The real and substantial interests of nearly one hundred millions of subjects would run the most imminent risk, of being sacrificed, that Parliamentary friends might be secured, and political opponents disarmed, or brought over: India would then suffer under the double evil of being treated as a Colony, without the means, which other Colonies possess, to guard by local laws against infringement on her rights. For even under the rule of the crown, we cannot imagine, that this country would be favoured with colonial assemblies, and local legislative bodies, without seeing before our eyes the inevitable fate of the American Colonies. An actual representation of the Natives of India in the British Parliament—it is absurd to speak of a victorial representation, like that which the West Indies enjoys—we agree with *Malcolm* in thinking could never be established in regard to the East. When a man makes his fortune here, he hurries with it to England, and forgets India for ever. A West Indian planter leaves his capital behind him, and when he lives in England in ease and splendour, depends entirely on the protection of his rights and property abroad. A proper consideration of these circumstances ought alone to deter the legislature, from ever agreeing to the transfer of India, as a Colony to the crown, independent of the objections offered to the measure from the probable abuse of the patronage, which would consequently fall into the hands of the Minister. One consequence of this abuse would fall heavily on India. The changes to which in England we are habituated, in men high in office, when one administration turns out another, would in this country introduce the most ruinous effects; and where it is asked pertinently by *Malcolm*, can we find a Minister, who in the day of need would not employ his Indian patronage to maintain himself on the treasury Bench? Public opinion in England tends pow-

erfully to check abuses of patronage ; but its effects on them when extended to offices in India, would be feeble and un-availing.

It is impossible to look at the multifarious duties, entrusted to the Governor General of India, and not agree with *Sir John Malcolm*, that it would be a desirable improvement of the present system, to relieve this high Public Officer from details, connected with the internal administration of Bengal. There is an incongruity, which can escape no one's observation, in placing the power of declaring peace or war with any Potentate in the East, in the hands, which the next day are required to pass a draft at the Treasury for five or ten rupees ;—and few will perhaps dissent from the opinion of our author, that the internal administration of Bengal, in the hands of a Governor, confined to that duty alone, might be expected to be better provided for, than in those of one, whose attention is continually demanded by objects of far more importance to the Empire at large. There is nothing very far-fetched when we compare the Governor General of India, with the Secretaries to his Majesty of England, or with his Ministers of state ; but how would it be regarded in England, if the King had to be applied to on every occasion where above a hundred pounds sterling, were voted for any of the lower department of Government. It is not more undignified than inconsistent that the Governor General of India should have this task imposed on him. *Sir John* would vest in the Governor General personally, the complete political administration, without the aid or concurrence of any Councillors ; while he would have him limited as to the internal administration of Bengal, in the same manner, as he is at present, in respect to the Governments of Madras and Bombay. The aid, which a Governor General now derives from the wisdom and experience of his Councillors, might certainly be supplied by his placing around himself, as officers of his own particular establishment, the best talents the service could afford. We cannot say how far our friends of the Bengal Civil Service may relish the arrangement, but *Malcolm* proposes, that the situations of Political,

Public, Judicial, Revenue, and Military Secretaries under the Governor General, should be open to servants of talent, on the establishments of Madras and Bombay; and no one can doubt, that one advantage, resulting from this system, would be to enlarge men's minds with their views, and to carry them beyond the mere local, to a consideration of the general interests of the Empire. But in order to give these arrangements due efficacy and success, the duties of the Governor General must be separated from the internal affairs of the Presidency, at which he resides :

“ THERE would be a further advantage in separating the duties of a Governor-general from those of the local government of Bengal, in its withdrawing his high name from those minor acts, which must always agitate a community composed like that of Calcutta. This separation would in no material degree diminish his power, but it would prevent the necessity of its daily exercise, in any manner that could lessen or injure those general impressions of respect, which are so essential to the success of his administration. But, in forming this and other parts of the plan, great care must be taken that no diminution be made of the Governor-general's influence and patronage. These are necessary for the performance of his large duties, inasmuch as they increase that consideration and power, which it is essential the person filling this high station should enjoy.”

It is long ago since Sir *John Malcolm* recommended the appointment of a Lieutenant Governor for Malwah and the adjacent Provinces; and in the present work he suggests the introduction of a similar arrangement into other parts of our vast Empire. This measure he regards as called for by the extension of our dominions, and as tending, if adopted, to promote tranquillity, inspire confidence, and suppress danger. In point of economy, it would certainly prove a saving; while measures requiring immediate execution to be productive of their greatest good, but which must at present be referred to the Supreme Government, would be adopted, as soon as circumstances arose to suggest them.

We are pleased to find *Malcolm* advocating the employment of Natives, in confidential offices of trust and responsibility, as a means of maintaining their allegiance and attaching them to our rule. This measure has been opposed by many, on the ground of the alleged general

ignorance, corruption, and immorality of our Native subjects in all ranks and stations of life; but we believe, that those who have given them this sweeping character, have done so either on the misstatements of Missionary zeal, or from judging of them from the bad examples, which intercourse with Europeans at the Presidencies has created. No man is better acquainted with the Native character, as it exists at a distance from such sources of corruption, than Sir *John Malcolm*; and we receive his testimony as correct with the satisfaction which every one interested in the honour of human nature, wherever it is found, must experience. "But" says our author:

"ALLOWING for a moment this melancholy picture to be correct, can it enter into the mind of any man, who has the slightest knowledge of human nature or of human communities, that mere instruction, whether moral or religious, will ever advance men in civilization, while they are excluded from all that stimulates the mind to good and great actions? We may teach them to understand, better than they now do, their own depressed and degraded condition; but if we wish that, as they acquire knowledge, they should maintain their allegiance and attachment to those by whom it is imparted, we must grant them confidence and respect; and if we succeed in giving them consequence in their own estimation, they will soon attain it in that of others."

THE judicial system of British India is a subject replete with difficulties alike from its extent and its obscurity; and *Malcolm* pretends not to enter upon it, but merely as applicable to our newly conquered Provinces. He differs very widely from the author of "*Considerations on the Law and Constitution of India*," reviewed in our VIIIth number; and contends that over a very large portion of India the Mahometan Law was never established, although it has been taken in Bengal, as the basis of our system of judicial procedure; and even here to our author, with all the talents and integrity brought to it by the Company's judges and magistrates, it has never been popular with the Natives, to whose real or supposed prejudices it was intended to be adapted. This unpopularity is not confined to the Hindoos; the circumstance of a Christian judge presiding, where the laws of the Koran are the rule, is sufficient to diminish much of the respect, which the faithful would otherwise feel. We are notwithstanding somewhat surprised to find



Sir *John Malcolm* advocating the introduction of an almost new, and general code of laws and regulations, or expecting that the ablest European or Native talents could succeed in accomplishing this. It is true, he remarks, that this general code could not be very large, as he would have us to devise a subsidiary code of its own for each division of the Empire, framed with attention to the particular character and usage of its inhabitants. In the words of our author himself, "it is a much easier task to detect the errors of a system, than to point out the superiority of one that is untried;" and we confess it appears to us, that it would be a wiser policy, to remedy the defects of the present system, than to go hunting for radical changes, and sudden and extensive revolutions. In regard to the newly acquired provinces, the path is certainly more plain and easy; and *Malcolm's* suggestions, although more brief and imperfect, than we could have wished, are highly worthy of attention. They are not however, new, having already been given by *Malcolm* to the world, in his "Central India;" but although they have not novelty to recommend them, they possess what is far better, sound sense, and knowledge of the subject, and that regard to the welfare and happiness of the subjects of our judicial experiments, which *Malcolm* uniformly displays, and more particularly, when the Natives of Central India are concerned:

"SUPPOSING," the author observes, "a local government established over Central India every way efficient for its permanent administration, the manner in which it should exercise its functions ought (as far as general principles are concerned) to be settled. The first question would be, the mode in which it should administer justice, both in cases occurring in its own territories, and in those referred to its arbitration and decision by dependent states. It will however, before we treat this part of the subject, be useful to offer some general observations, that have particular application to countries in the situation of Central India.

"THE most serious part of this question, and one which lies at the very threshold, is, whether we are, in the shape and substance of our administration of justice, to pay most attention to our own rules, principles, and prejudices, or to those of the nation, or rather nations, we have to govern? We may lay it down as a first principle, that no system can be good that is not thoroughly understood and appreciated by those, for whose benefit it is intended. The minds of men can never

be tranquillized, much less attached, until they are at repose regarding the intentions of the authority under which they live, which they never can be till all classes see and comprehend its principles of government. If our system is in advance of the community, if it is founded on principles not comprehended by them, and has forms and usages adverse to their habits and feelings, we shall experience no adequate return of confidence and allegiance. To secure these results, we must associate ourselves with our subjects. We could never have conquered India without the assistance of the natives of that country, and by them alone can we preserve it. Our actual condition makes this necessity more imperative. We are not called upon to lower ourselves to their standard, but we must descend so far from the real or supposed eminence on which we stand, as to induce them to accompany us in the work of improvement. Great and beneficial alterations in society, to be complete, must be produced within the society itself; they cannot be the mere fabrication of its superiors, or of a few who deem themselves enlightened. Every chord of the instrument must be in tune, or there will be no good harmony. This compels men, who desire real reforms in large communities, to dread what is often termed reason because the majority, whom it is desired to benefit, are not rational, in the abstract and refined acceptation of the word; and because no projected benefit can be operative, till it is understood and recognised as such by those, for whose good it is intended. This reasoning applies to all the legislative measures that we have adopted, or may hereafter adopt, in our eastern empire; but it is meant in this place to limit the deductions from it to those, which appear expedient for Central India. The great majority of the inhabitants of that country are Hindus:—to introduce therefore, a jurisdiction grounded, even in its forms, on the imperfect code of the Mahomedans, who do not bear a proportion to the whole population of five to the hundred, would be an innovation, almost as great as the introduction of the English law, and, one from causes which have already been stated, much more repugnant to the feelings of the inhabitants. If we desire to conciliate the latter, or to benefit by their aid, we must adopt a system that is familiar and intelligible to them; and, as the groundwork of that, we must preserve and restore the courts of Panchayet."

MANY and grievous have been the complaints against the Police system of the Company's territories; and after the most strenuous exertions to place it on an efficient footing, and after overcoming many difficulties, much yet remains to be done. It cannot, however, be doubted, that within late years much has been effected in this important part of administration. It has been strongly argued, that to render the system of Police efficient the magisterial duties must be blended with those of the collector of revenue; a system which certainly, at first sight, is opposed directly to English principles. These, however, as *Malcolm* properly observes are not always to regulate our measures; and our author is decidedly of opinion that it is

in the school of the revenue department, that youth can be best disciplined for discharging the duties of judges and magistrates, and that here the art of Indian administration can be best acquired.

Our readers require not to be told, that the most important change ever introduced into the revenue administration of this country was effected by the *Permanent Settlement of Lord Cornwallis*. This settlement does not meet with *Malcolm's* approbation: he admits the motives that dictated it to have been of the most benevolent nature; but looking to the character and circumstances of the Natives of India, he expresses no surprize at its failure in Bengal, and does not conceal his satisfaction, that it has not found its way into other provinces. He refers to a letter from Bengal, dated so late as January, 1822, to shew that the reformation of the village settlements, and the delegation of such powers to the Natives, as are consistent with the principles of our rule, have been attended with the happiest effects. Speaking of the employment of the Native officers and men of our army in the duties of the Police, *Malcolm* has the following observations:

“ In this question, as in every other of any magnitude connected with the government of India, measures must be decided by the balance of the advantages against their defects. It is always a choice of difficulties. If, from a consideration of the public safety, it is indispensable to employ any part of the native soldiery in the police, and if it is expedient to have this description of persons commended by those, who are accustomed to them, means must be adopted to render the system as little hurtful as possible to the other parts of the administration, and to obviate all apprehension of its ever being attended with danger to the state. To effect this, a complete separation perhaps of those, who entered the police department, from the army, might be necessary; in such case, they might be selected for the lower situations of this new line as soon as qualified for them, and rise by merit and exertion to the higher gradations of the department. The army would in fact become an ordeal of character, while to a certain extent it formed the habits of men who would constitute, what is much required, a second class of civil officers, limited to specific and subordinate duties. It would perhaps be better to commence by trying this plan on a limited scale, and if it succeeded, it could easily be extended.”

In the chapter on “the Revenue Administration of India,” *Malcolm* gives us his opinion on the long and

greatly agitated question of the Zemindary rights and tenure. He asserts, that "from the extremity of Cape Comorin to the north western limits of India, a striking similarity of general features may be found in all, that regards the culture of the soil, and the rights attached to it." The wars and revolutions to which India has been subject have indeed shaken and disarranged the system ; but in its main features it still exists, and the *ryut* or cultivator claims the land as his, subject to the land tax or government share. Lord *Cornwallis* took another view of this important subject: he found the *Zemindar* to be the landholder, the *Ryut*, his tenant ; and acting on this hypothesis he established the permanent settlement. When this is once established the question of its expediency and good policy is forever set at rest, so far as practical ends are concerned ; but where it has yet to be introduced, it is open to, and deserves the most mature and deep investigation. It was expected when adopted, to combine the interests of the great landlords with the prosperity of the country ; but according to *Malcolm* so far has it been from realizing these hopes, that the *Zemindars*, whose benefit it was primarily to effect, have fallen the first victims to its operation. Abuse of the power, which it conferred on them, and to which they were unaccustomed by their habits and notions, led to complaints on the part of the subordinate cultivators ; these were listened to, and the *Ryut*, finding a pretext to resist the payment of his rent, soon disabled the *Zemindar* from paying his revenue. Summary process against the *Zemindar*, on the part of the Government, soon put to flight the supposed rights, which the settlement had been founded on ; and a new race of landlords occupied the place of the old, whom it was the very object of this settlement, to protect and perpetuate. The evil, however, was not confined to this ; and *Malcolm* seems both ignorant of its extent, and disposed to place it to the wrong account. In consequence of the summary process granted to Government against the *Zemindars*, it was soon found necessary to invest them with a similar process against their *Ryuts* ; the power once placed in their hands was speedily abused ; and both parties placed

at least on the same footing, that of running no small risk of being ruined together. For some time past Government has been engaged in framing regulations to meet the evils arising out of these concessions to the Zemindars—concessions, which as the law stands in regard to the Government itself could not have been withheld. It may not, however, be found a very easy matter to remedy these evils, and at the same time retain the means hitherto in the hands of the Government, of summarily compelling payment of revenue: and we may only be brought more and more to agree with *Malcolm*, that although the object in view by the Perpetual Settlement was excellent, its attendant evils on a people, whom it invested with rights they could not be made easily to understand, were too much overlooked.

THE *Ryut-warree* system is almost directly opposed to the Zemindary, and is one made by Government immediately with the Ryuts individually, by which the state receives its revenue in the form of a money-rent, fixed on the land itself, in cultivation. This system was strongly recommended by Sir *Thomas Munro*, and this distinguished Officer was appointed Governor of Madras, chiefly with a view of carrying it into execution. It was strenuously opposed, in many able and elaborate minutes by Mr. *Fullarton*, then a Member of Council at Madras, and now Governor of Prince of Wales Island. It is said, that the result of the experiment has tended to confirm the justice of Mr. *Fullarton's* views, which were urged at the time with a depth of research and acuteness of argument, which gained this gentleman the highest credit with the service in India, and the authorities at home—*Malcolm* is decidedly favourable to the Ryut-warree system, and opposed to Mr. *Fullarton's* views—and he thus attempts to answer the objections, which have been urged against it:

“It has been urged that it enters too much into detail; that it requires more application and talent in a collector, than can generally be found; and that from its raising rent in proportion to industry, it is calculated to depress the cultivators, and, in short, to make a population of paupers. It has also been urged as a strong general ground of objection to this system, that it necessarily requires, that the revenue officers should be vested with an authority, which they must be prone to

abuse, because their interests and their duties will be in opposition. To the first of these objections it is answered, that it is better for the cultivator, that the details of his settlement should be arranged with the European collector, than through a middle man, like the Zemindar. To the second it is stated, that an efficient revenue officer, when once acquainted with the details of his district, will find his labours easy, and the minuteness of his investigations, and the effects of his constant intercourse with the inhabitants, will in a great degree save the labour of the judge. In reply to the third objection, it is denied that rent is raised on industry, though it rises with produce: and with regard to the objections grounded on mistrust of the integrity, and jealousy of the power, of the revenue officers, it is answered, that such principles, however just, are more adapted to the government of England than of India, and that, in our administration of the latter, we are too often misled by our theories on such points, to aim at an abstract excellence of rule, which is at equal variance with the habits of our subjects, and the character of our government."

On the general system to be followed in the judicial, police, and revenue Administration of India, *Malcolm* has the following judicious and concluding remarks :

" WE may be compelled by the character of our government, to frame some institutions different from those we found established, but we should adopt all we can of the latter into our system. The progress of our power has been favourable to the commercial community, and to some of the poorest and most defenceless of our subjects; but it has been the reverse to the higher orders of the natives, and to the military classes. On the remedying of these defects, the duration of our dominion will in a great degree depend. From the success of our arms in extending it, we have lost the great advantage, that we before had in the contrast of the misrule and oppression of former governments. This loss can be repaired only by that security, which we may obtain through the wisdom of our internal government: but that should be administered on a principle of humility, not of pride. We must divest our minds of all arrogant pretensions, arising from the presumed superiority of our own knowledge, and seek the accomplishment of the great ends we have in view, by the means which are best suited to the peculiar nature of the objects. By following another course, we may gratify self love: we may receive the praise of each other; we may be applauded in England for the introduction of plans and institutions, which Englishmen understand and appreciate; but neither the abstract excellence of our systems, nor the industry, purity, and talent of those employed in carrying them into execution, will avert the evils which must result from every measure, that is in opposition to prejudices so fixed, and habits so rooted, as those of the natives of India. That time may gradually effect a change, there is no doubt; but the period is as yet far distant, when that can be expected: and come when it will, to be safe or beneficial, it must be, as these pages inculcate, the work of the society itself. All that the government can do is, by maintaining the internal peace of the country, and by adapting its principles to the various feelings, habits, and character of its inhabitants, to give time for the slow and silent operation of the desired improvement, with a constant impression, that every attempt to accelerate this end will be attended with the danger of its defeat."

AN examination into the character of those, by whom the local Government of India is administered, occupies the attention of *Malcolm*, and this part of his work, like every other, displays a minute acquaintance with the progress of our power and influence in the East. To the gradual progress in, and ultimate attainment, of a knowledge of the Native languages and customs, our author ascribes the changes, which in the Civil Service are to be found now a days, when compared with the early period of the Company's Government. At the outset, the employment of Natives of rank and influence about the person of the Civil Servant was absolutely necessary from the ignorance of the latter, in every thing relating to the Natives. But it was assuredly attended with its peculiar evils. These Natives monopolized patronage, intercepted complaints, took large bribes, and perpetuated abuses. As knowledge advanced among the European servants, the necessity of employing these intermediate Agents, who were of course liberally paid for their services, became less and less imperious; they accordingly became less and less employed; and their places were filled by others of a lower cast, and lower character—men, who by unworthy intrigues and unjust or illicit acts, brought an obloquy on the Native name, which in the opinion of *Malcolm* it did not deserve. In the opinion of many well acquainted with this subject the evil of the service is that of being still too much in the hands of Natives, who ought to be confined as much as possible to situations of comparative independence, where they should be held responsible for their own acts, and not raised to the rank and office of privy-councillors and vicegerents of Europeans, a character in which they are too often found committing all sorts of iniquity, under cover of their master's name. When strict principle, sound judgment and general knowledge are present, in the European servant, the employment of Natives may be resorted to with advantage, in almost any situation; as care will then be taken, that every act of dishonesty and fraud will be discovered and punished; and it is not every Civil Servant, who possesses an acquaintance with the

Native languages, that would enable him to conduct his duties of himself, were no native aid at hand; while it is certainly very possible, that this ignorance may exist, where great industry, strict integrity, and sound judgment are to be found.

*Malcolm* is decidedly of opinion, that it is better to send out young men destined for the Civil Service of India, at the age at which they now come, than to keep them longer in England, in order that their education may be more complete, and their principles more fixed :

“ NOTHING can be more desirable than such results, if they were certain ; but though there may be many exceptions, speaking generally, we must assume that, from the age of seventeen to twenty, the habits and principles are oftener injured and unsettled, than improved and fixed ; particularly when youth are exposed to the increased hazards, that will arise from their numbers in the best-regulated establishment, and that at a period when they are likely to receive more than common indulgence from parents and relatives on the point of losing them for a long term of years, if not for ever : moreover, a taste for the pleasures of their own country, which is generally acquired in the first years of manhood, is not a happy preparation for the life to which they are destined. They are too often disposed, when so advanced in age, either to turn with disgust from scenes amid which they must pass the greater part of their lives, or to seek, in a course of thoughtless extravagance, some solace for what they conceive they have abandoned.”

THE experience of the College of Fort William does not confirm this view of the subject. The older students are almost always found the more anxious to qualify for the public service, and are also much the steadier. Feeling that they have no time to lose, they exert themselves with the greater vigour, and as the annals of this Institution shew, with the greater success.

AFTER admitting and enumerating the evil habits, to which the Civilian is exposed, at his entrance into Indian life, and their pernicious effect upon his official conduct, *Malcolm* expresses his opinion, that a remedy presents itself to these evils ; but adds he :

“ CARE should be taken that this is effected in a manner that will elevate, instead of depress the service. While consideration for the young men who enter it, for their relatives, and the public, compels us to establish stricter discipline, than has hitherto existed in India, the education of youth should be more exclusively directed than it has hitherto been to qualification for the first duties they will have to perform ; and from these they should not be kept one instant, after they



have attained the necessary qualifications, and evinced sufficient steadiness of conduct to enable them to aid the superiors, under whom they will have to act.

"THE reports made by the latter of the progress and conduct of those under them should regulate promotion; and if any young men neglected to qualify themselves for employment, or continued idle and irregular, after a limited number of years, they should be sent to England. This might appear harsh; but if known to be the inevitable consequence which attended incompetence or misconduct, the penalty would be rarely incurred. Parents would not desire such a trial for sons, of whose conduct and abilities they had doubts; and every man of feeling and principle would be checked in his career of folly, extravagance, or guilt, by the dread of the shame and misery he would bring upon himself and others. But, supposing that it should sometimes happen otherwise, the merited punishment of a few would be most salutary examples; and, looking to the virtue and talent of the civil service, for the present as well as the future good government of India, who will recommend that indulgence to youth, or consideration to their connexions, should interfere with the adoption or rigid execution of any plan expedient for that great object?

"MANY minor arrangements might aid the success of the measure suggested; but we may be assured, from the moment those strong steps were decidedly taken, examples of idleness and extravagance would become rare. Not only the feelings of the individuals and their friends would be roused against them, but the sources of supply would fail; credit would no longer be given to men, whose prodigal career was certain to deprive them of the means of repayment.

"To carry any plan of this nature into effect, it would be necessary to increase the number of young men in India, that the local government, even at the commencement of their service, might have the power of selection; and this principle should, within the prescribed limits as to periods of service, continue to regulate every future promotion. Any other system must be unfavourable to the development of those various and superior powers of mind which it is essential should be possessed by all who fill, or aspire to fill, the high offices in the Indian empire."

Among the improvements suggested by *Malcolm* in the Civil Service, is the introduction of a change in the high offices of Presidents of the Board of Trade, and Revenue, and of the Sudder Dewanny, such as takes place in that of a Councillor, in order that these situations might also be opened, after a due period, to the ambition of the whole body. It would at the same time increase if practicable the salaries now attached to the offices, into which he would introduce this reform; and if this were done to a sufficient extent we can scarcely doubt, that no opposition to the measure would be offered by those, who now hold them. But, at the same time, our author very properly remarks:

“ THE prospect of accumulating great wealth, which once stimulated the civil service of India, no longer exists ; the means of living comfortably, and the attainment of a moderate competence at rather an advanced stage of life, is all that they can now expect. The state cannot afford to give them higher allowances, than they now enjoy ; and it is not desirable that this class, particularly those, who fill the first stations, should have a money-making disposition, which, even when remote from corruption, is adverse to the high tone so essential for them to preserve and to impart, by shewing an example of perfect freedom from such propensity ; nor would this by any means preclude attention to just economy, which is alike essential to independence of mind, and of action.”

THE chapter on the “Indian Army” we opened with the assurance, that on this the most important of all the subjects connected with our Indian rule, we should find much information, sound sense, and judicious suggestion, from one, who bears so distinguished a name in the military annals of British India. No position has been more fully proved by events, than that our military establishments are the only means, by which we can maintain possession of the country, and too likely, if mis-managed, to prove our ruin. At this moment we hold our empire through the instrumentality of two hundred and fifty thousand men ; and no enquiry can be more momentous than that, which pretends to examine the organization, and principles of this force. This *Malcolm* has done in a very able manner : he takes a view of the different plans, suggested from time to time, to place this force in the most commanding and efficient position, and suggests the improvements, which according to his deep and long experience, are called for by existing circumstances.

ON the great questions of transferring the Indian army to the King, and consolidating the armies of Bengal, Madras and Bombay into one, which long ago occupied the attention of Lord *Cornwallis*, and was in 1811, the subject of so much discussion, *Malcolm* has some remarks, entitled to the deepest consideration. Every one must admit the necessity of putting an end to the jealousies, that have so frequently arisen between the officers of the King's and Company's armies, and between the different military establishments of the latter. The doctrine, that safety is best to be found in the maxim of “*divide et impera.*”

*Malcolm* most properly scouts, as utterly inapplicable in the case; and we are persuaded it is universally felt to be so by every branch of the military service in India. This powerful advocate for the claims of the Indian Army urges on the Crown the admission of its officers to an equal share in the favour, and consideration of the Sovereign—a parity in command, honours, and distinctions; and the most careful adoption of every measure, that can sustain its spirit and efficiency, under the many depressing circumstances, by which it is necessarily kept down. *Malcolm* suggests that for this purpose, the boon of general employment to officers of high rank in the Company's service should be granted—exchanges permitted between the officers of the King's and Company's armies, which he would still keep distinct, agreeing with the views taken by the Court of Directors, that to take the army from the Company would be fatal to their estimation, and ultimately to their power in the country—and the formation of a Staff-corps. By means of exchanges, *Malcolm* would open the door to the employment of qualified King's officers in the situations, from which, they now complain, that they are shut out; and from which according to our author, King's officers are, as a general rule, properly excluded; and he professes to see no other mode, by which these complaints can be removed, which will not affect most seriously the temper, and interests of the Indian Army.

WE are glad to find *Malcolm* so decided a friend to the consolidation of the three armies of Bengal, Madras and Bombay: we can conceive no argument in favour of the separate form and constitution, under which they now exist, entitled to the slightest attention. Indeed the moment, that saw us military masters of all India, should have seen us in possession of only one army. It is well known, and the events of the late war in Ava have tended still farther to prove, that the armies of the three Presidencies cannot, under the present system, be brought to act in the field together, without the risk of serious discontents on the subject of inequality of pay, batta, rations, &c.; and at such periods Government is necessarily

obliged to raise the less favourably situated, to a level with the better. Fortunately if the dangers attending this system are great, the remedies are easy and at hand. On this subject, so interesting to a body, to which the country is under such deep and lasting obligations, it may be gratifying to hear Sir *John Malcolm* himself; and if the extract we give is long, it will, we are well persuaded, be found important :

" From the character of the native army, and the similarity of habits and language of a great proportion of these military classes, of whom it is composed, no inconvenience or embarrassment could result from making the three armies of India three divisions of one army. Each division would remain as at present; cadets would be nominated to it, and be appointed as vacancies occurred to its regiments. On such an organization taking place, it would be better that officers should rise regimentally to the rank of lieutenant-colonel, instead of that of major, as they now do; as such an alteration in the actual system would prevent their removal from distant parts of India, except when an increase was made to the army. On such an occasion, the senior officer of each rank would be promoted, not those of any division. The above plan would disturb nothing that is established; the staff would continue as at present, unless it were deemed expedient to select the generals employed upon it from the whole army, instead of the division where the vacancy occurred. The off- reckonings to commandants of regiments are at present consolidated in one general list; and officers would succeed, if this plan were adopted, to be colonels of corps by seniority in the Indian army, not in the division to which they had as regimental officers belonged. The pay and allowances of all ranks, from the general who commanded to the lowest public follower, would, on this change taking place, be regulated by clear and understood principles of equality and justice, so as to leave no ground of complaint of any one part of the army, from the comparison of its condition with that of another part employed on the same service and the same duty.

" THAT there might be petty difficulties in carrying into execution some of these changes in the constitution of our Indian army, cannot be denied. The chief objections will occur to the minds of men who have not served in that army during the last ten or twelve years; and such will be least sensible of the necessity of making them. Those who know the military stations we now occupy, and who have had opportunities of observing the recent intermixed employment of the troops of the different presidencies, will well understand the absolute necessity of putting an end to distinctions, which have embarrassed, and will, if not altered, continue to embarrass the public service. The feelings and prejudices of individuals may lead them to suggest doubts as to the wisdom of a plan which proposes, in some cases, to transfer officers from one division to another. They may bring forward the difference of character of the sepoys, and the different treatment they require; and it may be also alleged, that the removal of an officer from one extreme of India to another will be a hardship. To the first of these arguments it may be said, that whatever was formerly the case, there is at present no essential difference either in language, habits, or character

of the native troops of our establishments, and that, whatever may be their usages, they all require to be treated in the same manner. With respect to the European officer, it is desirable, on every ground, that he should never be local. The more he is exposed to the vicissitudes of the service, and to be employed in different parts of the empire, the more his experience and knowledge will be enlarged; and those qualities, with whatever of inconvenience or hardship their attainment is attended, must ultimately prove as beneficial to the individual as to the government.

"MANY and essential benefits would result from consolidating the local armies of India into one: there would then be an end to those discontents which have so often arisen concerning a difference in pay and allowances, and from an increase of one establishment to the real or supposed injury of another. This was not felt formerly in the manner it must be at this period, when the third of our military stations can be occupied with equal facility by the troops of any one of the presidencies. Wherever an increase of corps is required, it becomes a question of judgment with the Governor-general to which army it shall be given; and a slight previous change in the disposition of the forces will make it easy to transfer the apparent expediency of an increase from one presidency to another. Whatever may be the talent, the justice, or the impartiality of the Governor-general, he can never hold the balance in a manner that will prevent discontent. Bodies of men will always have their feelings agitated by measures which so seriously concern their future prospects in life, when these are so liable to be affected by the decision of an individual in power; and if that decision is unfavourable to them, they will impute to him, however insufficient the grounds, motives of partiality, or weak submission to the influence of those by whom he is surrounded. The nature and effect of the feelings to which the present system must give rise will be perfectly understood by all acquainted with the temper and constitution of armies. The remedy of this evil should not be deferred. If there is a dislike to direct the immediate adoption of an arrangement, making the benefit of increase of corps general; at any rate, all regiments raised in future might be equally distributed between Bengal, Madras, and Bombay, commencing with that of which the officers are most backward in promotion. What has been before stated will show, that not the slightest difficulty could occur on the ground of the increase being more wanted at one presidency than at another, as that would be obviated by the transfer of the duties of a station, which, from its position, was equally convenient to the presidency receiving the benefit of the augmentation.

"A second advantage from amalgamating the local armies of India would result from the first. When the nomination of European officers from a general list to newly-raised corps was adopted, it would be a matter of indifference to those where the men were recruited, or where employed. The consequence would be, that the whole native army would be more disposable than it is at present to serve in any quarter of our dominions. Occasions have occurred, and are more likely than ever to occur, when our safety may depend on our power to employ the natives of Bengal in the territories of Madras or Bombay, or those of the latter in Bengal or Hindustan. Looking to those internal commotions from which we cannot expect exemption, there is no principle of policy likely to be more conducive to the security of the empire: but we must in a great degree be deprived of the advantage it

offers, till a plan is adopted which shall put an end to the separation of interests now existing among the European officers.

"THE third advantage of the plan proposed is of consequence for the same object, that of rendering our native army more available in every part of India, and of enabling us to employ them together, without creating a spirit of discontent, which has often approached to mutiny. This can be done only by assimilating, on the principles suggested, the pay and allowances of the native soldiery and public followers. These should be fixed with reference to certain general principles, and not be dependant on the establishment to which this or that soldier of the same government belonged. The military equipments and departments of the forces of the different presidencies should be constituted on the same general principles, and be as little different in practice as local circumstances would permit; otherwise we shall never have our Indian armies possessed of that efficiency and strength, which they should have for united operations.

"THE rise of European officers in the native army of India must continue to be by seniority; but every measure consistent with their interests, and with those of the public, should be taken, to accelerate the attainment of rank and command for those, who have gained experience in this branch of the service. The frequent stagnations of promotion which have occurred have been hitherto relieved by expedients that gave an impulse for the moment, but were followed by a re-action that often left men in a worse situation than they were before. We must not judge of the effects of such stagnation of promotion in the local army in India, by what we observe from the same cause in England. There is hardly any analogy: the power of exchanging into other corps; of purchasing and selling their commissions; that of living with their relations and friends; the connexions they form, and the different walks of life open to men in their native country, place them in a situation totally different from those who are in a manner banished to a foreign land, where they may almost be considered aliens from all family ties and connexions, with their prospects limited to their profession, to which they are in fact bound, from the day they enter it, as the only means they have of subsistence. The officers of his majesty's service, if disappointed or discontented, have generally the means of escape, and if, in effecting that, their condition becomes worse, their complaints are not heard; they produce no effect on others; young and more sanguine candidates fill the niche they occupied: nor does the state suffer by the change; for the constitution of the army to which they belong, requires in its inferior officers no qualifications, that may not be easily acquired. But how different is the situation of those who enter the Company's service! Their youth must be devoted to the attainment of acquirements, without which they are unfit even for the subaltern duties of a native corps; they have no escape from their lot in life; discontent and disappointment in it not only corrode their own minds, but spread a baneful influence over the minds of others: their place, after they are in any degree advanced, cannot be easily supplied, for certain qualifications, which time and study alone can give, are requisite to those who succeed them. All these circumstances (and many more might be adduced) show that the question of the improvement of the Indian army should be considered on its own grounds, and not with the reference, which is too often made, to the comparative condition and pretensions of an army from which its constitution is altogether different.

"To give opportunity of acquiring distinction to the officers of the local army of India, (without which no military body can ever attain and support a character, and least of all a body that is in constant comparison with troops of the same nation, regulated on other principles) high rank ought to be conferred by local commissions, while the individuals to whom it is granted are yet efficient for the duties to which it may call them. The privilege of nominating general officers to the staff must soon become as useless to any objects of ambition in the Indian army as of service to the state, under the slow progress of brevet rank in England, consequent to peace in Europe. Every general belonging to the Indian service must be superannuated before he can be employed. There would appear no objection to grant local brevets to colonels of the Indian service to serve on the staff of that country, as the same can be extended to his majesty's service. The adoption of such a measure would, of course, prevent officers being permitted to proceed with regiments to India, whose rank was above that of officers within the limits of selection for the general staff; but this would be attended with no injury to the service, and would be a slight sacrifice to obtain a great benefit.

"THE sale of commissions and exchanges between the English and local branches of the army employed in India, under regulations which guarded the efficiency of the local branch, would be most beneficial, both from introducing good and effective officers, and accelerating promotion in the local army; but there is no measure so requisite for the latter as the formation of a staff corps, which would furnish the means of applying vacancies in regiments occasioned by the removal of their officers to other duties.

"THE native corps in India were, perhaps, in as efficient a state as they have ever since been, when they had only two or three European officers; but, at the period of the service, their commandant was their chief, and they were his followers. The ties and the feelings from which both acted were altogether different from those which now subsist; and, under the present system, the deficiency of European officers is felt, particularly on service, as a great evil. This evil must continue till the regular staff of the army, and those necessary for distinct departments, are separated from that list, which it is essential to keep complete for regimental duties. If this measure is determined upon, the formation of a plan for carrying it into effect will not be difficult; but great care must be taken that it combines a due regard for the interests of individuals with those of the public.

"SHOULD the same reasons which prevented the transfer of the Indian army to the crown, when the exclusive privileges of the Company were last renewed, continue to operate, this will be no reason why the measures which have been suggested for the improvement of the condition of the European officers of the Indian army should not take place. There is nothing required to give them full effect, but a cordial and liberal spirit of co-operation in the different authorities in England. But this large question must be viewed as one of national policy, and not as the settlement of the comparative pretensions of individuals. We must continue dependent on the fidelity and efficiency of our native army for the preservation of India. The European officers are the links by which we must preserve its attachment, and maintain its reputation. Their peculiar condition requires favour and support; and it is not too much to affirm, that any means which have a tendency to depress this body of men, or to introduce any claims but those of

Indian service, and complete competence, into a competition for those objects of reward which this branch has, hitherto exclusively enjoyed, will be fatal to our best hopes of preserving our eastern empire. The constitutional jealousy that will be called into action, whenever this important subject is agitated, must not be lulled by a consideration of the character and influence of the present commander-in-chief of the British forces, which, as long as that illustrious personage may hold the office, would, no doubt, afford to the local branch of the army of India every security for liberal and just treatment."

THE chapter on "Native Troops" will be perused with interest by every military man in India; and is altogether worthy of great attention from those, who take an interest in the Sepoy character and efficiency. The changes, which time and circumstances have introduced in this department, are dwelt upon by *Malcolm*; and although admitted to have been necessary, are yet several of them, regarded as to be regretted. In former times duties of a higher nature, and bringing with them greater pay and emoluments stimulated the Native Sepoys to zeal and activity in our service; and the link, which bound them to their European Officers, as it was closer, so was the affection, with which the former regarded the latter, more warm and manifest. To the rigid principles of œconomy and the precise forms of civil rule, not a little of this part of the fabric has given way; but we are warned by *Malcolm* to beware, lest in the prosecution of these objects, the corner stone of the whole building be not displaced. To prove the justice of this view of our power, and its true foundations, *Malcolm* enters into a retrospect of the history, and changes of our Native army, into which our limits will not allow us to follow him. At an early period of our career, the Sepoy in our service felt at once his superiority over his countrymen, and thousands waited with impatience for the honour of being enrolled in the ranks of the Company's army: the participation enjoyed by the Native Officer, in the pecuniary advantages of his corps, gave both an interest in its character and conduct, which insured for the men treatment the most generous, and kind. The Native Officer enjoyed great respect and regard under this system; and the European, who then seldom held a higher rank than that of Captain, was chosen almost invariably from his reputation as a Sepoy Officer; and



had therefore an obvious interest in making himself acquainted with the language, prejudices and habits of the men, he was to command. This system, however, received a shock from which it was perhaps impossible to exempt it, by the introduction of King's troops into the service, when the battalions of the Company were organized and officered after the model of His Majesty's. *Malcolm* is clearly of opinion, that this change was attended with little of either advantage or distinction, in the situation of Commanding Officers: and one of its worst, and most generally admitted defects was driving the commanding officer to desert his regiment, and seek for a situation on the general staff; nor does any measure promise a remedy to this evil, except such as will make it, what it once was, an object of more value to an officer of rank, to remain with, than to leave the corps, to which he has been attached. Any difference however that may be remarked in the personal character of the Indian army is not, in our opinion, so much to be ascribed to a more formal organization, as to the alteration, which has taken place in the relations between the officers and the men, by the constant employment of both apart from the corps, to which they belong. The details of treasure and other parties perpetually break up regiments into small divisions, which injure those feelings of pride or attachment to the corps, which ought to be sedulously cherished and the absence of the officers on staff or civil duties makes them strangers to their men, whilst the less fortunate few are dissatisfied with their condition, and little disposed to interest themselves in the individuals, whom they command. It is observed by the intelligent author of the *History of the Marhattas*, that sepoys are different soldiers under different men. The conduct of the Indian soldier it is universally admitted depends very much upon the confidence he feels in the officer, by whom he is led, and it is an object of serious importance, therefore, to cherish as much as possible the existence of such a feeling, and to avoid the rude dissolution of so important a bond, by which the men and their officers are combined for their mutual advantage and reputation.

**THERE** is also another consideration of some importance with respect to the formation of the Company's army, the comparative difficulty of keeping up its numbers with effective men. For some period after it was embodied the disorganized state of society in all the provinces of Hindoostan furnished in vast abundance the elements of an army. Every village was a garrison, every peasant was a soldier, and when his crops were devastated by a marauding band, he earned his maintenance by enrolling himself in a similar horde, and wielded with equal readiness the mattock and the sword. Such a state of things has happily past away, and the peasantry are no longer converted by necessity into plunderers. Maintained in tranquil cultivation of the soil, the temptation to follow the profession of arms no longer occurs, and a warlike population, a nursery of soldiers, is rapidly disappearing. Fresh inducements must therefore be devised, or new sources of supply must be explored, if the Native army is to be sustained on that footing, which has enabled it to spread the beneficent rule of Britain to the remotest limits of India.

**WE** cannot however afford to accompany *Malcolm* through all his valuable remarks on this most important branch of his subject; but the following concluding observations, as to the nature of the remedies to be applied to existing evils, are too important to be omitted:

“ **WHATEVER** measures we adopt must provide rewards suited to their condition for a certain number of the most deserving native officers; and these rewards should be of a character not only to give life to this class, but to raise the hopes of all who shall be striving to obtain similar rank and consideration. We have been compelled to cast down much in India, and almost all whom we found raised above others in the community have perished under our levelling rule. The necessity of creating and maintaining a superior class amongst the natives is recommended by every consideration of wise and generous policy; and assuredly there is no measure more calculated to aid in obtaining this end, than that of conferring on the veteran, who has gained reputation in the army, rank and consideration in his native district, so as to render him an object of respect to his countrymen, who will see in his services to the state a legitimate claim to favour and distinction, whatever may have been his former condition. This mode of reward is quite accordant with the usage of all asiatic states, and its adoption by us would be congenial to the habits and feelings of the whole population.

“ **THE** consideration given to distinguished native officers should, in a greater or less degree, according to their claims, be extended to

their descendants; and their sons might be permitted to pass through the grades of our army with a trivial addition of pay, and exemption from corporal punishment. The constitution of the army will never admit of our introducing volunteers, or native cadets. Every man who enters it must work his way, by his own efforts, from the station of a private to that of a soubahdar; but nothing could be more popular with the sepoys, than to see the sons of their officers mingled in their ranks, yet enjoying a notice and respect, that added to the value of that station in life to which they all aspired.

"NATIVE commissioned officers, when employed on the staff, as they frequently are, should receive a fixed allowance, and not be left, as they have hitherto been, to look to a future reward, depending as much on the influence of the officer under whom they acted, as the services they performed. The value of their efforts, if judiciously directed in this line of duty, is very great, and cannot, in some cases, be supplied by those of any European officer. They are also frequently required for specific charge or command, and this employment should come under the head of staff duty. The selection for such stations, when pay was attached to them, would constitute both reward and encouragement to the class to which they belonged.

"THE above measures would be very beneficial, and not attended with any large expenditure; but their operation would be limited to the higher ranks; and however much the favour and notice extended to them might influence others, more is required to cement the union of the interests of the state with those of the general body of the troops by whom it is defended. To do this effectually, the sepoy should be taught to look to meritorious services in the army as the road to employment under the civil administration of his native province. A certain period of service in the regular army should be an indispensable qualification in all candidates for situations, suited to persons of military habits, and there is no doubt that all the duties of police, which are distinct from the hereditary village establishment, would be as well performed by men, who had passed through the army, as by any other class, if not better. The sepoys employed in police duties might have a privilege of getting part of their pay commuted, if they wished it, for grants of waste land, provided they possessed the means of bringing it into cultivation.

"THE general introduction of such a plan would be attended with great and manifold advantages. If well organized, it would encourage recruits and reward service, and would promote internal order and prosperity; nor is it a slight recommendation that, while it gave the best hold upon the continued attachment of our native army, by multiplying our means of rewarding meritorious individuals, it would be attended with a saving instead of an increase of expense. The only difficulty that could impede its successful accomplishment has been before noticed, and the necessity of the measure may be adduced as another argument in favour of selecting the magistrates and superintendants of police from a class of men, who are accustomed to command soldiers.

"SUDDEN changes in any system of administration are unwise, and it would be sufficient, if this plan were approved, to make its gradual introduction imperative. The details would be adapted to local circumstances, but no deviation should be allowed as to the fundamental principles, on which it is grounded. These are political, and connected with our very existence in India. Our government of the coun-

try is essentially military, and our means of preserving and improving our possession, through the operation of our civil institutions, depend on our wise and politic exercise of that military power on which the whole fabric rests. This is a recognised fact; but, unless a conviction of its truth is continually impressed on the minds of those, placed at the head of the Indian administration, it will be in vain to attempt plans which will meet with every obstacle that partial and local views, a desire of personal influence and power, or attachment to established system, can devise or create, to impede and defeat their execution."

THE "British Community in India" occupies a part of *Malcolm's* attention in the work before us; and under this name he includes, "the mixed population of Calcutta, Madras and Bombay, made up of European Half-Casts or Anglo-Indians, and that part of the Natives, who are associated by their ties, their interests, and their occupations with English laws and usages." Of these he observes that "a great proportion have been born and educated under the influence and operation of these laws, and form a community, as separate in habits and sentiments from that, which exists in a town or village, at the distance of twenty miles from the capital, as if they belonged to different nations." We are compelled to add to this description, that the natives, generally, who live within the jurisdiction of English Courts, and the influence of English society, display vices of every degrading character; and that were we to pronounce from what we see within this narrower circle, we should set down the native population of India, as lost to every thing like a sense of truth and honesty. The advocates of Colonization confine their views to this, the more unprincipled part of the Native population, with whom alone they are in general acquainted; but it cannot be controverted, that the arguments, which apply to this part of our Native subject may and do become quite inapplicable to the great body of Hindoo and Musselmen scattered over the country. We recommend to the attention of the Colonizationists, the following remarks of our author:

"THE first question regarding the English community in India is, how far it is wise and safe, to allow the settlement of Englishmen in India, and to open to their energy of character the paths of agricultural, as well as commercial improvement? This branch of the subject has the more importance, as it is evident, that no extensive colonization can take place, unless men are admitted to have property in the soil, as well as in its produce.

" THE grounds upon which the impolicy and danger of admitting Englishmen to follow agricultural pursuits in India rest, are, in a great degree, referrible to the peculiar nature of our eastern possessions, which (it cannot be too often repeated) must never be viewed as a colony, but as a subject empire, to the inhabitants of which we have guarantied, by every pledge that rulers can give to their subjects, the enjoyment of their property, of their laws, of their usages, and of their religion. We may and ought to impart such improvement as will promote their happiness, and the general prosperity of the country ; but we are bound, by every obligation of faith (and it would be a principle of imperative policy, even if we had given no pledge,) not to associate with our improvement any measures, of which the operation is likely to interfere with their interests, to offend their prejudices, or to outrage their cherished habits and sentiments.

" THAT colonization on any extended scale would have this effect no man can doubt, who is acquainted with the nature of the property in the soil, and the character of the population. The different rights, which are involved in every field of cultivated land in India, have been particularly noticed, and those who have studied that subject will be satisfied that in many of our provinces there is no room for the English proprietor. Such might, no doubt, purchase land where our regulations have made that saleable, and they might settle in the vicinity of great cities, where, from causes already stated, lauded property has, in a certain degree, changed its character.

" THERE are throughout our territories many waste tracts, but almost all the lands capable of being occupied have claimants, who can produce strong title to the eventual occupation of them. This extends even to jungles and wilds, in which the right of pasture, and of cutting wood and grass, usually belongs to the villages in their vicinity. Besides, as has been before stated, when peace and prosperity augment the agricultural population, those that want employment, compelled as they are by their usages to follow the occupation of their fathers, must spread over waste lands, to a share in the produce of which they assert an hereditary claim. The government, which makes advances to enable them to settle in such reclaimed lands, is early repaid by increase of revenue ; and when, from any considerations, it is disposed to resign the whole or part of its proprietary rights, in order to benefit individuals, there are, as has been elsewhere shewn, classes amongst its native subjects, who have the first claim to benefit by such grants of the contingent rights, that may have devolved upon it.

" IF the facts here stated are correct, English colonists could only be partially admitted into India, without an interference with the property in actual possession, or just expectation of our native subjects of the cultivating class, or those of the higher orders ; and whatever might be our intention, we could not adopt the measures for raising these colonists to that consideration, which would be requisite to render them an useful and contented part of the community, without a corresponding depression of the native part of the population.

" THE danger of offence to the prejudices, usages, or religion of the native, from the settlement of British agricultural colonists, would be great ; and this danger, it is to be remarked, would not spring so much from the acts of the latter, as from the apprehensions and the impressions of the former, who would believe any such settlement to be the commencement of a system for the subversion of the existing order of society. They would view the settlers as invaders of their rights,

and no benefit they could derive from the introduction of capital, or the example of industry and enterprise, would reconcile any to such a change, except the very lowest of the labouring classes; all others would either shrink from a competition, with what they would deem a higher and more favoured class, or be irritated to a spirit of personal hostility, which, in whatever way it might shew itself, would be most injurious to the public interests.

"ENGLISH agricultural colonists in India would, in a very few generations, degenerate both in body and mind. This, in spite of every effort to prevent it, must be the effect of the climate, of the connexion with the ignorant, and low females with whom their circumstances would inevitably lead them to associate, and of those habits and sentiments, which they would acquire from being surrounded with a distinct population, whom they would look upon as their inferiors. This change, whenever it came to pass, would bring into dis-repute that nation to whom they continued to belong in name, and, instead of adding to its power, they would become a source of weakness to it. In the present scale of our Eastern empire, we can never expect to count numbers with the natives, and it is upon their continued impression of the superiority of our character, that our existence must depend. We ought, therefore, to be most cautious as to the adoption of any measure having a tendency to lower the opinion they entertain of their rulers; and that the colonization of some scattered English families over our provinces would have this effect, no one can doubt, who knows the country and its inhabitants."

*Malcolm* pays a well deserved compliment to that class of our countrymen in India, who are employed in commercial and mechanical pursuits, unconnected with the service of the Company; and both as benefactors and examples to the natives, with whom they associate, he ascribes to them the importance, which they certainly deserve. Speaking of this highly useful class he observes :

"THEIR growth is desirable, provided it is accompanied with the strict observance of those covenants, and legal restrictions under which they are placed. From these a government so constituted as the English in India cannot relax. Some of its powers, particularly that of deporting any British subject from India to England, is at variance with every principle of our free constitution, and repugnant to the feelings of Englishmen; but it is not at variance with the constitution of our Indian empire, and it is strictly accordant with the covenants, into which Englishmen enter before they obtain leave to reside, and pursue their several occupations in that empire. We must, nevertheless, expect, from the nature of English society, that on every exercise of absolute power, however necessary, there will be a recurrence of struggle between the government, and this part of the population of our Indian capitals; and the sympathy which the latter will meet with in England is such, that it will require all the wisdom and firmness of the authorities at home and abroad, to withstand the efforts that will be made, to weaken and degrade the local administration."

IN regard to those Europeans who are permitted to reside in the Mofussil of India, *Malcolm* suggests some alteration in the law, as it now exists, which a due regard to the interests of the natives, with whom they come in contact, seems to render most imperative; and the necessity of which every day is shewing more and more clearly. There is an anomaly, fraught with the greatest evils to the native population, who have any mercantile dealings with Europeans settled among them, in subjecting these Europeans, solely to the jurisdiction of the Supreme Court; and the fruit of this anomaly is seen in the circumstance of such Europeans, and their creditors at the seats of the Supreme Courts, availing themselves of the rights, in which the law of England clothes them, to defeat the native creditor on the spot. If instead of throwing out a "tub to the whale," in his East India Jury Bill, which the Natives treat with scorn, and the Judges render a dead letter, Mr. *Wynn* had turned his attention to the amendment of the law, to which we now refer, he would have conferred a boon of real value on the native population of this country. Without being more particular on this subject, we may refer, in support of what we now suggest, to the ferment which is created in the manufacturing districts of the country, when misfortunes overtake those, who have set native industry in motion by means of native capital. If it should happen, that European capital has also been invested in the same praiseworthy channel, a process of the Supreme Court, easily accessible to the lender, seizes at once on the property, which is as fact the fruits of both European and native capital, and leaves the native lender without the means of recovering the smallest part of his property. We are very far from finding fault with those, who avail themselves of the rights, with which the law invests them; but we are as clearly of opinion, that this law has given rise, to what *Malcolm* has well designated 'inequalities of justice;' and that the sooner it is remedied the better, both for the peace and safety, not to speak of the honour, and character of our Government.

*Sir John Malcolm* dedicates a chapter of his work to "the descendants of Europeans by Native Mothers, usually termed Half-casts, or Anglo-Indians," a class of the community here, which appears to be finding more attention at home than formerly. We are pleased to see the anxiety, displayed by the Indian Government in England, to raise this class from the equivocal condition, in which it has existed hitherto; not so much, however, with reference to those, who come under the definition of *Sir John Malcolm*, for they are few in number and daily diminishing, but in reference to the class, that has arisen from the intermarrying of those of the first grade with one another. We cannot, for our part, see any reason founded in either justice or policy, why all the rights of British subjects should not be conferred on this part of the community. To the talents, and intellectual attainments of many of them, we have already borne our testimony; and endeavoured, as far as in our power, to promote their best interests, by urging on them to engage in the mechanical avocations of life, which unfortunately many of them have hitherto regarded as beneath them; and rather than seek wealth and influence, as tradesmen and mechanics, have been content to sit as writers and copyists in the public Offices, where there is little to reward them, and nothing to gain beyond the means of a mere subsistence. *Malcolm* has attempted to shew, how the Anglo-Indians have hitherto failed in obtaining any political influence with the natives; but we do not think very successfully. He has not noticed the fact of their never having sought this influence in the only channel open to them, under the present system of excluding them from civil and military offices, of which our author decidedly approves. On the contrary he seems to take it for granted, that they are to confine themselves to the situations of clerks, and accountants in offices of Government, as well as those of public servants and European merchants. In these situations we are persuaded, they will never acquire much influence of any kind with the natives. If they would turn their talents into the channel, we have already pointed out, and acquiring



capital by their industry, and superior intellectual attainments, they would soon be found to have influence among the natives; but to obtain this they must first possess the power of employing these natives, and rendering them dependent on them: while they continue to be regarded, as they are, generally, only as fellow-servants with the natives, they may rely on their failing to command respect, however superior in mind and manners. We have only to look to those, and we could point to more than one honourable exception of the kind, who have turned these talents into the line we recommend, to be convinced that if the Anglo-Indian chuses to follow it, the path to political influence is near and open to him. We agree with *Malcolm*, that the period is very distant, when this class can acquire any strength from their mere numbers; and we apprehend nothing from their ever forming a junction to oppose our power, with the Mussulman or Hindoo population. It is, we know, their desire, as well as their interest, to link themselves as close as possible with the European masters of the country; and these in their turn will forget alike the dictates of justice, humanity, and sound policy, if they do not encourage them by every means to attach themselves, closer and closer to Europeans. The Anglo-Indians must of necessity be allowed to colonize,—if we may use the term in regard to those, whose country India is;—but from this necessity good of the highest nature may, under a proper system of treating them, be unquestionably drawn; while the prohibition now laid on their not holding civil or military offices under the Company must deprive them of much of the means, were they so inclined or able, to overturn our dominion. By the late Act of Parliament, they have been admitted to sit on both grand or petit Juries; and we hope this is the first of a series of measures, calculated to remove every distinction between them, and Europeans in this country. If compelled, as in the case of holding lands, to bestow on the Anglo-Indian, a privilege denied to Europeans the Anglo-Indian, on the other hand, can complain the less, that the Civil Service and the Army

are shot against him. The exclusion in both instances is founded on the same principle, and arises out of the very nature of the power of Britain in India.

*Sir John Malcolm* devotes a chapter to the subject of the "Propagation of the Christian Religion in India," and comes at once to the conclusion, that with measures having this object and tendency, the name or authority of Government should never be associated. Highly as we respect *Malcolm's* opinions on all subjects, connected with this country, we cannot help thinking, that he has here laid down a rule, much too wide in its terms, and one, which the Government of India can scarcely move a step in attempting to ameliorate the condition of its Native subjects, without violating. We differ from our author so far on this very important point, as to think, that the Government, without either offence or danger, may go a certain length, in publicly countenancing institutions, having the religious improvement of their subjects in view; and indeed when *Malcolm* afterwards applauds the countenance they give to measures, propounded for their Moral Education, he seems to admit an important exception to his own rule. At the same time he suggests, that the clergymen in the employ of Government, either as ministers of religion, or Professors of Colleges, should be prohibited from using their endeavours to make converts. We are no friends to hasty, and incautious attempts at conversion; but we confess we can see no necessity for so sweeping a prohibition, as is here laid down;—and we dissent very widely, indeed, from our author, when he proposes, that the task of conversion should be left, as hitherto, to the labours of the humble missionary. The judicious attempts of Clergymen of a higher caste would, in our opinion, come with great advantage and safety, in place of the labours of 'the humble Missionary,' which, we all know, have not always been directed by a zeal according to knowledge: with a people constituted as the Hindoos are, we doubt very much, if the labours of the humble Missionary will ever be found productive of much good; and that they sometimes do no harm, is perhaps to be ascribed to the hu-

mility of their condition, in the estimation of the better Hindoos. We think it for our part very possible for 'clergymen in the employ of Government,' to attempt the enlightening of the native mind, in the truths of Religion with perfect safety, and certainly with a greater prospect of success, than the humble missionary. The natives of this country have had too much experience of the policy of the English Government, to connect such attempts with authority, in any such manner, as to infer a determination to compel them to proselytize, or to fear an approach to the system pursued by the Portuguese and French, and so justly reprobated by Sir *John Malcolm*. But while we think, that our author narrows too much the sphere of clerical utility, in the suggestions, which he throws out, we agree with him entirely in the very judicious, and excellent line of conduct he lays down, for the guidance of missionaries. It is to be regretted, that there should have existed so much necessity for the cautions, and advice contained in the following sensible remarks :

"THE chief obstructions we shall meet in the pursuit of the improvement and reform of the natives of India will be caused by our own passions and prejudices. Those who are sanguine in their hopes of rapid progress will endeavour to obtain aid by exaggerating (perhaps unconsciously) the evils it is desired to remedy, and diminishing the obstacles that present themselves. Others, again, will see dangers beyond those which really exist, and deem every difficulty insuperable. These two extremes must produce an angry collision, unfortunate for the cause. Those who are employed in the work of conversion should shun all exaggeration of facts which must ever verge upon falsehood. Placed in such situations as they are, it is a crime to speak positively without full knowledge, and it is a greater crime to deceive others by drawing general conclusions of the state of tribes and nations in India, derived from observation of superstitious usages in any one particular district, province, or kingdom. They should seek, not to inflame, but to calm the minds of those with whom they correspond in England, and who have to form their judgment upon trust, at such a distance from the scene. The deep errors of races of men, which arise from their blindly following the ways of their fathers, should be painted in colours calculated to excite pity and commiseration, not horror and detestation. This theme should be approached with humility, not pride, by all who venture to treat it."

To the interference of authority, in putting a stop to the cruel and inhuman practice of the Suttee, *Malcolm* is decidedly hostile. It is well known, that a very general opinion prevails, that this custom might be abolished

authoritatively without any risk or danger to our power; and certainly many of the most intelligent and influential of the Hindoo population of Calcutta, entertain this opinion. We cannot, however, help inclining to the sentiments of our author on this point :

“ WHILE all agree in sentiment regarding the sinfulness of the voluntary sacrifice of widows, a great difference of opinion exists as to the mode of terminating the practice. The diffusion of knowledge, the force of example, the mild and conciliating but strong remonstrances of superiors, with the undisguised feelings of shocked humanity, will, we may hope, gradually eradicate a barbarous rite, which has already fallen into disusage in many parts of India, from ceasing to excite that sympathy in the people, and, consequently, to meet with that encouragement from their priests and superiors, which it formerly did. But such sympathy and encouragement will be maintained where they still exist, and revived where they have ceased, if we are so unwise as to attempt to suppress, by the strong arm of power, this or any other of the superstitious customs of our native subjects. The merit of resisting what they will consider intolerance and persecution, will be added to the other motives for such sacrifices; besides, the impression made by such use of our authority would be attended with great hazard: they who argue otherwise, because they perceive no immediate danger result from particular cases, where there has been partial interference, cannot have much knowledge of the character of the Hindu population, or of the nature of the means, which the secret enemies of our power endeavour to array against us. Every such act of interference is an item in their account, and adds to their hopes of uniting their countrymen in what they would deem a patriotic and pious cause, that of subverting the rule of strangers and usurpers, who, under the plea of humanity and improvement, made an open and violent attack upon usages, respected by the most bigoted and tyrannical of their Mahomedan conquerors, and sanctioned by their own practice during thirty centuries.”

Our author considers the question of the “Free Press in India,” as deserving of the fullest consideration. We are half inclined to think, that it has already received more consideration, than it merits. The weight of argument and the general concurrence of opinion on the part of every one, at all acquainted with the state of our Indian Empire, seem to render this subject a *res judicata*, which it is now almost unnecessary to argue. Opinions indeed, may differ as to the precise degree of freedom to be permitted to the Press in India; but no one, whose advice is worth listening to, advocates the same unrestrained liberty of discussion in India, as in England. *Malcolm* would certainly go farther, in his restrictive measures, than even we are disposed to follow him; but he errs if at

all, on the safer side of the question. The chapter on the Indian Press is amusing; and we recommend it to the perusal of our readers. Having in our last number treated so fully of the Press in India, we must be brief on the present occasion; but we cannot avoid quoting the following temperate, judicious, and truly wise conclusions, to which our author comes, near the close of his chapter on the subject:

“UPON a view of these facts, we can imagine no precaution of such consequence as a watchful restraint of the press. If that is not restricted from publications tending to lower the respect in which government and its officers are held, from offending and weakening princes and chiefs, by lessening their estimation with their subjects, from alarming and irritating the natives of India, by attacks on their usages and religion, and from disseminating principles of sedition and rebellion, it will gradually undermine and destroy our power; and it may compass this without any serious transgression against the law of England, or, indeed, without the slightest evil intention of some of those who aid in working the mischief. Their limited knowledge and imperfect information, combined with their zeal, may blind them to the dangers they engender; and others, who have deeper designs, will court their names in a cause that must be popular with many, from its supposed association with the propagating of freedom, useful knowledge, and true religion.

“WE must necessarily deduce from what has been stated, that the existence of a press, free in the same degree as that of England, is incompatible with a government such as that we have established in India. It would accelerate the destruction of our power long before its dissolution could be a benefit to the natives of that country; it would impede instead of promote the progress to improvement now making by the Anglo-Indians and Europeans whose curiosity, national prejudices, and personal feelings, which it might amuse and gratify, would be thrown by its unlicensed action into parties and dissensions every way injurious to the happiness and interests of this small but important part of the population.

“THAT a spirit of emulation might be excited, and some latent talent be elicited, by the freedom of the press, cannot be denied; nor is it meant to deny that good might arise from its observations on public men and measures, and that it might occasionally constitute a check against abuses; but, in a government like British India, such good would be partial and uncertain, whereas the mischief to which a free, unlicensed press would open the door, would be general and incalculable. The present press in India is under no restrictions that can prevent its doing good on as large a scale as can be rationally wished. It is restricted from attacking a government so placed and constituted that it would lose by such attacks the impression which is indispensable to fulfil its duties; it is interdicted from publishing any articles that have a tendency to disturb the society, and to excite passions and feelings that would lead through discontent and disaffection to sedition and revolt. These salutary interdictions excepted, it has every freedom and every encouragement that a friend to publicity (which every friend to just government must be) could desire. There is no restric-

tions that can prevent the spread of intelligence, and the dissemination of science and instruction, in every art and improvement of civilized life. But it is important to observe that our continued ability to give the press that latitude which will make it a great and useful instrument to further our plans of improvement, depends on the strict and vigilant manner in which we check any trespass upon the limits which have been prescribed to those by whom it is conducted.

"It has been argued that a free press in India would prove a channel through which complaints would be heard; that it would be a protection to the weak and oppressed; that it would convey wrongs and abuses to the ear of government and its high functionaries, and would prove in this and in other ways an efficient check to the abuse of power: but it is sufficiently obvious that such benefits could alone result when those that conducted the press had complete information and perfect knowledge of the languages, the manners, the character, and concerns of the people; where, in short, all their feelings were congenial with those of the society of which they were the advocates; otherwise their representations would be full of error, and their observations superficial and inconclusive. No English editor of a paper can have the means of becoming qualified for an impartial and useful advocate of our indian subjects; and with regard to native editors, we cannot expect them to exercise such a privilege within limits that could be tolerated by a government whose power is at variance with those principles of national independence and freedom which it would be their duty, if worthy of the task they undertook, to disseminate amongst their countrymen. We are too separated from the great bulk of the population of India to be enabled to judge with precision the progress of change in their feelings and sentiments; but it must be obvious to all who are acquainted with their character and the construction of their society, that freedom of discussion and of action, to be beneficial amongst such a people, must be a plant of slow growth. A very long period must elapse before it is naturalized in a land to which its very name is hitherto unknown; nor can this great gift ever be a blessing till men's minds are prepared to receive it. Through the institution and maintenance of well-regulated colleges and schools, and the circulation of good and useful compositions, we can alone look with confidence to the accomplishment of our just and liberal views. By such rational means we shall disseminate instruction in process of time amongst those peaceable classes of our subjects where it will be most beneficial, and our efforts for their improvement may increase as their minds expand. In such a course there is safety and benefit; but very different would be the effects of the immediate toleration of papers, pamphlets, and tracts which, without any violation of law, might be filled with matter that would be too intelligible to the turbulent and military part of our population, whose passions they would provoke by published contempt of their religion and usages; while they excited their ambition, and invited their attack, by exposing and decrying the authorities to which they are subject. The very men whom we have armed for our defence would, in all likelihood, be among the first whose principles of obedience and duty such a press would undermine. Through it, seductive but false lessons would be taught them by the discontented and designing. They are already at a stage of knowledge and condition which renders it (as experience has shewn) too easy to delude their credulous and ardent minds. By the aid of an unrestricted press our enemies would soon make this brave, and hither-

to faithful, body of men believe that their independence and advancement would be achieved by our downfall and destruction.

"To conclude, it is not from ephemeral publications, nor from the desultory efforts of talent without experience, and enthusiasm without judgment, that we are to expect the improvement of the natives of India. Such may dazzle and attract individuals, and form a few bands and societies who, proud of their imagined superiority, separate themselves from the population to which they belong, and thus create a collective body, powerless to effect good or great ends, but efficient to work much evil. The change we seek, to be beneficial, must be general; it must be wrought by the society itself, and come as the result, not as the object of our persevering and unwearied labours. By the extreme of care in the selection of those who are to rule over this people, who are to command our armies, and to distribute justice; by stimulating the zeal and ambition of those employed in the public service; by liberal encouragement to commerce, and to the introduction of the useful arts of civilized life; by addressing ourselves not only in the substance but mode of administration to the understanding and feelings of those we have to govern; by useful public works; by a moderate assessment of revenue from our subjects, and toleration of their religious and superstitious usages; by institutions founded on sound and solid principles; by raising into consideration and distinction those of the native population whose services, superior talent and integrity, or weight and influence with their countrymen, make it wise and politic to elevate; and above all, by governing our vast territories in India with more attention to their interests, and to the character and condition of their inhabitants, than to the wishes and prejudices of those of England, we shall succeed in ultimately accomplishing every plan now in progress for the benefit of this singular and great empire. But the conduct and direction of all these plans must be left to the local administration, the members of which, anxious as they must ever be for their reputation and good name in their native land, will be found more desirous to accelerate, than to retard the march of improvement. We may change the character of the natives of India in the course of time, but we never can change the character of our government over that country. It is one of strangers, and cannot endure but in the shape in which it now exists, well regulated, but absolute; acting under the strictest responsibility in England, but vested with a power in India efficient to prevent and repress every danger to which it may be exposed from the intemperate zeal, the contumacy, or the opposition of its subjects, as well as from the machinations or the aggressions of its enemies."

WE take our leave of *Malcolm* and his Political History, pleased with the opportunity he has afforded us of turning our attention to subjects of the highest importance, to British interests in the East; and if the volume before us, has displayed less originality than we expected, and is deficient in that brilliancy of colouring, which *Malcolm* brought in his Central India, to the tales of Rajpootana, or in that scientific and amusing research, which its geological department displayed, it has its peculiar merits; it

treats of matters too momentous allow it to be opened without interest, and if it brings little new to their discussion, it sets them before us too forcibly and clearly, to be closed without instruction.

ART. III.—REVIEW, *Pandurang Hari, or Memoirs of a Hindoo.*—London, 1826.

AMONGST other improvements in the state of the European community in India, it is perhaps remarkable, how so rapidly the dominion of power and knowledge has increased unaccompanied by the adorning lights of literature. Research into the curiosities of the country is indeed encouraged by the establishment of societies at some of the presidencies and larger stations, but, as a body, we are still very far from possessing in ourselves, if it may be so expressed, a republic of letters.

ENGLISHMEN, who emigrate with a view to colonization, or even mere adventure, cannot leave behind them their national character. Let only a sufficient number to compose a small community be collected together in any part of the globe, and the institution of a Periodical Press, as a vehicle for information and argument, will speedily ensue. If this be a step in literature, it is one which every assemblage of our countrymen will make, soon after they shall have set foot in a new land; and judging from general analogy, it is surprising that rapid consequences, in the way of intellectual entertainment, do not follow.

ONE general effect, arising from a Peace between the great nations of Europe, may be observed in the condition of letters; both in regard to science, and to that more ornamental part of literature, which tends to refine, and passionately amuse the soul. Philosophers of one nation have been enabled to correspond with those of another.—The offsprings of northern fancy or meditation are speedily transported to the south; genius is universally influential; and above all, that leisure has been procured to the public mind, by which a scientific and poetic



taste is so greatly assisted. Since the confirmation of general tranquillity, that delightful inspiration, which was at first entrusted to a few master talents, has been shed more profusely on the human mind.—The Muses have enlarged their schools; they have taken feminine thought and manly intellect under their tuition, and the Press of the day is teeming with splendid poetry and romance. The ways from land to land have been thrown open, and distant admiration is not the only tribute, that is paid to foreign genius; scenes of ancient interest may be visited, and the kindred tastes of separated minds may be united by easy association.

SUCH is the change, that has taken place in the literary condition of our mother land, since a great portion of our community left behind them the home of their youth; and from the encresing riches of her stores we are content to draw all our resources of intellectual entertainment. The Press of England is the Press of India: we feel all the English impatience towards the successive publications of superior minds:—the British Reviews are the guides of our own critical opinions; and for every periodical work, with the sole exception of newspapers, all our expectations are fixed upon the punctuality of the well-known Richardson, and others less celebrated, of his profession.

THIS entire reliance upon England for those literary productions, which afford the most delicious amusement in mental toil, though it has sprung from very natural tastes, has perhaps given birth to some unfair prejudices. Affection for the stage of our juvenile exploits, and admiration of real excellence will not relinquish their influence upon the judgment: but they become unduly powerful, when allowed to give rise to a firm opinion that nothing can be produced in the society, in which we live, fit to be placed by the side of those works, that come from the society which we have left. Some feeling of this kind appears to be general in our community; for we have observed that before their merits can have been known, many attempts to set an example in literature have been discouraged, and failed for want of public attention.

SETTING this prejudice aside, however, an observing mind may discover many good reasons to fear, that *Belles Lettres* of that romantic class, which is so popular at present, is opposed by many impediments in this country, which do not exist elsewhere. There may be a fund of interesting history and tradition, but it is of a character very contrasted to the tastes, in which we have been educated; and fancy can scarcely extract from the store, a poetry, which shall affect our passions. The scenes in which we move are deficient in those beauties, which awaken the mind's enthusiasm; and the people with whom we are associated, have none of those generous and novel features in their character, which entice the imagination, to employ itself in their description.\* Let us add to these remarks, some consideration on the nature of our duties, and we shall cease to wonder that genius, in this country, often parts with its elevated spirit, for want of some associating impulse.

BUT notwithstanding the remarkable fact, that this kind of literature has no existence among us, none of our community will be inclined to refer the deficiency to a want of that superior intellect, which can command the public taste. We are proud of the many master minds in India, that have distinguished themselves in learning as well as in action: but we observe that they, who have continued to cultivate literary pursuits as an agreeable relief from business, have preserved the result of their studies, and kept them from the public eye, until they have changed this society for a larger. The deficiency, therefore, which cannot be traced to the want of original talent, must be referred to some prejudiced or suppressed taste in the public, if such a term may be used without offence.

\* We must dissent in part from this remark in the text. In the scenes described in *Sir John Malcolm's* "Central India," there is much in our opinion to awaken the mind's enthusiasm; and we scarcely know of features more generous and novel, than those that are to be found among the Chiefs of Rajapootana. In the hands of such a writer as *Sir Walter Scott*, even the slender materials contained in *Malcolm's* 'Central India' might be wrought up into a most amusing and interesting Historical Novel—and *Ahalya Baer* might rouse the admiration of the world, as highly as any of the Heroines, around whom the 'Great Unknown' has shed the lustre of his genius.—EDITOR.

Thus it is, that our Indian Press has given birth to more useful than agreeable publications; and thus it is, that the pages of our own Magazine have been filled with, comparatively, few examples of literary criticism. We lament indeed that some kind poet or novelist has not given us an opportunity of ingratiating ourselves with that class of readers, who seek rather for amusement than instruction. Many articles in former numbers must plead in favour of our desire to assist and advocate all literary research; and we now draw forward a Hindoo novel, that it may be the means of publishing to the world our taste for works of pure imagination.

A love of novel reading has gained so great an empire over the public mind, that of this species of work it has been attempted to make a vehicle of information. To transport the fancy into the associations of other times, and strange nations, has become a favourite propensity. Voyages and Travels are rejected as giving a less perfect description of a new, or distant people than tales, and they are read by those alone whose imaginations are constantly seeking new facts, from which to construct agreeable fictions. Our classic ancestors would stare with surprise and alarm, could they but observe how their histories are coured by a few, who extort from every anecdote subjects of romance and poetry, for the amusement of the many, who trust to tales, for a knowledge of the age. We are not prepared to prophecy how speedily this singular condition of letters may lead to a corruption of the intellect, for as long as the brilliant success of the Waverly Novels gives rise to imitations which have the power of amusing, we cannot deny that our willingness to be amused is stronger, than our fear of mental degradation.

Two classes of the modern novel may be remarked as a general distinction—the one pretending to describe life as it presents itself to our actual observation; the other attempting to give us an idea of characters and actions removed from our own sphere. It is clear that the former, supposing the work to be good, will always be the most popular, because the heart is more passionately affected

by images similar to those, with which it is familiar, than such as it can only fancy. The latter, however, although less generally interesting, may be the production of greater genius ; and especially when the characters, tho' new, are made to feel passions similar to our own, they may awaken a stronger interest in a few peculiar minds. Novels of the former class are, we believe, universally fascinating ; those of the latter kind may be the more admired by an enthusiastic few.

AMONGST the popular fictions of the present day, which describe scenes unfamiliar to the greater number, *Anastasius* may perhaps be placed at the head. The interest excited by this admirable work may be assimilated to the feelings, that are awakened by some powerful poetic tragedy. The passions portrayed are not of the same degree with those, by which we are swayed in ordinary life ; but we acknowledge them to be natural, and we are violently moved by the events they occasion, in the same manner as we are moved by tragic representations, wherein the performers assume a dignity something superior to the manners of common society. *Anastasius* is a Greek, whose adventures are of that romantic kind, which never fails to interest the imaginative taste ; and his own character is a passionate example of mingled good and evil, not so uncommon in the world as to make a sympathy with his feelings a matter of difficulty.

*Anastasius* was succeeded by *Haji Baba* ; not however, as an imitator ; for though both works may fall under the same class, as we have distinguished novels generally, yet they are intrinsically different from each other, and the latter may very well have been written before its author had ever met with the former. This production must ever fail to excite as great an interest as the memoirs of the Greek, because it is less descriptive of passions, with which readers generally can feel a sympathy ; and because the scenes and characters are still further removed from their associations. It may still, however, be as clever a production, as far as genius is considered : that

is to say it may give as correct a description of the people and scenes in which the narrative is fixed.

THESE works have been both greedily purchased by the English Public; and this patronage has, probably, induced the author of the work before us to introduce to his countrymen's acquaintance a Hero whose adventures are supposed to have taken place still further east than Persia. And here we finish the long exordium, with which we preface what we have to say on the merits of *Pandurang Hari*.

FROM this novel, which professes to relate the adventures of a *Mahratta*, we must expect none of that interest which is connected with sentiment; and it must be read as the narrative of events very different from those, that affect the feelings of Europeans. Perhaps there are no two people in the world who have less in common than the Englishman and the Hindoo; the critic, therefore, in judging the work now before us, should bear in mind the many difficulties which the author has to conquer, before he can make his tale interesting to our feelings: and how few of those people, who cannot feel as they desire, are ready to acknowledge the merit of genius.

IT is not our intention to give an analysis of the story; a practice which we consider rather detrimental than advantageous to the author whose work is under review. For not only may such an analyzation, with some persons, dispense with reading the novel itself; but we are rather of opinion that this, of all the parts of fiction is less open to criticism, and more at the will of the author. We are indeed entitled to pronounce whether it is well or ill managed, but we cannot be sure that our alterations would be more suitable to the general taste.

*Pandurang Hari* is an orphan picked up amongst a drove of cattle by the followers of *Sawunt Rao*, a *Mahratta* Sirdar in the army of *Jeswant Rao Holkar*. Becoming a favorite with his protector, he quickly learns to abuse the little authority which is put into his hands; and he is very soon an adept in those arts of intrigue which are the boasted features of the *Mahratta* character. From

the time of his serving as deputy to a Carcoon, until his appointment to a Subaltern command in Holkar's army, several intricate adventures occur which give a very good picture of the avarice, envy and revenge, that are so closely infixed in the mind of the Hindoos, especially under a Government that gives security neither to property nor life. At the age of seventeen the Hero is represented as having planned one murder, and been the agent of another. This, perhaps, is commencing rather early; but the intrigues, that had led to the crime in self-defence, are well managed and scarcely unnatural.

*Pandurang Hari* continues with the army of Holkar during the campaign of 1803, and is reported to have assisted in the defence of *Bhurutpoor*. This we do not hesitate to pronounce as being the least successful part of the book. The brilliant engagements of that war are hurried through in a few pages, although the Hero was an officer in one of the contending armies. The difficulty the author felt in describing the feelings of a soldier opposed to the conquering army of his own countrymen, is too apparent; and it would have been better if he had kept his Hero away from those contests altogether.

AFTER being discharged from service at the Peace, *Pandurang Hari*, wandering through the country, falls in with *Gabbage Gousala*, who from this period becomes one of the principal characters in the Drama.

THE author has with considerable skill contrived an intricate plot, the mystery of which continues to the end. *Pandurang Hari* who is described as an orphan, accidentally falls in love with a girl whose life he preserves; and they both encounter numerous perils, separations and hair-breadth escapes, all occasioned by this *Gabbage Gossein*, the secret of whose animosity against them is concealed until the conclusion. The omnipresence of this person and his agents is indeed rather marvellous; but as it is the occasion of the most interesting adventures in the story, we should be unwise to quarrel with the improbability. Mystery is a great support of interest: as long as the causes of events remain unexplained and the catastrophe

unanticipated, the curiosity of the reader will always continue. In this particular, *Pandurang Hari* is very superior to his predecessor *Haji Baba*; and the labyrinth of fortunes into which his historian has thrown him, is we think very ingeniously contrived.

*Pandurang's* first career in Bombay is neither so amusing nor so natural as his succeeding intrigues and scrapes at Poona. The whole of the latter are not only very entertaining, but, as far as we can judge, very characteristic. These spirited chapters, with the account of *Habeshee Kotwal*, his enmity with *Trimbukjee Dainglia*, and the scheme which occasioned his ruin and death, can only have sprung from a fertile imagination assisted by an intimate knowledge of native manners, character and localities. From this part of the work we extract a description of the city of Poona as a specimen of the author's scenic powers :

"WHEN I entered Poona the first time in company with the villain Gubbage Gousala, I passed through Ahmednagar, Seroor Louse, Corygaum, and Shikarpoor; a road barren and waste, having only a few wretched hamlets scattered over the extensive plains which we crossed in our route. Milk bushes, or prickly pear surrounded the hovels of poverty and wretchedness, that crested of posts and mud, afforded little or no protection against the heavy rains of the monsoon. On entering Poona, therefore, after crossing the river at the Sangam, or junction of the Moota and Moola Streams, the contrast was remarkable between the misery of the former habitations and the splendour of the city. Then my adventure in the Gossein character allowed me no time to observe, and now I had unfortunately too much leisure for the purpose. Upon the hill to the left of the city, I saw the ancient Temple of Parbatty, encircled with trees, its summits glittering in the rising sun. The deep solemn sound of the Najarrahs from among the recesses of the sacred enclosure, proclaimed that the hour of worship had arrived, and I felt a strong desire to lay my humble offering at the foot of the holy altar. Few people were to be seen in the bazar at that early hour, and I continued to make my observations on the buildings around me. They were far more magnificent than any in the part of India to which I had been accustomed. Beyond the bazar the houses were lofty, and erected part of the way up the walls with stone and strong cement, to repel thieves, who easily effect an entrance into mud or plaster-built dwellings. These houses were terraced; but many close to them, being tiled, gave the city a look of great irregularity. In the central part I came to an immense reservoir of water, with an everflowing mountain in the midst. To live in Poona, near it, must I thought be happiness itself. The houses here were large, but had a dull and heavy appearance where they were not white-washed. They were constructed of a solid wood framework, filled up with hewn stone, generally granite. The wood-work

was beautifully carved after various devices, together with the ends of the beams. The windows were neatly closed with shutters to keep out the heat; but nothing cheerful appeared to be going forward within. A lazy Mahratta peon squatted at most of the doors, and here and there a Brahmince woman was employed drying clothes on the terraces. Some of the buildings had not a single window next the street, but were built round a small, square and gloomy court, from whence all the light and air entered. The doors were folding, low, and substantial, and led to staircases so narrow, that only one person could mount them at a time. In the centre of the city stood the palace of the Peishwa, who was named Bajee Ras Pundit Purdihau Bendauder. It was fortified with irregular bastions, curtains and towers: between two of the latter were enormous and massy gates. It seemed to me as if the place must be impregnable to the most formidable enemy. The palace itself I had not an opportunity of seeing, until a curious concatenation of circumstances, which shall by and bye be unfolded to the reader, introduced me within its precincts. On many of the walls around were drawn figures of Gunputty, of elephants and peacocks with tails of most enormous expansion. In a short time the streets were peopled with gosseins and fakirs: women with copper vessels fetching water from the reservoir; Brahmins proceeding to the temples to perform their sacred offices; horsemen prancing about with well-trained animals; and porters and labourers carrying goods to market. The pavement of the street being rough, the carriages or waggons, drawn by bullocks with bells around their necks must not be unnoticed: their noise almost deafened me; but I had no place of refuge to fly to from their distracting sounds."—*Vol. 1, p. 162-167.*

In consequence of his services to Trimbukjee, *Pandurang* obtains employment in the territory of that minister in Kandeish, from whence he is summoned to accompany his master to confinement in the Fort at Thanah, near Bombay, after he had been surrendered to the English. Here the Hero is represented as having been instrumental in the Trimbukjee's escape, an event which is described with sufficient adherence to fact. *Pandurang* is detained a short time, and after his release, falls amongst a band of roving Pindarees in his way to seek his old master. A considerable portion of the book is here occupied by the stories of two Pindarees, the second of which we strongly recommend to the reader's attention, as a very humorous account of the pranks and petty villainies of a Mussulman of low rank. There is something exceedingly ludicrous in the "grinding" and "frying" disputes of his father and mother, which reminds us of the droller parts of the Arabian nights. These stories are interrupted and the band of Pindarees dispersed, by a sudden attack of the "*Topeeewalas*," as the English are said to have been nick-



named in those parts. Escaping with life, *Pandurang* makes the best of his way to Trimbukjee in his retreat to Kandeish. But, after joining him, on account of that person's passion for our Hero's mistress, Sajoona, he is warned to avoid certain machinations that were preparing against his life. His flight in consequence of this warning and the dangers that he escapes, form one of the most powerful passages in the book. Here we propose extracting a specimen of the author's power to excite a deep interest by inflicting upon murderers a fate still more horrid than that, which they planned for others. It is necessary to explain that our Hero had fallen in with two Agents of his enemy, *Gabbage Gouslu*, engaged by that individual to secure the person of Sajoona, and to dispatch her protector *Pandurang Hari* out of the way; and who, unacquainted with his person, consent to employ him to carry this very plan into execution. The scene in which this plan is developed to him, and his orders received, is thus described:

"My guides now led me a most intricate road, among hills, deep villages, and impenetrable woods, until we reached a cave, wherein was an idol, such as I had never before seen nor could my companions afford me any information respecting it. Behind the idol was a door, which opened by a secret spring. Through this door we passed, and having reclosed it, found ourselves in a small square stone chamber. Here, then, was the place where my curiosity would be gratified, and I hoped to obtain tidings of Sajoona. This chamber, I could clearly perceive, had been before inhabited by my companions, or probably resorted to by them when necessity compelled them to seek shelter behind the friendly God. Mats, pots, pans, and oil, with lamps and cocoa-nuts, bespoke a secret haunt of desperate villany. One of my companions lighted a lamp within; when we entered and seated ourselves."—*Vol. 2, p. 144-145.*

WE omit the details of the schemes themselves and extract what appears to us a very powerful description of a horrid incident in the dreary scene of an Indian jungle;—It may be worth while to add, that this is the very jungle, where Cheetoo, the Pindaree leader, was destroyed by a tiger:

"My wallet being replenished, and ten rupees paid me in advance, I prepared to set out for Asseerghur. It may be considered certain that if I succeeded I could have no intention of bringing the women to the place agreed upon, though I had made a promise of so doing. Yet I well knew the consequences that would follow this treachery, and that as long as I lived, it must be in a state of perpetual anxiety and terror,

lest either the meagre form of the tall man, or the squab figure of the little one, should cross my steps: nevertheless, I set off on my enterprize. While creeping through the small iron door for that purpose, I saw that a strong bolt was affixed on the outside, and as soon as I was clearly out and the door closed again, I drew it across into its place, and consigned the two men to a lingering and a terrible death! There was no other egress from the chamber. They heard the grating noise that sounded their knell of destruction. They attempted in vain to open the door: They screamed, and were then silent for a time; then burst out into louder curses on my head and on their own folly. Then they quarrelled, and ended their altercation with deep and bitter groans. Theirs was a horrible destiny!—to be eaten up by famine, to waste into death! But were they not plotting against others? and those, too, far dearer to me than mine own existence? was not my Sajoonah to be their victim? and were they not scheming mischief against the poor goatherd they spoke of in the glen?—perhaps to murder him? these considerations, and the consciousness that to frustrate the schemes of such men by such means, was fully justifiable, bore me up, and afforded me consolation in respect to the justice of what I had done.

“NIGHT had now come on, and I feared to enter the first jungle at that season, though I kept as near it as I could to avoid the groans and maddening screams that came from the cell in which my victims were immolated. I could not get beyond the hearing of them. At times I was almost tempted to go and seal my own destruction by unbarring the portal—the cries of suffering so softened my heart; when I recollected they were still men like myself, a chill of horror came over me; but reason after many struggles resumed her seat, and the memory of Sajoonah’s security again fixed my tottering resolution. The owl and the bat sitting across my face, added to the impression of that terrible hour. The wild beasts howled in the jungle; once more I went to avoid them towards the cave, as I had done several times before, but the yells of the miserable captives drove me away: again I reached the entrance of the outer cave, through which their groans echoed and almost palsied my heart, and again I returned towards the jungles; at last I summoned resolution to fly from the damps of the frowning rocks, in which the cave was scooped, for ever, and to leave my prisoners to die. A friendly tree, as far off from the spot as I could venture in the darkness, gave me shelter in its boughs for the night from beasts and men, and at dawn of day I pursued my journey through the first jungle.

“THE entrance into such a place, and at so early an hour, was highly dangerous; yet I longed to remove myself as far as I could from the neighbourhood of the cave, and to get nearer Sajoonah. As I went along I shook the limbs of the lower kind of under-wood, and disturbed the birds of prey roosting among them, that fluttered away with shrill shrieks. The roar of a tiger not far from me, made me hastily conceal myself behind a large tree on the opposite side whence the sound came. A second roar appeared to be very close by, and I lost not a moment in ascending the tree before the eye of the savage should flash upon me. It was then the hour of grey dawn, rendered more obscure by the forest foliage; but I could still see objects very distinctly from some distance around me. I had not sat long on a huge overhanging branch, when two enormous tigers issued from the thickest part of the jungle in a violent struggle for some heavy body in

which their fangs were plunged: they came directly under where I sat, and I perceived they were contesting for the body of a man that appeared completely lifeless. 'Who could the unhappy victim of these animals have been? where were they dearly united to him in life—the wife, the children, or the parent—who would never know his fate?' This thought crossed me rapidly when I saw the body between the two animals, which neither dared to feed upon for fear of his antagonist. They stood glaring frightfully at each other, then growling furiously, and lashing their sides with their long tails in the utmost rage. At last one of them went off, and the other appeared for a considerable time to be sucking out the blood of the unfortunate man: he then slowly left it, as if gorged to satiety with the fluid of life. The ornaments of the man's dress lay on the ground by the body, and I determined to descend and secure them, when I could do so with safety. It was with no little pleasure I saw the creature walk away into the dense part of the wood to take its repose, as is the habit of these animals in the day. I then descended from the tree, and searched the body of the dead traveller, which had been sucked till it was dry and light; not a bone was touched, nor the flesh in any part very deeply torn. I found what I searched for tied round the loins of the corpse: it was a silver waist-chain or *Kundoorah*, which I transferred from the dead to a living body. There were also two massy silver rings for the wrists, and a chain round the left ankle, which I secured with no great difficulty. I found no money upon the body at first, and I therefore concluded it might have fallen on the spot where the tiger first seized the unhappy man, a little distance off. I tracked the place by the blood, where the progress of the traveller had been fatally arrested. There I discovered a red turband, shoes and some other articles which had belonged to him; but above all, a bundle of letters or papers, which I placed in the folds of the turband, and planted the latter on my head, hoping to pry into their contents at some more convenient opportunity. I also found an *hircarrah's* staff.\* This convinced me that the unfortunate man had been a Courier in the service of some great person whose correspondence I had a strong inclination to peruse."—*Vol. 2, p. 163-171.*

WE might, by continuing this extract give the reader a very favourable specimen of the work under review, but our limits confine us to these pages.

Nor to be too diffuse in our notice of the progress, of the story, after aiding in the capture of the Trimbukje (an action which the ingratitude of the latter is made to excuse) and being the means of seizing a whole gang of Bleeels, Pandurang Hari obtains employment in the English Judge's Adawlat at Baroach. This situation brings the pretended hero into actual contact with the administration introduced by our Government, and the manner in which this secure system is contrasted with the flagitious and confused insecurity of the native mode of justice, bears fewer marks of partiality than will perhaps be expected. To describe the

\* A small javelin borne by Couriers and Messengers.

feelings of the natives towards the English required a very delicate touch ; and our author distinguishes the anger of those who have been recently conquered from the satisfaction of those to whom our permanent dominion has given security of life and property, with considerable skill. A very fair account of our Courts of Justice, their advantages and abuses, succeed ; and we cannot resist extracting the following passage which contains a very just remark upon the idea that our civil system has encouraged a spirit of Litigation amongst the natives :

“ THAT the establishment of the Udalut, or Court of Justice, was the reason that causes were increased, is very incorrect. Justice had not before been attainable, and the people were obliged to endure wrong, for which they had no redress. When they found that injustice could no longer exist with impunity, they poured their grievances into the Court. It might therefore as well be asserted that the erection of an hospital was the cause of an increase of sickness, as that giving the people an opportunity of gaining justice, was the cause of the increase of applications to the Courts.”—*Vol. 3, p. 68.*

*Pandurang* becomes a Wakeel in the Adawlut of Baroach, and those of our readers who may be acquainted with the conduct of suits in the native Courts, may observe a tolerably accurate account of a Law suit conducted by our hero as Lawyer to the Plaintiff. The remarks of the author, of Panchajet in the district of Poona, upon the Institution evince, not only an accurate acquaintance with the customs of the Hindoos, but considerable knowledge of the effects which have ensued from the measures of the English upon their original establishments. The examples of practice given through this work, appear to have been taken from the actual state of things, and they illustrate how greatly advantage or abuse, as arising from the regulations of Government, depends upon the discretion of its individual officers.

As it is not our intention to detail all the particulars of the story, we shall content ourselves with saying that the rest of the third volume is taken up in collecting the principal characters at Poonah, where the catastrophe is developed, and we shall close our short analysis of the work by one more extract as a specimen of the lively powers of our author :

"BEING once clear of the people, and in the open fields, to which I had run until my breath began to fail me, I was surrounded by night, which had begun to close in before I was clear of the city. I still however, continued my journey towards Satarah, until I was overcome with weariness and fatigue. I threw myself down under a tree, and sank, almost worn out, into a sound slumber. I was awoke by the loud snorting of an Elephant, which, with his driver upon his neck, was proceeding along the road. As I was rousing myself, the Mahouhut called out, "Hollo, brother! what—asleep in the jungles at this time of the year!" I replied, travellers wearied by long marching had no choice left, and the shelter of a tree must, in such cases, be put up with. "Whither art thou going?" asked the driver, I told him to Satarah. "Well, that is fortunate," rejoined the Mahouhut, "for I am bound there also, and will give you a ride upon the elephant." I thanked him, and tapping his animal on the head, he cried, "Kneel down." The huge creature obeyed, and I clambered up his side, and when seated, the animal arose with us at command. It was the first time I had ever rode upon one of these sagacious beasts. The elephant was sometimes troublesome, in which case the Mahouhut thrust his goad into the hole of a wound behind the animal's ear, which he said he never suffered to heal, and it instantly had the good sense to become submissive. The Mahouhut observed, that he had another sore place which he probed when he wanted the animal to quicken his pace, and another when he wanted to make him scream, or utter a salaam in praise of his lord and master. I inquired his master's name, and he informed me it was Holkar's Dewan, or prime-minister, adding, and a good master he is, for we all act as we like, and fill our bellies by doing the people to the extent of our fancies." Thus the Mahouhut scarcely ever ceased chattering about one thing and another every minute of the journey, except when he called out to his elephant, 'chul, chul,' or "walk on quick," accompanying the word of command with a kick behind the creature's ear. The beast went along snorting and puffing at a brisk rate, and the driver would begin to talk to me again. I enquired what news there was at Indore. "Oh, nothing particular," replied the fellow; "an old Wanee, they say, has been murdered (chul, chul, Baba!), and it is supposed a stranger, who lodged in his house, is the guilty person; but our kotwal could see no ground for the charge, and released the stranger, who was no doubt very glad to get off. For my part, if he really did kill the old grain-seller, I think he did a good act; there are too many of these miserly old rascals in Indore, and the grain is so dear a poor man must almost starve." I remarked, I did not think that was his case; for he appeared in excellent condition. "Me! no, no, old Futteh Gudge here gives me half his flour and ghee daily, and he must be fed, let grain be at what price it may. You know it would little redound to my credit to mount my lord on a lean brute." I observed that what he said was true, nor would it redound to his lord's credit to be driven by a lean Mahouhut.

"EXACTLY thus," replied the driver, "and thus Futteh and myself are, you observe, in excellent condition, not among the spare creation."

"THIS Mahouhut was a merry good natured fellow, and at any other time I should have entered into, and enjoyed, his jokes; but now, recent events, and my anxiety for the future, the idea of finding a father, or of being crossed by some mischance in my endeavours to

penetrate to his retreat, pressed upon my mind. I could not long continue to feign an enjoyment of the fellow's wit and to put on a jocularity that must sit but very awkwardly upon me. The driver soon perceived I was not his match in spirits, and that I often relapsed into silence and thoughtfulness. He would then console himself with a song, stopping frequently in the midst of his ditty to cry out to his elephant, "chul, chul, Baba." The last halt we made, before reaching our destination, was at a small village, where the driver proposed to dine, together with his beast. He being a Mahomedan, I could not dine with him : but he said he would give me some raw rice, if I would accompany him to the grainshops in the small Bazar. Having fastened the elephant's hind leg by a chain to a tree, and put a rope round his fore legs, we entered into the bazar. To observe the airs the fellow put on : he might have been taken for the dewan himself, instead of his Mahouhut. He twisted his mustachios, and cocked his turban on one side, folding his arms akimbo before a grainshop, where, in the midst of a few half filled baskets of grain, sat cross legged a starved meagre Marwarry, the owner of the shop. "Ho! you skin and bone Marwarry," cried the driver, "up with you, and supply my lord the dewan's elephant with rice, ghee, flour and Jagree. Be quick I say, or, by Allah, I will shew you how my elephant serves those who will not feed him." Aarry deo, hoi, hoi, "cried the grain merchant; I have no rice, no ghee, no flour, no jagree. Your beast would eat up all in the village."—"Silence, you rascal," cried the Mahouhut, "or I will report you on my return."—"Indeed," said the poor devil, "you must go to the potail; I have no supply of what you demand. Good driver, don't distress me; go," added he, in a low whisper, "to the shop of Laldoss in the next street—his granaries are full of every thing you want."—"Well, well, answered the Mahouhut, "If he has not any I shall return to you." We then went on to Laldoss; but he having probably heard of the great devourer that was come into the village, and knowing that if he parted with his grain he would never be paid for it, had carefully shut up his shop. In a violent rage the Mahouhut returned to the Marwarry; but he, taking advantage of our absence, had done the same thing before we could return to him, and most carefully secured the avenues that led to his rice and flour, in the midst of which he had no doubt taken up his quarters. The Mahouhut then went to the potail, saying, "Here I am—do you choose to feed us?"—"What can I do?" replied the poor fellow, "I cannot make grain."—"very well, my friend," said the driver, "you know the consequences!" The potail shrugged up his shoulders, and said he was helpless, for the grain-dealers had shut up their shops. "Then, by Allah," said the Mahouhut, "they shall soon be opened." Having said this, he went to the place where he had left his beast tied up, and roaring for his food. Loosening his chain and ropes, he scrambled upon his neck, and rode him up to the shop of Laldoss, which was merely the verandah of a house, closed up with a number of narrow planks which served for shutters. The elephant stood close with its enormous head touching the shutters, and his rider called out, "Ho! within there—I want rice." "Chawul nu,hue," cried a voice from within. "Bring flour then," said the Mahouhut. "Attah nu,hue," was the reply. "Ghee then."—"Toop nu,hue," answered the Shopkeeper with a hearty laugh, as if it was a good joke, "Give me jagree then," said the driver.—"Gor nu,hue," responded the shopkeeper. "I will see if you tell truth then," answered the Mahouhut; and

placing his heels behind the ears of the elephant, and goading him in one of the sore places he had before mentioned, he exclaimed, "Tor dallo Baba, Zoorse." The cunning animal, as if it knew the flour was behind the shutters, butted at them with full force, and crash they went to pieces in an instant, and discovered Laldoss in the midst of plenty, tumbling over his baskets of grain.—"Oh, mercy! mercy!" he cried: "here is flour, ghee, rice and sugar, good Mahouhut—take what you want"—"Rascal," cried the driver, "I have a great mind to make the elephant squeeze the breath out of your miserable body, for giving me so much trouble. Come, fill my sacks, or I will not spare you." The women of Laldoss now come forward, and filled the bags with every thing he wanted, for which they did not get a single rupee in return. The bags being placed on the elephant's back, the animal walked majestically away, the Mahouhut saying to the poor devil of a grain-dealer, "Perhaps I shall not report you on my return to Indore, provided you have a second supply ready for me as I come back. Don't give me this trouble again." The family bowed in silence. We now sought the potail, who had provided wood for us, and some sugar-canes for the elephant to eat while the bread was baking; and we once more secured the animal, and left him to munch them, while we attended to our own cookery. "Did you ever see such rascals?" said the elephant-driver. "They would no more mind seeing me and my elephant starve, than you would mind seeing them hanged."—"Not they," I replied; "but it is well we are not out of Holkar's dominions; for, were we in those of the English, we should, I fear, be made to repent our feat."—"Perhaps we should," answered the fellow, "but as the case stands, we have nothing to do with the Toopeewallas, and I heartily wish they were driven out of India."—"We must fight harder than we have yet done to accomplish this," I rejoined; but were it not for the bad management of your master and the other Rajahs and rulers, these foreigners would never have done what they have, Holkar, Badjerao, and Scindea, are always ready for war—and when it begins they run away from it. This is the way the Toopeewallas have got so firm a hold among us, and we shall, I fear, never live to see the end of it."—"What you say may be very true," answered my companion, "but hang me if I know that, as long as I drive an elephant, he shall not starve, come what may. We pursued this discourse no further; and as soon as the elephant had devoured his bread, rice, and sugar, we continued our journey. Nothing more occurred until we perceived the hill on which the seven-towered fort of Satarah stands; I then deemed it prudent to alight, and, thanking the Mahouhut for his kindness, I walked, well muffled up, into the city."—*Vol. 3, p. 192-205.*

A few observations upon the general character of the work may perhaps be required to complete a notice of this kind.

EUROPEAN readers who have no personal acquaintance with the Indian character, if they have been accustomed to consider the Brahmin as a virtuous and sincere devotee, will be greatly surprized at the description of Hindoos contained in these volumes. Crimes of all kinds are per-

petrated with indifference, and amongst all the dramatis personæ, old Sivajee the Raja of Sattara, who turns out to be the father of *Pandurang Hari*, and Sajoonah the girl are the only prominent persons whose characters seem to tally at all with what we are accustomed to see in works of fiction, of which the scene is laid in Europe. We, however, who reside in this country and have constant communication with the natives, cannot deny that there are few people in the world more generally flagitious than the Hindoos. Domestic affections amongst them are developed in few, if any, of their habits; their religion is hostile to moral influence; and their long subjection to a corrupt Government has corrupted the people. Europeans, however, who are connected with native courts or any other places of public business, certainly see the worst examples of the native character, for it has never been considered a breach of honesty with Hindoos to advocate their cause against a foe with the aid of bribery and false evidence. At a distance from Government stations, and in parts of the country where tranquillity is undisturbed, many instances may be found of upright character and honorable principle, but the fear of power and love of profit, are motives much stronger with the Indian of Hindostan than rectitude of conscience, and it is very doubtful whether the virtue of the remotest Zemindars or peasantry will withstand these formidable tests. Upon the whole we believe this novel to contain a remarkably correct delineation of the native character. Gosseins are a class of people proverbially acknowledged to be rascals by respectable Hindoos themselves; and the deeds of *Gabbage Gousla* will scarcely seem extravagant to those who are acquainted with the secret intrigue of the Marhattas during their wars with each other, and with the British. *Pandurang Hari*, and *Nunna*, his companion are young adventurers, who have no natural love of crime, but who would not scruple to impose upon others when their own advancement is concerned; nor averse to shed blood when their personal security is involved; and this we do not believe to be an extravagant portrait of the



originals with whom we are associated—old *Hurrychund*—*Sewdhutwanee* and *Narada* are quite a sufficient number of honorable characters in proportion to the whole *Dramatis Personæ*; and the potails of the villages in which an adventurer occasionally puts up, present more correct pictures than can be discovered by those who have passed their lives in the Presidencies.

It remains only to make some remarks upon the mixture of fiction with fact; a point in which we fear, the novel before us will not appear in so favorable a light.

THE composition of tales upon facts of history, if good, will always be entertaining, and may be instructive; but it is objectionable to make dramas from events belonging to the very age in which we live. A great portion of the amusement given by such works, arises from a delusion of the mind during the time of perusal, accompanied by a temporary belief in the reality of the events described. We know upon reflection that the whole story is a fiction, but the entertainment is twice as great if the fancy can be persuaded that it is real life. Now the nearer a scene described from fact is to our actual associations, so this agreeable delusion becomes the less easy and consequently the amusement much less. Those of our community who were not personally connected with the transactions of the Mahratta war, are yet intimately acquainted with the principal events of that interesting contest, and know very well that the heir of the Raj of Satara never underwent the course of adventures detailed in this novel. The Gentleman who was Resident at Poona, at the time described, must smile to see himself made the auditor of a confession which was never pronounced; and many officers on the western side of India will be astonished to see the servant of Trimbukje during his imprisonment—the spy that led to the capture of the Bheels; and the wakeel officiating at a conference between the English General and Holkar's agents, all figuring away in a novel under the name of *Pandurang Hari*!

THESE breaches of fact, especially as they regard *Gunput Rao* are too flagrant, merely because the events, are

within the recollection of many readers of the work, in whose eyes, consequently, all delusion of its reality being impossible, the work loses not only its interest, but a great portion of its merit. This objection, however, may not apply to the greater portion of the public in England, to whom Indian transactions are nearly as strange as the wars of the Crusaders; but with an oriental public we fear that these broad fictions may lose to the work a great portion of the population which its merit as a novel deserves. But notwithstanding this defect—we congratulate ourselves that the first novel, the scene of which is laid amongst the Hindoos, contains so much amusement and character; and we strongly recommend it to the perusal of our readers.

P.

**ART. IV.—*Spanish Expedition to Otaheite in 1774.*—**

*“Relacion Diaria que hizo el Ynterprete MAXIMO RODRIGUEZ de la Ysla de Amat alias Otagiti.”*

Books of voyages and travels have always maintained a peculiar species of alluring interest in the mind of the general reader. Seated at his case, in the peaceful retirement of the study, he shares the adventures, and participates in the amusements of the Narrator, or Hero of the story; and while he sympathises in his misfortunes and dangers, is happily exempt from the suffering of the first, or the peril of the last.

TAKING a lively pleasure in such records, the reader is dissatisfied, if any points be left unexplained at the closing of the volume: circumstances which erst interested a distinguished Navigator or enterprising Traveller, have also an interest for him, even though the persons originally concerned in them may no longer be actors on this mortal stage. The clearing up of obscurities like those alluded to, may not indeed be very important, nevertheless when opportunities offer, such a task is not unworthy the lover of truth and of literature.

Few have read the voyages of Capt. Cook, whose curiosity has not been less or more excited by the refer-

ences of that celebrated Navigator to certain Spanish adventurers, said to have touched and resided for some time at Otaheite, on more occasions than one. Although Capt. Cook made every enquiry into the subject, his curiosity was never destined to be fully satisfied.

In his last voyage, we find in his notes on Otaheite, under date the 12th August, 1777; the following entry:

“FROM the Natives who came off to us in the course of this day, we learnt that two Ships had twice been in Oheitepeha Bay, since my last visit to this Island in 1774, and that they had left animals there, such as we had on board. But on further enquiry, we found they were only hogs, dogs, goats, one bull, and the male of some other animal, which from the imperfect description now given us, we could not find out. They told us that these Ships had come from a place called *Reema*; by which we guessed, that Lima the Capital of Peru, was meant, and that these late visitors were Spaniards. We were informed that the first time they came, they built a house, and left four men behind them, viz. two priests, a boy or servant, and a fourth person, called *Mateema*, who was much spoken of at this time; carrying away with them when they sailed, four of the Natives; that, in about ten months, the same two Ships returned, bringing back two of the Islanders, the other two having died at Lima; and that after a short stay, they took away their own people; but that the house they had built was still standing.”

On the 13th August, 1774, Capt. Cooke again refers to the Spaniards:

“WENT to take a view of the house, said to be built by the strangers who had lately been here. I found it standing at a small distance from the breach. The wooden materials of which it was composed, seemed to have been brought hither, ready prepared, to be set up occasionally; for all the planks were numbered. It was divided into two small rooms, and in the inner one were, a bedstead, a table, a bench, some old hats, and other trifles, of which the natives seemed to be very careful, as also of the house itself, which had suffered no hurt from the weather, a shed having been built over it. There were scuttles all around, which served as air holes; and perhaps, they were also meant to fire from with musquets, if ever this should have been found necessary. At a little distance from the front stood a wooden cross, on the transverse part of which was cut the following inscription.

*Christus Vincit.*—And on the perpendicular part (which confirmed our conjecture, that the two Ships were Spanish).

*Carolus III. imperat.* 1774, on the other side of the post, I preserved the memory of the prior visits of the English, by inscribing

*Georgius tertius Rex, annis 1767, 1769, 1773, 1774 & 1777.*

“THE Natives pointed out to us, near the foot of the cross, the grave of the Commodore of the two Ships, who had died here, while they lay in the bay, the first time. His name as they pronounced it was *Oreede*. Whatever the intentions of the Spaniards, in visiting

this Island might be, they seemed to have taken great pains to ingratiate themselves with the inhabitants; who upon every occasion, mentioned them with the strongest expressions of esteem and veneration."

EXCEPTING what these meagre notices afford, the public, up to the present time, are unacquainted we believe with any further particulars respecting the supposed Spanish visitors to Otaheite. The interest which Capt. Cook felt in the question was natural, for he must have been apathetical indeed if on finding the traces of European civilization in a remote island, then but little known to the rest of the world, he had not yielded to some movement of curiosity respecting those, who had left them. With that sagacity, which was a predominant feature in his character, he guessed correctly in supposing that the persons alluded to were Spaniards—and that the Ships were from Lima, or as the Natives pronounced it *Reema*.

WE owe the means of elucidating this subject to a friend, who was lately at Valparaiso, where from a relative of the writer, he procured a Spanish manuscript journal of a voyage to Otaheite in the year 1774.

ON turning over a few of the pages of this manuscript, we discovered with pleasure, that it was the Diary of one of those very Spaniards, alluded to by Capt. Cook. The name of the writer was Maximo Rodriguez, the same most likely whom the Natives called *Mateema*, which appears to be a corruption of Maximo.

THE work comprises about fifty or sixty sheets of closely written paper, and appears to be a copy of the original Diary, drawn up by Rodriguez himself.

HE had been to Otaheite in 1772, and acquired some knowledge of the language. Accordingly in the work before us, he assumes the title of *Interpreter*; although in fact he appears only to have been a kind of servant. However the little knowledge he had of the Otaheitan language, we doubt not, rendered his services very acceptable to the Two Franciscans, (mentioned by Capt. Cook), who had evidently gone to Otaheite, to convert the Natives.

THERE might, perhaps, have been some other motive besides one of conversion, at the bottom of their plan;

for we can hardly imagine, unless they calculated upon some substantial advantages, either of trade or conquest, that the Spanish Government would have gone to the expence of fitting out two Vessels for Otaheite, unless indeed, like Capt. Cook and his colleagues, the Spanish visitors of Otaheite may be supposed to have been sent on a voyage of Discovery.

MAXIMO RODRIGUEZ so far as we have yet been able to learn—throws very little light upon the objects for which the Expedition was undertaken. He dashes at once in *medias res*, and lands us at Otaheite in the first page, without any preface or preliminary remarks. He refers more than once to a journal of the first voyage kept by Don Thomas Gallangos, and it is much to be regretted that a copy of it is not procurable, as from his superior education and station, it would in all likelihood afford much information that cannot be found in the Diary of Rodriguez.

His style is such as might be expected from a person in his sphere of life. It is not, therefore, surprising that the Diary should contain grammatical and orthographical errors; some of these may be attributable to his amanuensis; be that as it may, such blemishes do not detract from the value of the Diary as an authentic record of events that otherwise would have remained unknown to us.

THE expedition (consisting of two Vessels) of which Rodrigues was a party, sailed from Lima in September, 1774 for Otaheite, under the command of Don Domingo Bonochea. They shortly afterwards reached their Destination.

AFTER landing the two Franciscan Missionaries our friend the Interpreter, and a Native of Otaheite named *Pautu*, who had quitted the Island for Lima in 1772;—the ships returned, and the Diary before us contains the history of the party during a period of about a year, that they remained on the Island.

WE must here anticipate our journalist by adverting in the first instance to the end instead of the beginning of his Diary, for there, in what he calls a *Prólogo* or Pre-

face, but which we may reasonably interpret an appendix, since it appears to have been written several years afterwards, and posterior to the lamented death of Capt. Cook, "*El Autor*" or Maximo Rodriguez, brings the British Navigator severely to task, for some observations that had escaped his pen respecting the Spaniards who had visited Otaheite, and which the Interpreter considers as highly derogatory to his countrymen.

THE passage that has called forth the indignant comments of our Spanish friend runs thus, and is dated 29th Sept. 1774 :

"It will appear extraordinary, (writes Capt. Cook) that we, who had a smattering of their language, and Omai, besides, for an Interpreter, could never get any clear account of the time when the Spaniards arrived, how long they stayed, and when they departed. The more we enquired into this matter, the more we were convinced of the inability of most of these people to remember, or note the time, when past events happened, especially if it exceeded ten or twenty months. It however, appeared, by the date of the inscription upon the cross, and by the information we received from the most intelligent of the Natives, that two Ships arrived at Oheitepeha in 1774, soon after I left Matavai, which was in May, the same year. They brought with them the house and live stock, before mentioned. Some said, that after landing these things, and some men, they sailed in quest of me, and returned in about ten days. But I have some doubt of the truth of this, as they were never seen, either at Huaheine, or at Ulietea. The live stock they left, consisted of one bull, some goats, hogs, and dogs, and the male of some other animal; which we afterwards found to be a ram, and at this time, was at Bolabola, whither the bull was also to have been transported.

"THE hogs are of a large kind; have already greatly improved the breed originally found by us upon the Island; and, at the time of our late arrival, were very numerous. Goats are, also, in tolerable plenty, there being hardly a Chief of any note who has not got some. As to the dogs that the Spaniards put on ashore, which are of two or three sorts, I think they would have done the Island a great deal more service, if they had hanged them all, instead of leaving them upon it. It was to one of them that my young ram fell a victim.

"WHEN these Ships left the Island, four Spaniards remained behind. Two were priests, one a servant, and the fourth made himself very popular among the Natives, who distinguish him by the name of Matecma. He seems to have been a person who had studied their language, or, at least, to have spoken it so as to be understood; and to have taken uncommon pains to impress the minds of the Islanders with the most exalted ideas of the greatness of the Spanish nation, and to make them think meanly of the English. They even went so far as to assure them, that we no longer existed as an independent nation; that *Pretune* was only a small Island, which they, the Spaniards had entirely destroyed; and for me, (Capt. Cook) that they had met with me at sea, and, with a few shot, had sent my ship, and

every soul in her to the bottom; so that my visiting Otaheite, at this time, was of course very unexpected. All this, and many other improbable falsehoods, did this Spaniard make these people believe. If Spain had no other views in this expedition, but to depreciate the English, they had better have kept their Ships at home; for my returning again to Otaheite, was considered as a complete confutation of all that Mateema said.

"WITH what design the priests stayed, we can only guess. If it was to convert the Natives to the Catholic faith, they have not succeeded in any one instance. But it does not appear, that they even attempted it; for, if the Natives are to be believed, they never conversed with them, either on this, or on any other subject. The priests resided constantly in the house at Oheitepeha; but Mateema roved about, visiting most parts of the Island. At length, after he and his companions had stayed ten months, two Ships came to Oheitepeha, took them on board, and sailed again in five days. This hasty departure shows, that whatever design the Spaniards might have had upon this Island, they had now laid it aside. And yet, as I was informed by Otoo, and many others, before they went away, they would have the Natives believe, that they still meant to return, and to bring with them houses, all kinds of animals; and men and women who were to settle, live, and die on the Island. Otoo, when he told me this, added that if the Spaniards should return, he would not let them come to Matavai Fort, which he said, was ours."

To which Rodriguez replies in the following terms, and if he betrays a little undue warmth on the occasion, he evinces a patriotic spirit in his choler which renders it excusable. We have considerably qualified the original language, and our version even will be found sufficiently strong:

"WHEN I wrote this Journal I could have no idea that it would be necessary to add this appendix to it, nor did it enter my mind that a young man of Twenty living with two Franciscans in an unfrequented Island, could have afforded occasion to be mentioned in such a famous work as that under the title of "*Voyages of Capt. Cooke.*" but I have been so unlucky as to have caused this, for the celebrated Navigator alluded to, mentions me most unfairly, by asserting that I had prejudiced the Otaheitans against the English—by telling them many things of that nation that were notoriously false, for the purpose of exalting the Spanish character.

"THE high Reputation of Capt. Cook does not allow us to believe that he could be himself the author of such an invention, but at all events he is not excusable in attributing to the Spanish nation in an indirect and underhand manner, a systematic plan of endeavouring to rendering the character of Englishmen despicable, grounded merely on the conversations he supposed that I held with the Natives. The fault of an individual (even taking it to be true) ought not under any circumstances to be the cause of producing a bad opinion respecting a whole people.

"THE English indeed without necessity or occasion to call for such a disposition, have evinced a spirit of anger and hatred against the Spaniards in the three works under the head of *voyages of Capt.*

Cook. I will not go into cases or dwell on facts, because I am not the man to make a public apology for my Nation. Every person may read the first and second voyage, and see what I state, particularly in the second, where a Mr. Forster (a person apparently inclined to calumniate right and left, speaks of the Spaniards in very unbecoming terms. I have nothing to do with this gentleman, and shall contend only with Capt. Cook with regard to his assertions in the third voyage; for though an Englishman he seems more moderate in his comments on the Spaniards than the other.

"For my own part, I can assure him that I do not recollect having ever uttered the words he charges me with, having been related to him by the Natives of the Island.

"I should like to have seen Capt. Cook, and his three favorites remain on the Island for nine months without any other security for their safety than their own behaviour (because all ideas of personal consequence and grandeur vanished the moment his Majesty's Ships weighed anchor), and I would have waited upon them to call them to a due sense of recollection, and to tell them something about the many untruths they were in the habit of circulating respecting the Spaniards, no less than those they spoke concerning the English at home. I again say, I should like under such circumstances to have seen what would have come of them with all their boasted grandeur, honesty and veracity.

"LET them know however, that this man whom they have calumniated without mercy, knew very well how to render himself agreeable to the Natives, and to become their friend. This Capt. Cook acknowledges, though very much against his pride, for he could not help seeing that the Natives had a good opinion of, nay a great respect for me.

"HE must allow to his own confusion, that we acquired this good opinion by means of our conciliating and truly honest conduct throughout, in all the Expeditions undertaken by authority of the Spanish Court, to the North of California, and to the Islands of the South Sea.

"THE Spaniards made two voyages to the North, and three to the Islands when Capt. Cook was upon his own.

"WE were very fortunate in the Expeditions, as not a single casualty occurred owing to our prudence and good temper in bearing the insolent and threatening conduct of the Natives. The English on the other hand, who are so highly humane in their own opinion, and Capt. Cook himself (a prudent man too) have in all their voyages met with such encounters, that even as described by themselves, cannot but be deemed the effect of severe, and tyrannous bearing, by impartial persons.

"INDEED the death, or to speak more plainly, the murder of Capt. Cook, an event as dismal to himself, as it was lamentable to the whole of Europe, does not reflect the least honour upon him; but confining myself to my former assertion, it is worth noticing, that that catastrophe, was the effect of a lie, and a fraud. Some perhaps will say that it was too great a punishment for this, and the many other falsehoods that Capt. Cook confesses having availed himself of on such occasions for his own purposes.

"If all I have adduced in my defence does not suffice; I might very well add that the Islanders understood me wrong, or did not choose to understand me right; especially when in the imperial pre-



sence of the English, to whom they were obligated to pay the highest marks of respect. Perhaps Capt. Cook himself did not understand them well, and why as the English were accustomed to accuse us of telling falsehoods, should we not retort the charge? In the mean time they must know to their consolation, and to our credit, that the *Eri Otu* himself invited us very often to establish ourselves in the territories near Matavai Bay, that the Queen had ceded to the English, and of which Capt. Cook himself had taken possession in the name of the King of Great Britain. If they say that this proves only the inconstancy of the Otaheitans, who flattered us because we were before them, I will reply, also, that the narration which Capt. Cook supposes to have been delivered to the Natives by me, was only a fabrication or proof of flattery towards him, as at the time, he was present among them, and we were absent. And we might also conceive that this was done to reflect demerit upon us, as they could easily devise that we belonged to different countries, and that we were subjects of different monarchs, who were not on very good terms.

“FROM all this it is conclusive, that we four Spaniards lived peaceably with the Otaheitans for upwards of nine months, our sole aims being our honesty; while the English were obliged to rely for safety on their marines, and armed crew.”

WE are not prepared to deny, but there may have been a proneness on the part of British Navigators, to have recourse to force, where greater patience, and milder means might have proved successful; but with one or two exceptions, we do not remember that Capt. Cook is amenable to just blame for precipitancy in such cases. The Spanish Navigators, so far as we are aware, have not put it in our power to institute a comparison between their conduct, and that of our countrymen in voyages of discovery. The latter kept regular journals, which were published to the world, so that errors of conduct or observation were open to the comments of any, who might feel an interest in challenging them. It will be conceded, that the custom of keeping such a record with a view to being submitted afterwards to authority, and public scrutiny, forms of itself a powerful check upon conduct; when our Spanish friend therefore asserts, that his countrymen had no arms to rely on but their honesty, while the English trusted for safety to their armed crew and marines, we have only his individual assertion in support of the position. Where may we say are the public Records of the expedition? Where is the published Diary of Don Domingo Bonochea to be found, or where is the Survey of Don Thomas Galangos and his Reverend companion? Even our friend Ro-

driguez who is so indignant with Capt. Cook, and who accuses that distinguished man of falsehood, when he was not living to repel the charge; treasures his insinuations in a *private* Journal, instead of following the manly example of the English Navigators, who challenged contradiction openly, by stating what they had to say, relative to the Spaniards, fairly in the face of the world. As respects Otaheite at least, it is not quite correct in our Spanish friend to assert, that the English relied for safety on their marines and armed crew. On the contrary they trusted we believe quite as much to their *honesty*, as their Spanish fellow-visitors, and were in the constant habit of going ashore unarmed, for they felt a well grounded confidence in the kind disposition of the Natives towards them, because the poor Islanders considered them as friends and benefactors. So excellent indeed was the understanding between them, that it was necessary to keep a constant sharp look out, lest our men should desert to the Islanders, and remain for ever among a people, between whom and themselves there was such perfect confidence.

Our journalist in continuation observes :

“ My journal relative to the rites, customs, and manners of the Islanders, I lent to a person in Lima, and he has never returned it to me, but if necessity obliged me, (which God forbid), I might make another, as I recollect all the circumstances well.”

Thus alludes we presume to a journal kept in the year 1772. Should any of our readers happen to visit Lima or Valparaiso, it would be worth while to enquire after it. Indeed it is not improbable, but many manuscripts and printed letters of an interesting nature; might be procured at little trouble and expence in these cities, and other settlements of Spanish America. As vessels are occasionally passing between Calcutta and the places alluded to, we hope the hint we have given will not be lost upon those who have it in their power to profit by it :

“ An objection (concludes our journalist) will perhaps be urged against this journal on account of our being Missionaries, particularly if it falls into the hands of Englishmen, and Frenchmen, as they will throw the blame of a few individuals upon the whole nation.

“ CAPT. COOK says that he did not see on the Island many marks of religion and virtue, having made much progress in the minds of the

Inhabitants, which evinced that we had neglected our religious duties. If we did so, he (*Capt. Cook*) might as well have supplied the omission by teaching them humanity and beneficence; perhaps these virtues could have opened the door to true religion; but I will not say a word more about the business as the recollection of it mortifies me greatly."

THE hint of our journalist about the tendency of the Natives of Otaheite to flatter the present, at the expence of the absent is entitled to credit. Indeed it is confirmed by *Capt. Cook* himself. It is not unlikely therefore, but the rhodomontades against the English referred to by *Capt. Cook* might have originated in Otaheitan ingenuity, or that the Natives considerably embellished some loose expressions of their Spanish friends. Neither is it unlikely that the Natives, and *Capt. Cook*, might on some points misunderstand each other from mutual ignorance of language. Allowing all this, is it not somewhat probable that *El Senor Interprete*, or our friend "*Mateema*" might have indulged in a little excusable laudation of his own country, and that a comparison with Britain, by no means too flattering to "the tight little Island" might have slipped into his panegyric.

GRANTING that the Spaniards in their Expeditions, got on as amicably with the Natives of the countries they visited, as *Rodrigues* wishes to make it appear they did; the fact is certainly much to the credit of their moderation, and self-controul. It is however, just possible that such complaisance might have been carried too far. In dealing with uncivilized races, it too frequently is necessary to make them at a very early stage sensible of our power; and to show them, that moderation, is the result of principle and justice, and not as they are apt to consider, the consequence of fear. It is not an easy matter to make savages understand the true meaning of *meum* and *tuum*, and the exact status of the rights that hinge upon these words. Yet, before intercourse with them is likely to turn out either satisfactory or beneficial, it is necessary to impress upon them the necessity of conforming to those rights of property which are included in the moral sense of these words. This was a principle which *Capt. Cook* was ever anxious to inculcate. He justly considered it as

the foundation of morality, and upon occasions when this principle was violated by the Natives of the different uncivilized places he visited; it was not the mere value of the property or article stolen that weighed with him, in endeavouring to recover it; so much as the importance of teaching poor simple savages a lesson of which they were apparently ignorant, "that honesty is the best policy," and that he who unfairly, or by violence, takes away the property of another, no matter how trifling the article may be, must make ample restitution.

It was in the defence of this principle that Capt. Cook died, and it is rather ungenerous in our Spanish friend, to attribute a more derogatory cause for that lamentable event, especially when it is proved beyond doubt that his great humanity, and anxiety to prevent bloodshed, partly led to the fatal catastrophe. It is however high time to return to the journal itself, nor will our references to it be very long, as it does not furnish sufficiently important or various matter to take up much of our space.

EVEN in the first page, one is struck with the more than common use of the word *alias*. Thus Otaheite (as Rodriguez calls it, with greater correctness than Cook) is *alias Ysle de Amat* or the Island of Amat. The Frigate Santa Maria Magdalena is *alias "Aguila"* (the Eagle), and the Vessel San Miguel is *alias "The Jupiter."* Numerous similar aliases are interspersed throughout the work.

ALTHOUGH we have been always taught to consider Otaheite as the discovery of an Englishman, yet we have our doubts upon the subject. We are not without suspicions that this Island was known to the Spaniards, before Capt. Wallis visited it. We are not aware that the Spaniards have formally claimed a priority of discovery, nor have we much beyond an impression to adduce in favor of the idea that we now throw out. If the Spaniards were not the discoverers, they clearly had no right to change the name of the Island, or to give it a Spanish *alias*. If AMAT was not the supposed Spanish discoverer, it is likely that he was the Peruvian Viceroy under whose

patronage the first Spanish Ship touched at Otaheite. Indeed we have understood that the name of the Peruvian Viceroy in 1772 was AMAT.

RODRIGUEZ informs us that on the 20th Sept. 1774, H. M. Frigate Santa Maria Magdalena, alias the Eagle and the Packet San Miguel, alias the Jupiter sailed from Callao, under the command of Don Domingo Bonochea, of the Rbyal Navy, for the Island of Otahity, where they arrived on the 15th Nov. of the same year.

In the year 1772, the same Frigate, under Bonochea's command had visited Otaheite, and at that time a marine survey of the Island was taken by Lieut. (of the Navy), Don Thomas Gallangos, and the Revd. Father Amich.

WE gather from the journal, that Bonochea on his return, took with him three Natives, viz. Thomas or *Pautu*, Manuel or *Tetuanui*, and Francisco Ojeyao or *Tipiatipia*. The two last it seemed died, the one at Lima, the other at Valparaiso.

ON the arrival of the Frigate at Otahity on the 15th Nov. 1772, as already stated, a boat was lowered for the purpose of finding out the best anchoring ground. In the boat proceeded Lieut. Don Raymundo Bonacorci, of the Navy, Ensign Don Diego Machao, our friend Rodriguez, and the Otahity Indian *Pautu*, who may be regarded as the Spanish Omai.

AFTER leaving the Frigate, they entered the bay or harbour of Santa Maria Magdalena alias "Guayurua," which we are told was the first harbour made by Don Domingo Bonochea in the same Frigate (Santa Maria Magdalena) in Nov. 1772. This is the bay, we imagine, called Oheitepcha bay by Capt. Cook.

THE boat as it was entering the bay, was surrounded by a great number of canoes, in which were many people enquiring anxiously after *Pautu*, and the other Natives who had gone to Peru.

THE Jupiter had preceded the Santa Maria Magdalena by a few days, and as the Natives and the crew did not well understand each other, the former laboured under

the mistake that all their countrymen who had accompanied the Spaniards were well, and returning in the Frigate.

AMONGST the people in the canoes, *Pautu* soon recognized his brother-in-law *Temaeha*. He shouted forth his name, and the moment the other heard it, he hastened to the boat. The meeting was such as might have been expected amongst these kind hearted Islanders, and *Temaeha* kissed his kinsman heartily upon the cheeks and over the eye-brows, and embraced him warmly, as is their custom.

THEY were shortly afterwards met by *Pautu's* uncle who had already been apprized of his nephew's arrival. The old man cried with joy and invited the party into his hut. This invitation was accepted, the hut being close to the landing place. In front of it stood a multitude of people of both sexes, some overjoyed at the safe return of one of their countrymen, and some crying aloud for the death of the others; altogether making a great noise and confusion :

" WE entered the hut (writes our Interpreter) and there were met by *Pautu's* mother and sisters, who overjoyed at his arrival, embraced and kissed us, calling us their good friends, and making such a noise that we could not make ourselves heard. It now began to rain which made us stop a while in the hut and enter into conversation with the family. We enquired after the relations of the deceased young man Manuel Tetuanui; and while some persons went out to call them, as they lived at some distance, I was conducted by some others to the house of the father of the deceased *Tipiatipia*. He received me sitting on the ground. He was surrounded by some relations, all elderly people who seemed extremely afflicted at the melancholy tidings they had received. I tried to console them, saying, that every means had been tried for restoring him to health; but that all our efforts had unfortunately failed. After this, they embraced me, and requested of me to sit down amongst them. In course of conversation they questioned me as to my stay, and on my stating that I was to remain among them, they appeared highly pleased, and gratified."

THE meeting with the parents of Tetuanui appears to have been equally affecting with the one already mentioned, as they seemed plunged into the deepest grief about their son. These demonstrations of natural affection are the more pleasing when contrasted with instances of the apathy and seeming indifference of near relatives mentioned by Capt. Cook.

THE rain having ceased, the Spanish party left the hut, and pursuant to orders proceeded to their boat. They embarked with some trouble, in consequence of the great concourse of people and their shouting.

THERE are no drawings of any kind in the journal, and as Rodriguez calls the different localities, by names of which we have never heard before, it is impossible for us by comparison with Cook's narrative to identify the various places he alludes to. The names of old acquaintances *Otu* (or *Otoo*) for instance, now and then meet us, and we guess at others; but when we are referred to the Cove or Creek of Santissima Cruz, alias "*Ojatutira*," we hardly know where we are, but imagine that some corner of *Oheitepeha* bay is meant.

In the bay in question they were told that they should find a good and well-sheltered anchorage and meet the two principal Eries *Otu* and *Bejiatuah* (query *Waheiadooah* of Capt. Cook) and the whole of their families cruizing together thereabouts, in token of reconciliation after a quarrel and certain disputes which had previously existed between them.

#### PROCEEDS our Journalist :

"We had not proceeded much further, when a double canoe approached us containing the stepfather of Erie *Bejiatuah*, and his stepmother named *Opo*, when along side of our boat, they stepped in and made us many demonstrations of affection. By this time a number of canoes kept us company, and a great croud of people on shore kept looking on us, and following our track. We enquired of *Bejiatuah's* (*Waheiadooah*) stepfather (whose name was *Eitoria* (*Etoorea* of Cook) where his stepson was. Pointing towards a large canoe fast making towards us, he said 'there he is coming.' The canoe shortly afterwards came up, and *Bejiatuah* entered our boat, and embraced us all. At this time we observed in our friend *Pautu* marks of particular respect, and extraordinary attention towards his Erie (or Chief). He took off his \*hat, with great veneration, and even tried to pull off his own clothes in order to present them to him. This however we prevented him from doing though he insisted on presenting him with his belt and † '*Ridecilla*' which he earnestly assured us, it was his bounden duty to do.

\* From which we infer that *Pautu* was clad after the European fashion.

† A silk net generally black, formerly worn in Spain, by all men as a kind of underhead-dress beneath the hat.

" THIS *Erie's* looks and general appearance, had changed much for the worse, since we had last seen him; and on our enquiring the reason for it, we were informed that it was owing to a strong propensity he had fallen into of drinking a certain liquor called *Caba* until he became intoxicated, and which caused a kind of eruption to break out over all his skin.

" AT length we reached the creek of *Ojatutira*, where several canoes approached us, among them one with the *Ery Otu*. We invited him to come over to our boat, to which he readily acceded, leaving behind him his relations and friends, and being accompanied only by his brother *Tinoy*, a young lad of sixteen, well made and good looking, he became so fond of me, that he called me his brother and presented me to his parents and his brothers calling himself by my name, which according to their customs and manners, was paying me the greatest possible compliment.

" WE had soundings here, and found the anchorage very good, and the land around it seemed very suitable to become the site of a habitation for the Missionaries.

" THE Natives informed us, that a short time before, two Ships had called at the Island, and sailed away from that bay towards the harbour of *Matavai*. We ascertained that these two Ships were English, by the Natives pointing out the English colours to us, as those under which the two Ships were sailing. The *Ery Otu* presented us with a bag apparently made of palm leaves, and ornamented with white and black beads, saying that he had received it from the Commanders of the two English Ships, and whom he called *Otute* and *Opono*. We concluded the survey of the creek, and after that we anchored near the land, and intimated to the Natives that we wanted water and fuel. They very readily brought us both, and that in great profusion. Indeed it seemed as if they seized that opportunity of gratifying their curiosity by having a close view of us. The *Ery* observing that the great concourse of people was not quite agreeable to us, kept them at a distance with a stick, which he used without ceremony. He presented us with a fish (*Albacora*) out of which we made our supper, &c."

It would occupy more time and space than we can at present bestow upon the task to enter further into the details of this journal. They are not indeed of a nature to demand the trouble, especially after having fulfilled the object for which we introduced the little work to our readers, that of solving an interesting literary question.

THE life of a few individuals confined for several months to the limits of a small Island among simple savages, whose language they but imperfectly understood, cannot reasonably be expected to afford much matter of entertainment. The monotony of his routine existence at Otaheite appears to have extended to the Diary of our friend *Maximo*, accordingly every day's entry generally closes with a record of the paucity of adventures that the narrator



was destined to meet, in a brief confession that there was nothing new "*pasamos la noche sin novedad.*"

WE have seen that our friend Rodriguez viewed the passing remarks of Capt. Cook with considerable soreness; especially the observation, that if the design of the Spaniards was to convert the Natives to the Catholic faith, they had not succeeded in any one instance. On this the Spanish journalist replied, that Capt. Cook might as well have supplied the omission of the Spaniards by teaching the Natives of Otaheite humanity and beneficence, and that perhaps these virtues would have opened the door to true religion.

It is singular enough that Capt. Cook anticipated the suggestion of Rodriguez; for it is notorious that he availed himself of every opportunity to teach the poor savages lessons of humanity and beneficence, and there is every reason to believe, that the short, but impressive and emphatical lessons he taught by precept and example; actually did prepare the way for true religion, for it is we presume well known to our readers that the Natives of Otaheite who at the time that Rodriguez penned the above reproach, were given up to a degrading and monstrous idolatry, including human sacrifices and practices of the most abominable depravity; are now a well doing, moral people, and sincere Christians.

THAT they are so, is due under providence to the unwearied efforts of English Philanthropy. The Spanish Missionaries abruptly gave up the work of conversion in apparent despair;—the English Missionaries persevered and success has crowned their benevolent labours.

WERE there no other ground for supposing so than the above result; we should be apt to suspect, that, the Fathers Narcisso and Geronimo never entered very heartily into the work of conversion. Indeed the journal of Rodriguez does not evince that they gave themselves any very great trouble in attempting to proselytise the Natives.

PREVIOUS to the departure of the Frigate, a suitable spot of ground had been chosen for the Missionary house, and it was finished and formally taken possession of about

the end of Dec. Accordingly during that interval, the hewing of tress, and driving of stakes furnish a prominent subject for our journalist's pen. Rodriguez himself appears to have been a lively, bustling personage, ready to turn his hand to any thing. Accordingly among his other avocations we were not surprized to find him figuring as a physician, and prescribing phlebotomy to a female relation of *Eri Otu* with most professional skill and effect.

THE Spaniards conceiving that they had an equal if not superior right to the Island, seem to have taken possession of Otabity in name of their sovereign with all due solemnity.

AFTER the departure of the Frigate, the little band as may be supposed were for a short time rather melancholy.

THEY appear to have always kept on good terms with the Natives, and passed their time as well as they could in agricultural pursuits, fishing, and receiving visits from, and viewing the customs of neighbours.

ALTHOUGH the Missionaries kept for the most part at home, and did not attempt to convert the Natives, (indeed how could they without a sufficient knowledge of their language), yet they seem regularly to have observed the religious rites peculiar to their church, and frequently had mass, and abstained from meat upon fast days. It is not likely that either of these observances was sufficiently striking to make a sufficient impression upon the simple but volatile Natives. Of the religious knowledge which our Spanish friends were capable of inculcating, we confess we have no very high opinion, when we learn that the ignorant *Pautu* was called upon to explain the mystery of baptism, and that Rodriguez himself on being questioned by a chief respecting the use of his rozary, answered that it was a sign of his being absolved from the power of the devil, or *Tapapau*.

*Pautu* if we may judge from Capt. Cook's description of him does not appear to have been a personage of very distinguished qualifications. "In his external appearance he was not distinguishable from the rest of his countrymen.

However, he had not forgot some Spanish words which he had acquired, though he pronounced them badly. Amongst them the most frequent were *Si Sennor*, and when a stranger was introduced to him, he did not fail to rise up, and accost him as well as he was able." (Cook's voyages). According to the same authority, poor *Pautu* was not held in great esteem by his own countrymen, nor is there any thing in the journal so far as we are aware that is inconsistent with this opinion.

#### ART. V.—*Extracts from the Dasakumāra, MMS.*

CONTINUED FROM VOL. V. PAGE 314.

HAVING heard the description of the universe from the Prince; *Avanti Sundarī* replied, what return can I make my Lord for the delightful entertainment and instruction I have received from him. I have nothing to requite such favour with, but my permission for him to share undisturbed by my jealousies, or doubts, the embraces of *Saraswatī*.\* In such conversation and mutual enjoyment, they passed their time. On one occasion they beheld in their dreams a Swan, and wakened at the vision: on waking, the Prince found his feet fast tied together by a silver chain, like the lotus bound with lunar beams. The Princess perceiving it, screamed with apprehension; her screams were echoed by her attendants; their cries brought the guards to see what had chanced, and they discovered the Prince: not daring however to approach him, appalled by his royal radiance, they hastened to communicate the circumstance to *Chandravermā*. He came, foaming with fury, like the flame of fire, and seeing the Prince, recognised him as the friend of *Pushpodbhava*, the husband of *Bālachandrikā*, for whose sake, his younger brother had perished: how, he exclaimed, can *Avanti Sundarī* have thus forgotten her rank to treat such as we are with disdain, and decline to such a base and false adventurer as this: but this must be remedied: she shall see her new Lord this very day exalted to the dignity of the gibbet.

\* The Goddess of Literature and the Arts.

*Rajaváhana* finding resistance hopeless submitted to his fate, and recommended patience to his wife, reminding her, that the *Swan* had foretold a period of two months as the limit of this ill fortune. He was sent to prison. When the old King and Queen of *Malwa* heard the story, and considered that *Rajaváhana*, by whatever means, was now their son-in-law, they opposed the execution of the sentence, and threatened to put an end to their own lives if it were accomplished. *Chandravermá* persisting in his purpose, but unwilling to cause the destruction of the elder Princes, wrote to *Derpasára* for his commands, and in the mean time seized *Pushpodbhava* also, with all his family; threw him into prison, and confiscated his effects. The Prince like a young Lion was secured in a wooden cage, and would have been starved to death, had he not been preserved from the distress of hunger, and thirst, by the magical jewel he had formerly received; and which he had preserved in his hair. *Chandravermá* being engaged in an attempt to compel the King of *Anga* to give him his daughter in marriage, proceeded against that Prince, carrying *Rajaváhana* incaged along with the army, with which *Champa* was invested. The King of *Champa*, *Sinhavermá*, issued with his forces, impatient of aggression, and unable to wait the arrival of his numerous allies: notwithstanding their valiant exertions, the army of *Sinhavermá* was defeated, and himself taken prisoner. *Chandravermá* detained him, but ordered him to be taken care of; not purposing his death through the love he bore his daughter *Ambáliká*, also named *Avalarama*, whom, she having likewise fallen into his hands, he resolved in conformity to the calculations of the Astrologers to espouse that evening. During the celebration, a Courier arrived from the Northern Mountains with the reply of *Derpasára*, which ran thus:—"Fool! what respite shall be granted to the violator of the secret chambers? Why listen to the imbecility of age? let me hear that the love-crazed Idiot is put to death with the tortures he deserves; as to the girl, throw her into chains, and let my younger brother *Kirttisára* share the same fate." On receipt of this, *Chan-*

*dravermā* ordered *Rajavāhana* to be brought before the palace gate next morning, and his own elephant also to attend; intending that the criminal should be crushed to pieces by the elephant; after which he would proceed to encounter the allies of the King of *Anga*. The dawn arrived: *Rajavāhana* was led forth, and the elephant was brought. At that instant, the silver chain fell spontaneously from the Prince's ancles, and assuming the semblance of one of the Nymphs of Heaven, stood before him, and thus addressed him: "Prince, condescend to hear me; I am a Nymph of Heaven, the daughter of *Somasrmi*; and *Saramanjari* is my name: once I traversed the *Mandodaka* Lake, in the bosom of *Himalaya*: my course was impeded by a flight of Swans: to make my way amongst them I waved my hand, and in the act of waving my hand, my bracelet slipping off fell upon the head of *Mārkaṇḍeya Muni*, as he stooped to perform his ablutions in the wave: incensed by the affront, he denounced a curse upon me, and sentenced me to take a metallic form; then relenting, he limited my transformation to a period of two months, during which I have been attached to your feet, as the chain from which you are just liberated. After my transformation I was found, and known for what I was, by the *Vidyadhara*, *Vīrasekhara*, the son of *Munasavega*, the son of *Vegavana*, a Prince of the family of *Ikshvaku*. *Vīrasekhara* had formed an alliance with *Derpasāra*, in enmity of *Naravāhana*, the grace of the lineage of *Vatsa*, and *Derpasāra* had agreed to give him his sister *Avanti Sundari* in marriage. The *Vidyādhara*, anxious to see his intended bride, descended one night upon *Ougein*, and entering the palace unperceived, beheld the Princess sleeping in your arms: enraged at the sight, he determined to expose your person to the fury of the Prince of *Ougein*, and with this view, passed me as a fetter round your feet. To day my curse expires; I have been your servant for two months. Is there any thing I can do to oblige you." The Prince replied: Go, bear the news of my liberation to my other life, and cheer her sinking spirits: and then, dismissed the nymph.

WHEN the *Apsara* had disappeared, a sudden cry arose, that *Chandravermá* was killed, stabbed by a single thief as he took the hand of *Ambáliká*, and that a hundred others had fallen by the same hand, as he was resolutely forcing his escape. On hearing this *Rajaváhana* leaped upon the elephant, knocked down his driver, and forcing the animal into the press, called to the valiant youth to join him, promising to aid his retreat: the youth advanced, and before he could be prevented sprang on the elephant. *Rajaváhana* with no less joy than surprise, recognised in him his friend *Apaháravermá*, who also knew him: after a momentary embrace they seized the weapons which the elephant carried, and fought their way through all opposition, levelling *Chandravermá's* chieftains with the ground. At this time another army made its appearance, and fell upon the host of *Chandravermá*. After some interval, a person on a swift elephant advancing to the friends, announced to *Apaháravermá*, that the host now engaged was that of the allies of the King of *Anga*, whose advance he had been sent to accelerate, and whose efforts were attended with success, as the army of *Chandravermá* was broken, and dispersing. *Apaháravermá* then presented the person to *Rajaváhana* as his friend, and other self, *Dhanamitra*. Dismissing *Dhanamitra* then to liberate the King of *Anga*, and dispose of the spoil, *Apaháravermá*, and the Prince withdrew from the city, and alighting from the elephant sat down on the border of the Ganges under the shade of a *Rohin* tree. While thus seated a splendid Troop advanced, whom on their near approach, *Rajaváhana* knew to be his friends, *Upaháravermá*, *Arthapála*, *Pramati*, *Mitrágupta*, and *Visrut*, attending the King of *Mithila*, *Praháravermá*; the King of *Kasi*, *Kámapála*; and the King of *Champa*, *Sinhavermá*. The Prince rose to receive them, and after their first congratulations were exchanged, he narrated to them at their request, his own adventures, and those of *Somadattu* and *Pushpodbhava*. His other friends in turn recounted to him the incidents which had severally befallen them, *Apaháravermá* thus commencing:

## STORY OF APAHARVERMA.

WHEN we dispers'd in search of your Highness, I took the direction of *Anga*, and arrived at the *Ganges*, near *Champa*. At a short distance from the city, resided a holy Saint named *Marichi*, of whose wonderful powers I heard frequently from passengers on the road. I was therefore desirous to see and consult him respecting your fate, and repairing to his hermitage, beheld under the shade of a young *Mango* tree, a wild looking Devotee: sitting down by him, I asked him respectfully where the great Seer *Marichi* was, of whom I wished to enquire the destinies of a dear friend: the Seer, for it was he himself, thus spoke; there was such a sage formerly, in this retirement; a Damsel named *Kāmamanjari* once approached him; large tear drops fell like stars upon her breast, and as she bowed in homage to the holy man, her long dishevelled tresses swept the ground. She had scarcely attempted to impart her grief, when a vast crowd, led by the Damsel's mother filled with apparent rage, arrived, and thronged around the hermitage. The sage moved with pity addressed the Damsel, and demanded the cause of her distress,—She thus replied: these people round me would best accomplish this world's desires; mine seek the world to come, and therefore I prostrate myself at your feet, the asylum of the afflicted. The mother here interrupted her, bowing to the ground; great Sage! permit your slave to say without offence, that in this I follow the duties of my profession. With women of my cast if we have daughters, we cultivate their beauty from their birth; we carefully nourish them with choice viands, and from five years of age they never see a man, not even a father. On their birth day, and every festival, we celebrate auspicious rites: we train them thoroughly in foreign literature; we instruct them to read and write, and express themselves with elegance and wit, we rear them to understand flowers, perfumes, and confectionery, and accomplish them in drawing, painting, dancing, singing, in playing musical instruments, and in dramatic representation: we have them instructed in grammar, in logic, and astrology, and

teach them to earn a livelihood, to excel in sportive graces, to be skilled in games of chance or strife, to appear in gay and elegant raiment at public festivals, to speak in praise of public characters, to recommend talent to patronage, and want to charity. When this is accomplished, we grant them to one whom they may love, to one who may passionately love them, or to such as are amiable, respectable, learned, skillful, and above all, who are independent: to such we deliver them for a price proportioned to their means, but if we have given them to be trained by others, the teacher shares the remuneration. In all circumstances however the mother or grandmother, must never be disobeyed. Now, this Damsel has abandoned the duties prescribed by her fate; she has fallen in love with a young *Brahman*, whose form is his whole fortune, and has at her own expense indulged her passion; her admirers are repulsed and enraged; her family ruined; from my reproaches she has fled to take up her abode in the woods, and if so, then what is to become of us, who depend upon her for subsistence. She ended with a flood of tears.

THE *Rishi* then addressed the Damsel:—a life of devotion, is a life of suffering; its object is either absorption or paradise: the first is only attainable by the perfection of wisdom, a thing not easily effected; the second is within the reach of all who discharge the duties of their station. It were well therefore that you return to obedience, and your mother. To this she replied: if I find not protection from you, I shall have recourse to the Lord of flame. The *Muni* finding her determined, recommended her friends to leave her alone for a few days, in which time she would grow weary of an ascetic life, and return to her home, and they obeyed, and left the Damsel. A very little time had elapsed before her charms, her devotion, her graceful accomplishments, and elegant and serious conversation, made an impression on the Sage's heart. On one occasion he addressed her; say, child, in what degree does *Dherma* (virtue), excel *Artha* (wealth), and *Kāma* (pleasure). She replied, you mock me to ask my opinion, yet as it may be only a proof of your kind wish to hear me prattle, I will speak.



WITHOUT *Dherma*, the other two properties are unproductive, but without regard to them, *Dherma* alone is the creative cause of final happiness : it is the object of the soul, attainable by meditation, whilst unlike *Artha* and *Kāma* it is not affected by external agents : where there is a fund of moral merit, that is not injured by the occasional prevalence of the other properties, or if affected, it is recovered by a little exertion, and eradicating the fault secures not a slight reward

HENCE the passion of *Pitāmahā* for *Tillottamā* ; of *Siva*, for the *Muni's* wife ; of *Krishna*, for his sixteen hundred concubines ; of *Prajāpati*, for his own daughter ; of *Surya*, for a mare ; of *Anula*, for a lioness. These acts of the Gods were worthy of Demons alone, but by the virtue of divine wisdom, they did not destroy the moral worth of the individuals : a mind that is purified by piety admits no soil, any more than the atmosphere can be defiled by dust. I therefore hold that *Artha* and *Kāma* are not to be regarded as comparable in the hundredth degree with *Dherma*.

HAVING heard this, the passion of the Sage was augmented, and he replied, Damsel, you have spoken well ; the piety of those who know what truth is, is not incompatible with earthly enjoyment, but, we from our birth are unable to judge of the real merits of *Artha* and *Kāma*. It is necessary to note what are their natures, their circumstances and their results. She replied of *Artha*, the essentials are accumulation, increase, and conservation, the concomitants, agriculture, pasturage, trade, and government, and its consequence devout duties and alms. *Kāma* is the various intercourse of the sexes, yielding pleasure to the passions. Its concomitants, earthly splendor, and beauty ; its fruit, mutual gratification, delightful recollections, self-satisfaction, supreme and present pleasure. The duties of an ascetic are severe, and imply liberal gifts, perilous conflicts, and crossing deep waters. Hearing this, the *Muni* overcome by fate, her eloquence, and his own infirmity forgot his devotions, and became her prize. She, prevailing on him to accompany

her, ascended a car, and with him at her side, returned to her own house by the high street. As they passed, the Criers announced the next day as the festival of *Kāma*. In the morning, she made the ascetic discard his usual attire, bathe, and perfume himself, and put on a flowery garland, to appear as a votary of the God of love, and led him, who could not bear to be separated an instant from her, by the public and most frequented roads, through the bands of *Kāma's* votaries to the gardens in the suburbs, where the King sat, surrounded by hundreds of Damsels. On her approach, the King said, Damsel, sit down with the Sage. She paid her obeisance smilingly, and sat down, on which one of the train rose, and addressed the King; Sire, I confess myself vanquished, and own myself the Damsel's slave. A general murmur of applause followed: the Damsel was then rewarded by the Prince with valuable jewels and dresses, and with the applause of the citizens she returned home. On the way she thus spoke to the Sage; grave Sir, accept my thanks, your servant has been favoured; now so please you, return to your pious purposes. As if struck by a thunderbolt, he heard her, and replied; fair Damsel, what means this? whence this indifference? where is the affection you professed? she smiled and replied; Sir, the Damsel who in the assembly confessed herself defeated, formerly defied my being able to conquer your affections; I accepted the challenge, and it was agreed upon between us, that the loser should become the servant of the other. By your favor, I have won the wager. The Seer, when he heard this, was filled with surprise, and mortification, and falling as it were from the clouds, he recovered his senses, and returned to his solitary dwelling. That same *Rishi*, shamed by a girl, behold! brave youth, in me; the passion I then felt, once subdued, my devotion has been rendered more intense. The question you would ask I shall in no long time be able to answer, and in the meanwhile do you abide in yonder city, *Champa*, the capital of *Anga*. At this time it was sunset, and with the *Muni's* assent I passed the night at his hermitage, listening to his conversation, till

we fell asleep. In the morning when the first red rays glowed above the eastern mountain, I paid my homage to the Lord of day, and proceeded to the city. As I advanced, I passed a *Vihar*,\* where seated under an *Asoku* tree, in a grove by the road side, I beheld a miserable *Bauddha* mendicant: the tears fell down from his filthy breast: I sat down by him, and asked him, what is this penance and why these tears, if not a secret let me know the cause. He answered: my name is *Vasupālita*, I am the eldest son of the Banker *Nidhipālita*, an inhabitant of *Champa*, where I was distinguished by the epithet of the *Ugly*; there was another youth, called the *Handsome*, he was as clever as beautiful, but possessed of little wealth, and as I was opulent, the ill-disposed made these properties, the cause of enmity between us: after much dissension and mutual abuse, we agreed at last that the merit of a man was not to be decided by beauty or fortune, but, its surest test was woman's love, and he who could win the choicest of our Damsels should be owned the victor. Of all our girls, *Kāmamanjarī* was the most distinguished, and we therefore both addressed ourselves to her: my advances were most favourably received, and she became the mistress of my house, my heart, my wealth, and my existence. She availed herself of her influence to appropriate all my means, and leaving me not even any clothes to wear, turned me out of my own mansion. Unable to face the ridicule, and contempt of my fellow-citizens, I came and took my abode in this *Jaina* convent where under the tuition of a holy Sage, I sought the path to final felicity. I fear I have mistaken the road, and in deviating from the faith and observances of my progenitors, I follow an impure track, as if it were that of virtue; disregarding the *Vedas* and *Smritis* (Codes of law), abandoning the distinction of my caste, and constantly listening to blasphemy against the Gods. On this account I seek these shades, to bewail my hapless lot in privacy. Moved to pity for his grief, I advised him to be patient, and promised I would endeavour to redeem his property for him. I then left him,

\* A convent of *Bauddha* ascetics.

and entered the city, preparing to encounter the tricks and frauds of the rogues, with which *Champa* notoriously abounded, and to reduce some of them who had enriched themselves at their neighbour's cost to their primitive poverty.

I therefore early entered the gambling houses, and associated with the gamesters, and was never satisfied with observing them skilled in the twenty-five sorts of games, knowing how to cog a die, and shift a card without being perceived; to reply to any reflection on their play with abundant abuse, to engage in affrays as prodigal of life, to admit the faith of their President, to argue or contend in order to enforce payment, to wheedle the resolute, and bully the timid: able to make partisans, to profess or proffer secret advantages, to disclaim a bet, to divide peremptorily the spoil; to mutter abuse. I laughed at one who made a blunder in his play: his partner swelling with rage, said; what do you, who seem so fond of laughing, pretend to teach us, let him alone, he is but a novice, but if you are disposed, you shall find your match in me. The Chairman assenting to this, we played. I won 16,000 *Dinars* of him, half of which I gave to the President and the Assembly, and with the other half I rose to go into the town: the party were loud in my praise, and the President requested me to put up at his house, where I was splendidly entertained. He, on whose account I had first played, put great faith in me, and looked upon me as his other self; his name was *Vimerdaka*, and by his means I became most thoroughly acquainted with the city. On a night as dark as the throat of *Siva*, putting on a black jacket, and a sword under my arm, with a scoop, a whistle, tongs, a sham-head,\* magic powder, a magic light, a measuring thread, a wrench,† a rope, a lamp, a beetle in a box,‡ I went to the house of a celebrated usurer. I found his strong box, and brought it away. As I passed along the main road, I saw a sudden blaze like the fall of lightning, and on nearing the object, I met a lovely Damsel, richly attired, who, I thought at first was the presiding Goddess of

\* Or perhaps a mask. † Called *Kerkatals*, a Crab. ‡ To put out the light.

the city. She stopped alarmed. I asked her who she was, and whence, to which she hesitatingly replied ; A merchant lives in this city, named *Kuveradatta*. I am his daughter : my father betrothed me from my very birth to *Dhyanamitra*, the son of a wealthy man in this city, but he upon his death, purchased with profuse liberality the condition of a pauper, and although he has thus gained the epithet of munificent, yet being now destitute, my father refuses to give me to him for a wife : he is now desirous of marrying me to a merchant of great opulence, named *Yathārtha* : the marriage is fixed for to-morrow morning, and to avoid this union, agreeably to a promise formerly made to my beloved, I have deceived my father, and am making my escape to my lover's house : I learnt the way in my early youth, and have love to attend my steps : let me pass ; and take this casket : so saying she put it into my hands, but pitying her state, I said ; come on, fair maiden, I will lead you to your lover ; and proceeded a few steps, when we saw by the light of their torches the city-watch all armed, and numerous, approaching. The Damsel was alarmed. I told her not to fear ; my sword was to be trusted, but that for her sake, I would have recourse to stratagem. I will affect to sleep, as if overcome by poison, do you say to these people thus ; We entered the city this night : my husband here was bitten by a snake in this place : if any one of you know a charm to remove the poison, have pity on my desolate condition, and restore my Lord to life.

THE Damsel whose own terrors fitted her to enact this part, did as I desired ; I assumed the appearance of profound fainting : one of the train professing himself an adept tried his skill upon me, but in vain, and he proclaimed me defunct : there is no hope, he said to the Damsel, be of good cheer, we will burn the body to-morrow ; who can oppose fate. So saying they passed on. When they were off, I rose and accompanying the maiden to her lover, thus addressed him : I am by profession a thief, and in my travels encountering this maiden coming to you with no companion but her affection, I have attended her, through

compassion, hither. I resign to you also this casket of splendid gems. He replied—youth, you have brought me a present, for which I have not words to thank you, I cannot speak my wonder at what you have done, and yet it seems marvellous to yourself. You have made me your slave. What folly do I utter! how can I propose so worthless an object as this body for the gift of my love. A body that is your present, for had I not obtained her, I should have soon parted with it in death. So speaking he fell at my feet. I raised him, embraced him, and enquired his intentions; he replied he could not continue to reside in the city, with safety, upon marrying his mistress without the concurrence of her parents, and therefore purposed leaving *Champa* that very night, unless I should disapprove of it. I replied that change of country was nothing to a man of talents and spirit, but that he should consider the tender age, and timid disposition of his future bride rendered foreign travel, and separation from her first home, painful tasks to her, and that it did not appear impossible for him to stay at home with impunity. Follow my advice, I said, let her conduct us to her own house, and do as I direct. He assented, and we repaired thither; she served as a spy and guide, and we stole every thing except the earthen pans. Leaving the Damsel, we went and hid our booty, and then proceeding, we encountered a party of citizens, but just before they reached us we found an elephant resting by the road side, whose rider we dismounted, and ascended ourselves. The elephant it happened was a savage beast, and tore and trod on all he approached: we arrived at the house of the lady's lover, and passing on into a grove, caught hold of the branches above, by which we held till the animal passed away, when going home we bathed and reposed till sun-rise, when after the performance of our customary rites we went abroad to hear of the stir we had made. The merchant had sent some cash to his intended father-in-law *Kuveradatta* on hearing of the robbery, but had put off the marriage for a month. I then advised *Dhanamitra*, to take a handsome leather bag, and go to the King, and say: your Majesty knows that I am

*Dhanamitra*, the sole heir of *Vasumitra*: being reduced to poverty, I was despised of men, and *Kuveradatta* who had promised his daughter to me, whilst wealthy, now retracted his promise; in grief for which, I repaired to a neighbouring wood, and was about to cut my throat, when an ascetic of the *Saiva* faith prevented me, and rebuked me for my despair, saying, there were many ways of recovering lost wealth, but none to redeem lost life; that he was perfect in the art of multiplying treasure, and possessed a purse, which would yield any sum I might want, and which as he no longer required it, he would give me; that if I should be ever under the necessity of relinquishing it, I must recollect, it would be available only to merchants and courtizans, and that should any wish to benefit by it, they must first restore whatever they might have dishonestly gained to the right owner; and give what they possessed to the *Brahmans*: after which performing worship to the bag, and depositing it at night in a secure place, they would find it in the morning full of treasure: so saying he gave it me, and vanished. I have not thought proper however to retain it without leave from your Majesty. The King being pleased by the offer, will desire you to do with it as you please, and then do you ask the Prince to protect you against it being stolen, after which go home, and give away every thing you have. Afterwards, fill the bag by night with some of the stolen booty, and in the morning take it out before all the people. When *Kuveradatta* hears this, he will esteem his present intended son-in-law as nothing, and will himself give you his daughter. *Yathārtha* will be affronted, and in his rage he will endeavour to ruin *Kuveradatta*, but you should anticipate him, and reduce himself to rags.

So it happened: in the mean time *Vimerdaka* the gambler, by my instructions excited the wealthy lover's enmity against *Dhanamitra*, whilst *Kuveradatta* wished to give the latter his daughter, and still more incensed the former.

At this time *Rajamanjari*, the younger sister of *Kāmamanjari*, being to sing at the public rooms, the people in their best garbs were collected: when the dance

began I was struck with admiration and love, and how it happened I know not, but I caught her attention, and she smiled significantly on me as she withdrew. I returned home and under pretence of a head-ache went to bed. *Dhanamitra* knew by his own experience the truth, and comforted me by expatiating on her good qualities, and the certainty of our coming together. He told me that she had declared her determination to be won only by merit, and to become no man's except by marriage: that her sister and mother had applied to the King to complain of her, and prevailed upon him to declare, that any one who should carry her off without their assent, should be punished as a thief: hence without wealth, she was not attainable from her kindred, nor without merit from herself. I therefore opened a negociation with *Kāmamanjarī* by her principal agent, a servant who was a female mendicant of the *Bauddha* order, and promised to steal *Dhanamitra's* purse, and give it to her, if she would give me *Rajamanjarī*: accordingly I wedded the latter. By my directions, a violent quarrel took place in the exchange between *Vimerdaka* and *Dhanamitra*, in which the former, as the friend of *Yathārtha* told the latter to look to his magical bag, or he might lose it: accordingly, the bag having disappeared, *Dhanamitra* complained to the King, and he summoned *Yathārtha*, and desired him to produce *Vimerdaka*, but the latter was not to be found, for I had sent him in search of you to *Ougein*, and the suspicious of the King being thus confirmed, the merchant was sent to prison.

AFTER a time, *Kāmamanjarī* being desirous of availing herself of her prize, restored the property of *Virupaka* to him, and he abandoning the society of ascetics, returned to his own profession again. *Kāmamanjarī* then gave away all that remained of her own effects. *Dhanamitra* instructed of this, by me, informed the King of it, and stated what he suspected must be the cause of such liberality in so covetous a person. She was accordingly summoned, and being advised by me of the probable motive, it was a question what was to be done: at last her mother suggested that they should assert that they received



it from *Yathártha*, with whom, it was known, they were on intimate terms. The King hearing this accusation ordered him to be put to death, but was prevented by *Dhanamitra*, in consequence of whose intercession the King contented himself with confiscating all his wealth, and banishing him from his dominions ; some of his treasures were made over to the luckless *Kámamanjari*, and I took *Rajamanjari* to a house full of gold and jewels.

MAN, however ingenious, cannot avoid his fate. I was one day, enjoying the pleasures of the table with my mistress, till I was completely intoxicated, and as drunken people follow the practices to which they are naturally or customarily addicted, I promised to fill the house that night with the collected spoil of the city. In spite of her entreaties, I set off, armed only with my sword ; at her desire, her nurse *Srigáliká* followed me : my mauner attracting the notice of the guard, they arrested me, and after a very feeble resistance I fell. *Srigáliká* came up as I was bound, and the tumult dissipating my drunkenness, I considered what was to be done. I therefore called out to *Srigáliká*, away, you old devil, you are disappointed in your plans to bring that covetous *Rajamanjari* and my false friend together, having borne off his bag, and your daughter's ornaments, I am now ready to die with pleasure. She took the hint, and addressing the guard with tears and sobs, said : very true, Sirs, all my property has been stolen of late, pray let me ask this fellow some questions : they desired her to approach, and she prayed me most pitifully to tell her what had become of her daughter's property, and threw herself at my feet. I pretended to relent, and stooping to raise her, whispered to her what was to be done. On which she blessed me aloud, and withdrew. I was carried to the guard.

THE next day *Kantaka*, the chief magistrate, who had lately succeeded to his father's place, and who was young, silly, arrogant, and vain of his person, threatened me if I did not restore *Dhanamitra's* purse, and the property of the people, I had robbed, I should see the end of the eighteen punishments, and death. I laughed at him, and told him ;

that, though I might give up all the other wealth I had stolen, I would never restore my false friend's magical purse, and I was accordingly punished with stripes, but, in vain, as I defied my judge. In this manner, sometimes threatened, and sometimes soothed, several days passed, during which my wounds were neglected and spread. At last, one evening, *Srigaliká* with a smiling countenance, and handsomely dressed, approached me, as my guards were a little removed, and embracing me, said : you are fortunate, your plans have not been neglected, I spoke to *Dhanamitra* as you desired me, he accordingly complained to the King, that in a fit of jealousy you had stolen his purse, and your wife's casket, and run away, in which you had been seized by the watch ; that you had restored the casket, and might be prevailed on to give up the purse, in which case, he solicited the King's mercy for you. I also, procuring the necessary means from *Rajamanjari*, secured the interest of *Mangaliká*, the nurse of the Princess *Ambaliká* and became soon a very great favourite with the latter : one day the flowers in her ear being loose, I pretended to adjust them, but let them fall, and then picking them up, and pretending to throw them at the pigeons. I threw them upon *Kantaka* who was entering the prisons which are below the female apartments. He, thinking it a mark of kindness looked up to our window, and was confirmed in his fancy by the smiles of the Princess, and my signs ; so he went away, deeply wounded with the venomous shaft of love. In the evening I took a basket sealed with the Princess's signet, containing perfumes, *paun*, a dress, and ornaments from her to *Rajamanjari* but conveyed it instead to *Kantaka's* house, who plunged in passion's ocean, hailed me as his friendly bark. I augmented his passion by describing in most piteous terms the condition of the Princess, and pretending that she had sent him these tokens of her affection. I said to him, your signs of auspicious elevation are not likely to be in vain. A neighbour of mine, a cunning man, has told me, this kingdom shall fall into *Kantaka's* hand ; he bears the marks of it : and accordingly the Princess, the only child of the *Raja* has fallen in love

with you : however much the King may be displeased, he must, through fear of his daughter's death, consent, and you will then be *Cæsar* at least, and what will not follow : how are you to get into the apartments ; I will tell you : there is not above three spans between the prison, and the palace wall : do you procure some skillful hand to aid you alone, in making a hole through the wall ; once in, I will be answerable for our guards and her attendants, who are all well affectioned. Well said, he replied ; there is a thief equal to the sons of *Sagara* at a mine ; if I can secure him, the job is done ; who should that be, and why not procurable, I enquired : it is the man he answered who stole *Dhanamitra's* magic purse. I tell you what, said I, go swear you will liberate him if he does the work properly, then fetter him again, and representing his obstinacy to the King, you will get him out of the way : so that your object will be gained, and there will be no fear of the secret being discovered. He was pleased with my council, and has sent me to communicate with you, whilst he remains without. I praised *Srigáliká's* address, and desired her to introduce the judge : he entered, and took a faltering oath for my liberation. I understood his sense, and swore never to divulge the secret. He then set me at liberty, and had me well fed and taken care of for some days : we then set to work to break the palace wall ; beginning in a dark corner, I made a hole with a crow (snake headed) : whilst employed thus, I considered, that the purport of his oath was to murder me, and that I was therefore fully justified in effecting his destruction. Having made the breach, as he extended his hand to help me through, I kicked him on the breast, and then knocking him down, dispatched him with my knife. I then desired *Srigáliká* to shew me the way into the inner apartments, that my labour might not be wholly unprofitable, and I might carry off something of value. I entered the chamber, and found the Princess sleeping securely on a white couch, like lightening on the fleecy clouds of autumn. The sight arrested my attention, and instead of plundering the apartment I was robbed of my heart. I did not dare to wake

her, lest her alarm should summon her attendants to her aid, and I should be apprehended, and put to death. I picked up a pencil, therefore, and with the smoke of the lamp, sketched her sleeping, and myself kneeling at her feet, with this motto :

Your slave, thus kneeling at your feet, implores you.  
Sleep not, but wake, or him who here adores you.

THEN finding some superior *betel*, I extracted the juice, and cast it upon a pair of *Chakras* painted on the wall. After which, I took off her ring gently, and exchanged it for my own, and then effected my retreat: repairing to the prison I went to *Sinhaghosha*, one who had been a chief of Police, but afterwards was my fellow captive, by which we became friends, and I recommended to him to say as the means of being enlarged, that he had detected *Kantaka* breaking into the palace, and in endeavouring to arrest him, had killed him. I then set off with *Srigaliká*. On our way we encountered the watch: I could easily have escaped, but what was to become of the old woman. After a moment's thought I assumed an attitude of rushing upon them, and called out. If I am a thief do you seize me, but let this poor old woman go. *Srigaliká* guessed my purpose and said: my good friends, this is my son, he has been long afflicted by a demon, and has been taking medicine: being something recovered yesterday, I gave him better food, his best clothes, and let him go to day where he pleased; at midnight he was again seized by the fiend; he has killed *Kantaka*, and exclaiming, he would have the Princess for his bride, he ran off into the public road: I followed him as fast as I could. Pray, pity my trouble, bind him, and give him over to me. As she thus exclaimed: I cried out, away old woman, who shall fetter the wind, shall the crows presume to pounce upon the hawk, absurd! and away I ran: she then abused them for letting me escape, and crying and scolding followed me. Thus we arrived at home, when I cheered *Rajamanjari* who had pined in so long an absence. In the morning I saw my friend *Dhanumitra*, after which I went to the Sage, *Marichi*, whose cause I had avenged, and who

having resumed his holy practices, and recovered his super-human knowledge, announced to me your approach. *Sinha-ghosha* was placed in the situation of *Kantaka* by the King, who was pleased with the service he was supposed to have rendered. The passage into the interior of the palace was still open to me, and by the agency of *Srigáliká* I obtained possession of the Princess. In those days *Chandravermá* being refused the daughter of *Sinhavermá*, and being highly enraged, besieged the city. The King, *Sinhavermá* impatient of the outrage of the enemy, and mistrusting his friends, marched out of the city, and he was defeated by the superior numbers of the enemy, and taken prisoner. The Princess *Ambáliká* was likewise seized and carried to the palace of *Chandravermá*, where the marriage was to be solemnized, at the close of the night. I had also prepared the nuptial bands to be bound at the house of *Dhanamitra*. I told him, that the allies of the King of *Anga* were close at hand, and that he should collect the chief men of the city, and joining them unobserved, bring them as fast as possible, when they should find the enemy without a head: he set off for this purpose: I remained, and taking advantage of the confusion, and crowd assembled at the wedding, I slipped in, armed, along with the *Brahmans*, when seizing the hand of *Ambáliká*, whilst *Chandravermá* invoking the fire to witness, according to the *Atharvana* rite, put forth his arm to take her, I dragged her aside, and stabbed him in the belly with my dagger: then baffling those who sought to seize me, I made my retreat to this place, bringing with me the Damsel, whose fear I dissipated with my endearments, and bore her to a private apartment. At that moment, I heard your voice, as welcome as the muttering clouds laden with the first dews of the season. What ensued you already know. *Rajaváhana* having heard of this narrative, addressed *Apaháravermá*, and acknowledged that he had acquired such proficiency in so difficult a practice as to overcome *Kernisuta*: he then desired *Upaháravermá* to relate his adventures, who bowed, and thus obeyed.

(To be continued):

THE  
QUARTERLY,

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DECEMBER, 1826.

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ART. I.—*Life of Firdausi, Author of the Shah Namah.*

ABUL KASIM MANSUR, distinguished by the name of Firdausi, was born in the vicinity of Toos, a principal town of Khorasan, now called Meshed, in the 946th year of the Christian *Æra*. His father, one account states to have been a gardener, but the more received opinion is that he possessed and cultivated a small estate. Of any which may have occurred in the earlier part of Firdausi's life, no memorial has been preserved. His Biographers have merely related that he dedicated his time to literary pursuits, and that he excelled all his contemporaries in the perfection and variety of his attainments. Poetry, however, was his favorite study, and it would seem that some of his compositions had acquired celebrity even before he quitted his native country. It was at thirty-four years of age that he was obliged to adopt this step, in consequence of some unjust and oppressive conduct of the Governor of Toos, the particular nature of which has not been explained.

AT this time Mahmud the son of Subactagin reigned at Ghaznin, and the protection and encouragement which he gave to learned men, had attracted many of the most eminent of that age to his court. His fame for munificence, and love of literature, had thus become universally known throughout the whole of Persia. Confident, therefore, in his own talents, Firdausi when compelled to leave Toos, determined to bend his course to Ghaznin, and there to endeavor to obtain an introduction to the Sultan. He

accordingly proceeded to Ghaznin, where he was hospitably received by a courtier named Mahek. To him, Firdausi communicated the state of his circumstances, and his wish to procure admission into the royal presence, and Mahek assured him that he would watch for the first favourable opportunity of accomplishing what he so much desired.

SOME days, however, elapsed before such an opportunity offered. But it happened fortunately, that shortly before Firdausi's arrival, Mahmud had been presented with an ancient history of Persia, which had been compiled by order of the last King Yezdegird, and had been from the time of his death preserved by some of his descendants: with this work Mahmud was so much pleased, that he was anxious to have a poem composed on the same subject, and he had therefore desired Onsari, the chief of his poets to undertake the task. In consequence of this order, Onsari commenced the poem, and having finished one part of it, when the combat of Rustem and Sohrab was described, he had the opportunity of reciting it on a day that the Sultan held an assembly of learned men and poets. Mahek was present on this occasion, and on his return home mentioned what had taken place to Firdausi. With this information Firdausi was much pleased, and having in a few days finished the Episode of Rustem and Isfendiar, he one night showed it to Mahek that there were others who were more capable of versifying the history of the Persian Kings than Onsari. Mahek replied that he did not think it possible, Firdausi immediately gave him the above mentioned Episode, and added that perhaps it might be considered superior to the composition of Onsari.

THE next day Mahek presented this poem to the Sultan, who was so charmed with its beauty, that he immediately ordered the author to be brought into his presence. Firdausi having been accordingly introduced, after making the usual prostrations, recited some verses extempore in Mahmud's praise with which he was much pleased. He then entered into conversation with Firdausi, who displayed such knowledge, and such elegance of language, that not only the Sultan, but the whole court were equally sur-

prised and delighted. After which Mahmud addressing three of his poets desired them, and Firdausi, to make each extempore one verse of a tetrastich, in order that he might judge which of them possessed the greatest genius. Onsari immediately recited the following lines :

*Onsari* —Like that bright cheek the moon no lustre shows,  
*Ferukhi* —Nor like that face e'er bloomed the loveliest rose,  
*Asjade* —And thro' the strongest mail these glances pierce,  
*Firdausi*—Like Geeve's bright lance in Pushan's battle fierce.

THE court applauded the beauty and readiness of Firdausi's verse ; and immediately enquired into the particulars of the battle of Pushan, with which they were unacquainted. Firdausi related the story, and at the same time shewed himself so conversant with the ancient history of Persia, that the Sultan immediately entrusted him with the versification of that work ; and at the same time observing that his eloquence had rendered his court a perfect paradise (*Firdaus*) he bestowed on him the epithet of *Firdausi*. It ought not be omitted that Firdausi, as it is related, on his arrival at Ghaznin, was received with coldness and unfavourably by Onsari and the other poets, and that as soon as he became acquainted with his various acquirements, they were the first to solicit his friendship, and to admire the excellence of his genius.

To enable Firdausi to compose his poem with the greatest facility, Mahmud assigned him a house close to his own palace, and ordered him to be furnished with specimens and pictures of various animals, of all kinds of armour, and of the Kings, and eminent men of Persia. He likewise directed his Vizier, Khajeh Hassan Meimundi, to present Firdausi with a thousand miscals of gold for every thousand couplets which he composed. But Firdausi declined accepting any part of the promised reward until the poem was finished, in order that he might receive the whole sum at once, and apply it to the construction of a mound, for the purpose of retaining the waters of a small stream near Toos.

THE composition of the *Shah Namah* employed Firdausi for thirty years. . But its different parts were, as soon



as finished, laid before the Sultan, and afterwards circulated through the whole empire. The poet thus acquired the highest reputation, and the Princes and nobles, far and near, presented him with the costliest gifts, which he repaid by composing verses in their praise. But the distinction with which he was treated displeased the Vizier, and as Firdausi disdained to adopt the usual means of conciliating his favor, Khajeh Hassan conceived a deep rooted hatred to him, which he determined to avail himself of the first opportunity to gratify. Nor did Firdausi on being apprized of these sentiments take any steps to disarm his resentment, but shewed increased contempt for him, and even made him the subject of some satirical verses. The poet shewed still greater imprudence, in dwelling too much in the Shah Namah on the advantages of high birth, and the impossibility of a low born man's possessing any

Several are the passages which occur on and they were particularly displeasing to the father had been a slave, and his mother was posed to have been also one. Aiaz, the fa-ud, and the greatest friend of Firdausi, gainst indulging in such reflections, but in was hence produced in the mind of Mah-  
~~was much~~ was much increased by the Vizier frequently him that Firdausi was a heretic. His displeasure was also augmented, by Fakhr d douleh, Dilemi, having presented Firdausi with five hundred dinars of gold, and invited him to his court, with an assurance that he would perform whatever Mahmud had promised: because between the latter, and the Dilemi, enmity had long existed. But, fortunately, by the representations and intercessions of the principal courtiers and nobles, who were his warm friends, Firdausi escaped experiencing the effects of the Sultan's anger.

But when the poem was at last finished, and read to Mahmud, he was so delighted with it, that he expressed his approbation in the highest terms; and ordered Firdausi to be presented with an elephant load of gold. It was then that the Vizier and others who envied Firdausi's prosperity,

seized the opportunity of representing to the Sultan, that such a gift was too splendid to be bestowed on a mere countryman and a heretic. The Vizier, therefore, begged leave to propose, that instead of gold, Firdausi should only receive the same quantity of silver. Some accounts state that the Vizier directed that the gold intended for Firdausi should be collected in a chamber through which the Sultan was in the habit of passing; and that when Mahmud observed so large a quantity, he enquired for what purpose it was designed. The Vizier immediately replied it was the reward which his Majesty had ordered to be given to a countryman, for some verses which he had composed. Which ever of these accounts may be correct, it is universally admitted, that the two principal faults in Mahmud's character, were merciless bigotry and extreme avarice. The Vizier's representation having, therefore, artfully turned on the two points by which Mahmud was most easily biassed, the reward of the poet was changed from gold to silver. Aiaz was in consequence directed to carry to Firdausi, 1 thousand miscals of silver, or about 2698 poundssterl<sup>l</sup>

WHEN Aiaz arrived with the money, Firdausi a bath, and conceiving that the bags contained gold was much delighted. But as soon as he opened them, found only silver, he was equally surprised, and disappoi and he observed that such was not the reward which Mahmud had promised. . Aiaz then related all that had taken place, and Firdausi no sooner heard the account, than he divided the miscals between the master and attendants of the bath, and Aiaz. Then taking a draught of sherbet he indignantly said, Let the Sultan know what I have now done, and represent to him, that it was not to amass gold or silver, that I so long submitted to a painful and laborious task; but to obtain a lasting fame, and the praises of the virtuous and intelligent.

Aiaz having returned, repeated these words to the Sultan, who became inflamed with anger against Khajeh

\* The proportion between gold and silver in Persia seems to have been generally as 15 to 1. In gold, therefore, this sum would have amounted to £40,470.—a Princely reward.

Hassan ; and loading him with reproaches observed, that by his base and despicable conduct, he had incurred the indignation of a poet, and that his name would hence be transmitted to posterity with censure and disgrace. Khajeh Hassan replied that the present of a Prince ought to be esteemed as an equal favor, whether it was one dirhem or one hundred thousand dirhems, and that if he only gave a handful of dust, the honor ought to be considered equally great. For a poet had very justly remarked, "should the King bestow a trifling gift, esteem it ample, for whoever receives from him a mark of favor is worthy of a diadem. Learn from the voice of wisdom that if thou wouldst become a stream thou must be first a drop. Behold that river, it was in the beginning but a drop of rain, but in the end it has become a flood." When Khajeh Hassan had concluded these observations, the object of the Sultan's displeasure was changed, and Mahmud, highly offended at the contempt with which his present had been treated by Firdausi, declared that he would next morning order that Firdausi to be thrown under the feet of an elephant.

FIRDAUSI having been informed of Mahmud's anger fled from Ghaznin. But as he had depended on the Sultan's promised recompence, he had not reserved any part of the rich gifts which he had at different times received, and he was therefore destitute of every thing requisite for a journey. Previous, however, to his departure he gave a sealed paper to Aiaz, and requested that after twenty days, he would lay it before the Sultan, at any time he might be disengaged from business. They then tenderly embraced and bade each other farewell.

When twenty days had elapsed, Aiaz gave the paper to the Sultan, who, on breaking the seal, found that it contained a copy of verses. As this invective is much celebrated, and possesses many beauties, the following translation is subjoined :

**VERSES ADDRESSED BY FIRDAUSI TO SULTAN MAHMUD.**

O King Mahmud ! tho' realms obey thy nod,  
And me thou fears't not, fear at least thy God.  
Why wound my fiery soul with proud disdain,  
Heedless what blood may yet my sword bestain,

Why call me impious, or my faith deride,  
And as a lamb a furious lion chide ?  
Long has my soul their powerful influence known,  
And Ali and the prophet do I own,  
(For in this world can baser men be found,  
Than those whose hearts with Ali's hate abound !)  
But till the end of time their slave am I,  
Ev'n should I now in direst tortures die ;  
Tho' o'er my head the ruthless sword should flame,  
Would I unmoved invoke each holy name,  
Slave of the chosen prophet's holy line,  
My words shall ever speak their pow'r divine,  
And at this royal gate where dangers spring,  
Undaunted still will I their praises sing.  
Beneath an elephant's feet, thou saidst in ire,  
In dust down trampled should my life expire ;  
But all thy threats my fearless soul derides,  
And in the prophet and his son confides,  
Born in this faith, in it I'll end my days,  
And my last fault ring words shall breathe their praise.  
Then shall a hundred Mahmuds threat in vain,  
While I secure their blest protection gain.

But did the King one grain of wisdom own,  
He would not thus his promises disown ;  
For long as fame shall warm each noble breast,  
These words shall be to every prince address.  
'Twas not to honor Mahmud's royal name,  
Or to extend to latest times his fame,  
Firdausi who from Toos's city sprang,  
This lofty lay in pleasing numbers sang ;  
But Ali and the prophet claimed his tongue,  
And in their name these orient pearls he strung,  
Had not Firdausi in this age been born,  
What youthful glory would thy name adorn,  
And yet, by evil counsels led astray,  
Thou wouldst not deign these numbers to survey.  
May heav'n requite those men who dared to blame  
My lofty genius and my spotless name !  
But in this strain a thousand beauties glow,  
Bright is each pearl, and sweet the numbers flow.

Long did I labor in this world of pain,  
In hopes my toils might wealth and honors gain,  
And sixty thousand wondrous couplets wove,  
That told how mighty chiefs in battles strove ;  
And sung of various arms that warriors use,  
The bow and shaft, the spear, the sword and noose ;  
The crested helm that nods terrific grace,  
The mail of man and steed, and pondrous mace ;  
Of deeds on sea and land, and war's alarms,  
Of princely banquets, and sweet musick's charms,  
Of savage beasts that strewed the desert plain,  
Of monstrous dragons and of demons slain,  
Of devilish arts and magic spells of might,  
That fill'd the world with wonder and affright,

Of mighty heroes who, in arms arrayed,  
 In war a more than mortal pow'r displayed.  
 Of far famed kings with pomp and grandeur graced,  
 And champions who from Jem their lineage traced.  
 Revolving ages had obscured their fame,  
 Unknown each deed, and dead each mighty name !  
 But now recorded in this lofty strain,  
 Each king and hero springs to life again.

Thus rivalling Messiah's holy breath  
 These glorious chiefs have I recalled from death,  
 And sung a wondrous tale in verse sublime,  
 Thro' which thy name had lived to latest time.  
 Those fair abodes that tempests had defaced,  
 Are once again with pristine beauty graced,  
 And now is raised a dome exalted high,  
 Which shall both storms and time itself defy ;  
 The labor of my life this work has been,  
 May then the wise survey the varying scene !  
 But different far the hopes the king displayed,  
 From what has now my ceaseless toils repaid.  
 Oh ! that the good would bad men's counsels shun,  
 Then had not thus my blighted fortune run ;  
 Nor these perfumes been worthless ashes deemed,  
 But their sweet odor by the king esteemed,  
 Could love of wealth his gen'rous hand restrain,  
 Or av'rice in his regal bosom reign ?  
 That thus on ice his promises were traced,  
 And no reward has now my labors graced.  
 But since no crown adorned his base born sire,  
 No kingly virtues can his soul inspire ;  
 For had he from a regal line descended,  
 Another fate had on my toils attended.

Thou saidst that wealth and honors I should gain,  
 If wove this lofty and delightful strain,  
 And I rejoiced, obedient to thy will,  
 In sweetest verse, by bards unrivalled still,  
 Have bade at last this wondrous tale arise,  
 And by my strains have made the world like paradise.  
 Ere this, full many a bard had sweetly sung.  
 And orient pearls with art enchanting strung ;  
 But never yet did bard a poem trace,  
 Crowned with the beauties that these numbers grace:  
 For thirty years what ceaseless toils I bore,  
 In hopes I might to Persia's once famed shore,  
 In Persian verse its glory lost restore !  
 Raised now the work, and far diffused its fame,  
 Which shall to latest times preserve my name ;  
 Had not the love of wealth thy hand restrained,  
 Thou hadst on me the costliest presents rained ;  
 But of a king who basely fears to give,  
 May not the name in the Shah Namah live !

Oh ! was that prince with ought of wisdom graced,  
 The bard, he had amongst the noblest placed,

And had his low born sire a sceptre sway'd,  
 A golden crown had now my brows arrayed ;  
 And had his purchased mother been a Queen,  
 Heaped to my knees had gold and silver been :  
 But when no noble lineage graced his name,  
 No noble virtues could his soul inflame ;  
 And tho' vast kingdoms now his nod obey,  
 Strange as they seem, these words the truth display ;  
 Yet would he scan these kingly annals o'er,  
 To heav'n would then his thoughts ennobled soar,  
 But o'er his mind no wisdom boasts controul,  
 Since closed to bounty is his niggard soul ;  
 Since love of wealth his hard pressed hand restrains,  
 And av'rice o'er his base born bosom reigns :  
 For thirty years I toiled this strain to weave,  
 In hopes his promised bounty to receive ;  
 And that high rank and honors would reward,  
 With boundless wealth, the labors of the bard ;  
 Thus by the riches which the King should grant,  
 That I should be exempt from every want,  
 But when my toils had ceased the monarch gave,  
 A gift that had disgraced the meanest slave.

Than such a King, who knows not honor's name,  
 The vilest dust must higher value claim,  
 Ev'n tho' his father might an empire gain,  
 From bondsman's son to hope aught good is vain !  
 The worthless thus with pow'r and honors grace,  
 And on their words thy hopes and wishes place ;  
 Thou' foster'd in thy breast a guileful snake  
 And disappointment will thy hopes overtake,  
 A tree that God had cursed with bitter fruit,  
 Place ev'n in Paradise its baleful root,  
 And bid around it honey'd streams to flow,  
 And water from the fount of life bestow ;  
 Its primal nature will defy the cares,  
 And bitter still will be the fruit it bears.  
 Pass by the fragrant shop where ambers spread,  
 A grateful odor o'er your robes is shed ;  
 But near a blacksmith's forge thy footsteps bend,  
 And nought but blackness will thy toil attend.  
 Why wonder then that bad from bad men springs ;  
 From night thou can'st not shake its raven wings ;  
 Nor from the basely sprung expect the right,  
 Thou canst not wash the sable Zengiwhite,  
 'Tis but o'er disappointed hopes to mourn  
 If good thou seek from men ignobly born,  
 But had not folly led the King astray,  
 And ought of wisdom o'er his soul held sway ;  
 Or had he in historic records traced  
 The virtues fair that former monarchs graced,  
 With other eyes had he my toils surveyed,  
 Nor blasted thus my fortune, and my hopes betrayed.

But thus had he decreed, whose will is fate,  
 When I at first assumed a mortal state ;

And vainly, if the mandate once be given,  
 Shall man attempt to change the will of heaven,  
 Hence have my anxious hopes been thus belied,  
 And Mahmud's bounty to the bard denied,  
 Yet tho' my toils no worldly wealth has crown'd,  
 Still shall my verse the Almighty's praise resound ;  
 My intercessor be the prophet pure,  
 And Ali guide me in the path secure,  
 Then in the world to come shall bliss repay,  
 The fruitless toils of many an anxious day.

Now have I closed this glowing tale sublime,  
 And far is spread my fame in every clime,  
 Nor shall I die, but from this lofty strain,  
 My honored name shall deathless still remain,  
 But while I traced the animated page,  
 My blooming youth has changed to hoary age ;  
 And ere these lines their final lustre shed,  
 Seventy one years had silvered o'er my head,  
 And nearly eighty now with age down weighed,  
 At once are all my cherished hopes betrayed,  
 O God, be thou an old man's aid and friend,  
 And let thy pardon all his faults attend,  
 Why place my wishes on this frail abode,  
 Or seek for favors by mere man bestowed ;  
 Ah, no, my thoughts from human cares release,  
 And give me to enjoy eternal peace ;  
 And thro' that faith that mortals purifies,  
 Oh ! bid my spirit wing its flight to Paradise.

WHEN Firdausi had given this paper to Aiaz, and bidden him farewell, he threw his cloak over his shoulder, and taking his staff in his hand commenced his journey on foot. Nor, although his numerous friends, who were the principal men of the empire, were grieved at his departure, and anxious to shew their gratitude by furnishing him with every thing requisite, did they dare to do so for fear of the Sultan's anger, and the Vizier's resentment. But Aiaz with that courtesy and friendship which became him, privately sent after Firdausi, a horse and every thing necessary for his journey. Soon was the account of Firdausi's reverse of fortune, the Sultan's unkindness, and the envious Vizier's injustice noised abroad, and the circumstances excited general indignation and regret.

THE accounts of Firdausi after his departure from Ghaznin are contradictory, and the Biography, hitherto followed, is here inconsistent in itself. But it would appear that Mahmud was highly incensed by the perusal of

the foregoing satire, and that he gave orders that Firdausi should be pursued and apprehended if possible. He however arrived safely at Herat, but was obliged to leave that city in a few days on account of the enquiries which were making after him. He then proceeded to Rustamdar, but the Prince, although he received him with the greatest kindness and attention, was afraid to afford him protection, and therefore dismissed him, after having bestowed on him many valuable presents. He next proceeded to Bagdad where he obtained an introduction to the Vizier and the Caliph, in whose praises he composed several panegyrics in Arabic which were much admired for their elegance. But secure as Firdausi was under the protection of the Commander of the faithful, and honored by him with access to his court, and many favors, he still was anxious to return to his Native country, and he therefore left Bagdad in order to proceed to Toos.

It is at this period that it would seem most probable that the following circumstances mentioned in the Biography adhered to, previous to the last paragraph, occurred. Naserul Mulk, the Prince of Kohistan, through which Firdausi's road to Toos lay, no sooner heard of his approach than he sent some of his principal servants to invite him to his court, where he received him with the greatest honors. Firdausi was so grateful for this hospitable reception, that he permitted Naserul Mulk to dissuade him from composing a poem that might transmit to posterity an account of Mahmud's and his Vizier's injustice. He also gave up to Naserul Mulk the satire which he had written before his departure from Ghaznin, and promised that he would not repeat these verses again, or make any others on the same subject. On this occasion Naserul Mulk presented him with a hundred thousand Dirhems, observing that he considered himself a purchaser of that poem, each couplet of which he valued at a thousand Dirhems. But this satire had become too public, and whatever pains Firdausi might have taken to suppress it were ineffectual. Nor was it only in it that his complaints of not having been rewarded for his labors were recorded; as several passages occur



in the Shah Namah on the same subject, although in these he artfully refrains from imputing the neglect to Mahmud. In one place he breaks out with the following exclamation :

Why thus oppress, ye high and starry spheres,  
With grief and poverty my waning years ?  
Why in my youth the sweetest gifts bestow,  
And leave me in my age to direst woe ?  
Then every day I cropped the blooming rose,  
But how the rankling thorns forbid repose,  
Now is the straightness of the cypress gone,  
And dim those lamps that once with lustre shone,  
The mountain's top once black, now snows conceal,  
And all the limbs their monarch's weakness feel :  
But faith ye know not, and a latent guile.  
The heedless soul betrays whene'er ye smile,  
Oh ! that ye had not then my youth carest.  
Or not my age with sorrow thus oppress !

FIRDAUSI after having been thus kindly received by Naserul Mulk proceeded to Toos, where he lived in concealment for a short time, and then expired at the advanced age of seventy-five years and ten months, in the 1021st year of the Christian Æra, or according to other accounts in A. D. 1026, and consequently in the eighty first year of his age.

IMMEDIATELY on Firdausi's departure, Naserul Mulk, encouraged by the intimacy and friendship with which he was honored by Mahmud, addressed a letter to that Prince, in which he observed that all his Majesty's servants were much surprised that Firdausi after thirty years labor should have been through the intrigues of short sighted men, obliged to leave his court without receiving any recompense. He then mentioned the nature of the complaints made by Firdausi, and of the verses which he had prevailed upon him to destroy, and concluded with the following lines, which he added, had been inserted in a poem addressed to him by Firdausi :

Till in the world to come we meet again,  
I cease of Mahmud's rigor to complain,  
But then, when at the judgement seat we stand,  
Shall God redress for all my wrongs demand.

It happened that on the very day that this letter arrived at Ghaznin, the Sultan had attended the Mosque, and

had remarked the following lines, which Firdausi, a short time before he left Ghaznin, had written over the place where the Sultan sat :

A boundless ocean is the King,  
Whence pearls innumerable spring,  
Yet oft have I the depth essayed,  
Tho' never pearl my toil repaid,  
But not the sea my wish denied,  
'Twas fate alone that thus my hopes belied.

THE Sultan returned to his palace in deep reflection occasioned by these lines, and at that very moment Nasrul Mulk's letter was presented to him. Its contents still more distressed him, and on his enquiring respecting Firdausi, the poet's friends, who had not been able to avail themselves before of an opportunity of speaking on the subject, immediately exposed the motives by which Khajeh Hassan, and other persons, had been actuated, in giving that advice which had deprived Firdausi of his promised recompence. The Sultan was highly offended with their conduct, and ordered them to be severely punished. He then directed an honorary dress, and sixty thousand miscals of gold to be conveyed to Toos, and presented to Firdausi. But at the very moment that Mahmud's long delayed present entered at one door of the house, the bier of Firdausi was carrying out at another. On this circumstance being reported to the Sultan, he directed the present to be given to Firdausi's daughter, but she disdained to accept it. She was then requested to point out some charitable purpose to which the money might be appropriated. She replied, that her father had from his youth entertained an anxious wish, that he might have it some day in his power, to build a mound of solid materials, that the waters of a small stream near Toos might be retained, and adapted to the irrigation of the adjacent fields. To this purpose was the money in consequence applied, and the Biographer adds, that Nasar Khosrau has related in his Travels, "that he visited Toos in A. D. 1048, and that he then received the same account as above of Firdausi's daughter, having declined to receive the present, and of its having been appropriated in the manner which she had pointed out."

SUCH is the account given of Firdausi's life in the preface to the Shah Namah, and which from the manner in which it was composed, seems entitled to every credit. For the writer observes, that Baisanghur the eldest son of Shah Rokh, the successor of Timur, was particularly fond of perusing the Shah Namah, and that he therefore in A. D. 1426 directed the writer to collect and collate as many copies of that work as possible. After completing the collation, and transcribing a correct copy, the writer conceived it would be proper to add an account of the materials from which the Shah Namah had been composed, and also of the life of the author. Under such advantages this account, although composed four hundred years after the death of Firdausi, might be considered authentic, and from it at least have all succeeding Biographers (excepting Doulet Shah) derived the particulars which they relate of Firdausi's life. But it is singular that in it is neither mentioned the date of his birth, nor of his death. The latter event Doulat Shah Samarkandi, who composed his Biography of the Persian poets, about sixty years after the above mentioned preface was written, states to have happened in A. D. 1021, and other historians in A. D. 1026. It will be hence obvious that as Mahmud did not succeed his father until A. D. 997, and died A. D. 1030, Firdausi could not have been, by his orders employed for thirty years in the composition of the Shah Namah, which was finished in A. D. 1011, as he himself states in the last chapter of that work. Yet this circumstance, notwithstanding the anachronism, is recorded in the pages of several authors, and firmly believed by every Persian. Again; the writer of the preface states that Firdausi's enemy was Khajeh Hassan Maimundi who never was Mahmud's Vizier, although his son Abul Kasim attained to that dignity. This might therefore be considered an error of the transcribers, were it not that he did not become Vizier until A. D. 1011, the very year on which the Shah Namah was finished.

It is still stranger that the satire, written by Firdausi previous to his departure from Ghazni, does not agree

with the last chapter of that poem, with respect to the age at which he had arrived, when he brought that work to a conclusion. But his style is so peculiar, and so unlike that of any other Persian poet, that it can scarcely be mistaken, and if any one reads the Shah Namah with attention, he will probably be fully convinced that the satire, and it, are the composition of the same author. The difference, however, respecting his age might be reconciled by supposing that these five years had been employed in polishing and transcribing so very long a poem, and that, although the work was actually brought to a conclusion in 1011, it did not attain a perfectly finished state until five years after. The other difficulty seems incapable of explanation, as Firdausi must be supposed to have been acquainted with the exact time which he employed in the composition of the Shah Namah ; and no Persian author, as far as the translator is aware, has ever noticed this singular anachronism. But a perfect accuracy respecting the life of Firdausi can be of little importance, as his noble poem remains in a very perfect state ; the beauties of which very early attracted the praises of the poets of his own country, several of whom, as well as every other Persian, bear universal testimony to its excellence, and all concur in opinion that it has never been equalled, far less surpassed.

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#### ART. II.—*On the Origin of Buddhism:*

It seems to be generally admitted that the only satisfactory mode of conducting any investigation, consists in carefully collecting facts, and then deducing conclusions from these facts. But, in *Researches into Hindu Mythology*, a very different method has been pursued. For it has been found more convenient to construct systems on a few imperfect and isolated particulars, the bearings even of which to each other have never yet been sufficiently explained, than to ascertain the real opinions on this subject, which are sanctioned by the sacred books of the Hindus. In no instance, however, has this propensity to prefer imagination to the labor of research, been more singularly exemplified,

than in the speculations which have been published respecting Buddha and his religion. Because, from the simple coincidence of names, it has been at once concluded, that the ninth incarnation of Vishnu, and the alleged founder of Buddhism were one and the same person.

A late writer has even observed that "the doctrines he (Buddha) taught, were according to the Purans of the Brahmins, only a series of mischievous delusions." But though such is their present doctrine, and though the Mythological history of the Brahmins is adapted to this theory, its origin is probably modern. It does not correspond with the doctrines in their ancient books, nor with the inscriptions which time has thrown up to expose their inconsistency.\* With respect to the last part of this remark, it is merely necessary to peruse the inscription found at Buddha Gaya, and translated by Mr. Wilkins,† to perceive immediately that the epithets therein contained are applied to Vishnu, and not to Buddha; precisely in the same manner as in the invocations to his other forms which frequently occur in Sanscrit works. But were this not the case, it cannot be admitted that an inscription, dated A. D. 1063, is proof sufficient to determine that Buddha was one of the Gods, who were originally, and in remote antiquity worshipped by the Hindus.

THE account also given of the ninth incarnation of Vishnu, is substantially the same in the Purans and other Hindu works, and in the traditionary legends respecting it, which have been preserved to the present day. What, therefore, ought to excite surprise, is, not that so little notice is taken of this appearance of Vishnu in these books, but that the Brahmins have admitted it into their Mythology as one of his incarnations. Because, in the Bhagawat, the work at present held in most esteem by the great majority of Hindus, it is expressly declared, that the appearance of Buddha was for the purpose of deluding the enemies of the Gods, and of effecting their destruction by

\* Transactions of the Bombay Literary Society, vol. 3, p. 629.

† Asiatic Researches, p. 284.

leading them into the rejection of the Hindu religion, and into the profession of iniquity. On this point, two passages only, of one Stanza each, occur in the Bhagawāt, the first is as follows, "then at the commencement of the Kali Yug will Vishnu become incarnate in Kikata, under the name of Buddha, the son of Jina, for the purpose of deluding the enemies of the Gods."\* The other is this, "the indiscernible being having assumed a mortal form preached heretic doctrines in three cities founded by Maya [and in Kashi] for the purpose of destroying, by deluding the enemies of the Gods, *steadfast in the religion prescribed by the Vedas.*"†

THIS Legend is, however, related in a more detailed manner in the Kashi Khand of the Skanda Puran and in the Ganesha Upa-Puran;‡ in which the appearance of Buddha is described, merely as a manifestation, and not as an incarnation of Vishnu. For this account states, that Divodasa, a King of the solar race, finding Kashi, from which a powerful Asura had sometime before obliged Shiva and the other Gods to depart, unoccupied, took possession of it, and there established the religion of the Vedas on so firm a basis, and rendered his people so virtuous, pious and happy, that the Gods became alarmed lest they should lose their supremacy. As usual, therefore, they had recourse to both Vishnu and Shiva, to liberate them from their anxieties; but both at first declared that it would be unrighteous to deprive so virtuous a Prince of his kingdom. At length, Shiva grieved at having been so long banished from his favorite place of residence, consented to

\* Bhagawāt Book, 1 chapter, 3 stanza 24.

† Ibid, B. 2. C. 7. 37. The words are :

देवदिषां निगमवर्त्मनि निष्ठितानां पूर्वमयेन विहिताभिरदृश्यमूर्तैः  
लोकां नृणां मतिविमोहमतिप्रलोभवेशं विधाय यद्भाषत औपधर्म्यम्

But it became necessary to insert a gloss in the translation in order to convey the meaning. For part of the stanza refers to Vishnu's appearance in a former age in the city of the Tripura Asuras, and part to his incarnation as Buddha.

‡ The passage respecting Vishnu's appearance as Buddha will be found in the 58th chapter of the Kashi Khand, and in the 39th chapter of the Kriya Khand of the Ganesha Upa-Puran.

accomplish the wishes of the deities. This, however, it was impossible to effect as long as Divodāsa and his subjects remained steadfast in their religion; and it consequently became necessary to lead them into error. For this purpose, Devi, the twelve suns, and Ganesha were employed unsuccessfully; until at last Vishnu appeared as Buddha and effected their apostacy.

NOTHING, therefore, can be more consistent than the Brahminical accounts of the two appearances of Vishnu for the purpose of disseminating heretical doctrines; for in both instances, at Tripura and at Kashi, the King and his people had become the enemies of the Gods in consequence of their extreme piety and virtue, which threatened to deprive Indra and the Immortals of heaven: no means, consequently, remained for preventing this dispossession, than by rendering the King and his people the voluntary instruments of their own downfall. This consideration alone will, *a priori*, explain the doctrines which it was requisite for Buddha to propagate, in order to render Divodasa and his subjects apostates from the religion of the Vedas. Accordingly, as related in the Kashi Khand of the Scanda Puran, and in the Ganesha Upa-Puran, his doctrines were, as correctly stated by Mr. Erskine, that no credit is due to the Vedas or Shastras; that it is useless to worship the images of Gods; that sacrifices [and the killing] of animals are cruel and sinful; that there is no transmigration, but that at death the five elements in the body dissolve, never to reunite; that pleasure is the object of life, and all acts of abstinence, worship, and charity unprofitable; that the body is man's real God, and should alone be attended to; that agreeable food, fine clothes, and handsome women form the grand felicity of man."\* To which may be added that this world is without beginning and owes its existence to neither creator nor cause; and that neither Brahma, Vishnu, Rudra, nor any other God ever existed.

It must be hence obvious that whether the Brahminical Buddha be an incarnation according to the Vaishnavas,

or a manifestation of Vishnu according the *Śhaivas*, his appearance was merely for a local and temporary purpose ; and it is equally obvious that the heretical doctrines, to which he was obliged to have recourse in order to render Divodasa the voluntary cause of his own downfall, were not topics on which any Brahminical writer would think himself at liberty to enlarge. But to such very adequate reasons may be justly ascribed the very slight notice which is taken of this incarnation in Sanscrit works ; and consequently this circumstance affords no grounds for supposing that the Brahmins ever entertained a different opinion on the subject. On the contrary there exists not a single authentic memorial which will support these remarks of Mr. Erskine ; “ In them [the doctrines of ancient Hindu books and inscriptions] the Hindu Buddha of older times is a being of very different estimation from the Buddha they now acknowledge. He is not a false teacher and an impostor. He is great, kind, and merciful ; the chief of the Gods, adorned with every attribute of wisdom and benevolence, and worthy to receive all praise and worship.”\* For according to the *Shaivas*, this appearance of Buddha being merely a manifestation of Vishnu, the appearance ceased as soon as the object for which it was assumed was effected ; and in this character every Hindoo has always considered Buddha to have been a false teacher and impostor, nor as it is believed, is there a single *Puran* or other work, wherein the *Vaishnava* tenets prevail, in which any detailed account of the birth and subsequent actions of Buddha, the son of Jina can be found.

FROM the short summary, also of the doctrines ascribed to the Brahminical Buddha, it seems evident, that these do not any farther correspond with the accounts of Buddhism which have been hitherto published, than in the rejection of the *Vedas*, and the religion founded upon them. If, therefore, there be no similarity in these doctrines, and if there be no detailed accounts of the ninth incarnation of Vishnu, which might be compared with the incidents in the



life of Buddha which are believed by the Buddhists, it must necessarily follow that there are no data whatever which will justify an identification of these two personages. A mere supposition that coincidences in the accounts given of these two Buddhas may have formerly existed, but have since been misrepresented or expunged in Sanscrit works, is much too futile a ground on which the correctness of any argument can be admitted. But on a point for the determination of which there is no historical evidence, tradition ought not to be entirely disregarded ; and it may, therefore be observed that in the North Western parts of India, it is the general opinion among well informed natives, that Buddha was born, as related in the Bhagawat, in Kikata, the son of Jina, and that, after having effected the apostacy of Divodasa, having been prevailed upon by the Brahmans and holy men to terminate the propagation of his heretical doctrines, he immediately disappeared in a deep well at Gaya ; and that he left behind him no writings nor disciples. They further maintain that no Buddhists were known in India until their sect was established by Gautama ; in support of which opinion they refer to the following Legend, which is translated from the Shiva Upa-Puran :\*

#### THE LEGEND.

“SUTA thus began; Hear, O Rishi ! a most excellent and sin-destroying narrative, which I will relate as I heard it with other Rishis from Vyasa. Formerly there was a famous Rishi named Gautama, and his virtuous wife was named Ahalya : with her he performed during a thousand years a rigorous *tapas* in the Southern country on the mountain Brahmadri : at this time a drought had desolated the country, and neither moisture nor rain had the earth experienced for a hundred years, water there was not, and ascetics, men, birds, and beasts died every where. On beholding this lamentable state, Gautama having reflected, performed for six months the several mortifications in honor of Varuna ; at the termination of which the God appeared

\* In the copy from which this translation is made, the chapters are not numbered.

to him and thus said. "I am propitiated by thee O holy devotee! demand whatever boon thou wishest and I will grant it. Gautama then requested rain. But Varuna replied, how can I transgress the divine command? Ask some other boon which it may be in my power to bestow upon thee: on hearing this, Gautama said, O God! if thou art pleased with me, and willing to grant me a favor, I will request that which thou canst easily perform; cause then, to appear, a hermitage which shall surpass all others in beauty, and shaded from the sun by fragrant and fruit-bearing trees, where men and women from holy meditation shall be liberated from pain, sorrow, and anxiety; and, also, as thou art the Lord of water let it enjoy a perennial fountain. Varuna replied, so be it, and then causing a pit to be filled with water, he thus said. This water shall remain unexhausted, and thy name will become celebrated by this reservoir becoming a place of pilgrimage. Having thus spoken, Varuna disappeared.

"In this manner did Gautama obtain water with which he performed in due manner the daily ceremonies: he sowed, also, rice for holy offerings, and watered it from this inexhaustible fountain, and grain of various kinds, trees, flowers, and fruits adorned his hermitage. Thus the grove of Gautama became the loveliest on the terrestrial orb, and there resorted ascetics, birds, and beasts to live in happiness, and there likewise holy men fixed their abode with their sons and disciples. In this grove none knew sorrow, and gladness alone prevailed; but listen to what afterwards happened.

"On one day Gautama had sent his disciples to bring water, but when they approached the fountain, some Brahman women who were there prevented them, and scoffingly called out, we are the wives of holy anchorets, after we have filled our pitchers you may then draw water. The disciples returned, and mentioned this circumstance to the wife of Gautama, and Ahalya, having consoled them proceeded herself to the fountain, and having drawn water brought it to her husband. Thus she did daily, and the other Brahman women not only scoffed her, but at length

went, and thus each falsely addressed her husband. My Lord! Ahalya daily taunts me and the other Brahman women, and I have no other resource than thee. Violence, falsehood, deceit, foolishness, covetousness, and inconsiderateness are the innate vices of women, and alas! of what avail will holy meditation be to me, if I suffer every day the reproaches of Ahalya. Each husband having heard these words revolved them in his mind, and thought that they could not be true, and that they would be guilty of ingratitude if they noticed them. But their wicked wives every day reproached them for not affording them redress, and at length one day, as they were passing through the grove they overheard their wives making the same complaints to Gautama, and therefore believed that what they had said was true.

“THE devotees having then assembled together, began to consult respecting the manner in which they might resent this injury, so that their revenge might not appear to proceed from them; and after deliberation determined on invoking the assistance of Ganesha. They then propitiated him with offerings of durwa, lotoses and rice; of vermilion, sandal-wood, and incense; of rice-milk, cakes, and sweetmeats, and with prostrations, prayers, and burnt-offerings: well pleased the God appeared and thus spoke. I am propitiated, say, what boon do you desire. They replied, if thou art willing to grant us a favor, contrive to remove Gautama from his hermitage, for if we adopt any means for that purpose we shall expose ourselves to censure. Ganesha answered. To injure or destroy a man who is free from blame is not just; and to return evil for good will be productive of sorrow, and not of benefit; whoever performs holy meditation will obtain the happiest result, but the injuring another will destroy the advantages which would be derived from it. Gautama has given you gold, and you wish to return glass, but that which is right ought to be performed. Having heard these words the devotees, from mental delusion, thus replied, O Lord! we entreat thee to do what we have requested as we desire no other favor. Ganesha then said. Good cannot produce evil,

nor evil good. From its very essence evil must produce misery, and good happiness. Gautama will enjoy happiness from his holy meditation, but sorrow alone can result from your present wish. But you are deluded by female fascination, and you cannot therefore discriminate between good and evil : I will, however, comply with your request, though you will undoubtedly hereafter regret having made it. Having thus spoken, Ganesha disappeared.

“ GAUTAMA, unacquainted with the evil intentions of the devotees, joyfully performed each day the sacred ceremonies. But one day being in a field of rice and barley, Ganapati having assumed the form of an extremely debilitated cow, appeared there trembling, and scarcely able to move, and began to eat the rice and barley. Observing this, the compassionate Gautama lifted a stalk of grass, and struck the cow with it, in order to drive her away. But scarcely was she touched with the stalk when she dropped on the ground, and immediately died, while all the devotees beheld what passed, with looks of distress. The holy men and their lovely wives exclaimed, oh Gautama ! what hast thou done ? Gautama, also, in amazement thus addressed Ahalya, what an accident ! how can I have incurred the anger of the Gods ? what shall I do ? where shall I go, thus involved in the guilt of the murder ? The devotees at the same time thus reproached him. Alas ! O holy Rishi, of what avail has been thy knowledge ? Alas ! of what avail thy burnt-offering and thy strict performance of every ceremony ? In the same manner their wives thus reproached the wife of Gautama. Alas ! Ahalya, of what avail has been thy wisdom, and the universal respect shewn to thee ? Alas ! of what avail thy virtue and piety ? Thus they reviled Gautama and his wife, and then exclaimed to each other ; Let us not look on the face of this slayer of a cow ; whoever looks on his countenance will become equally guilty, and whoever approaches his hermitage, that man's offerings neither will fire nor the manes receive. Thus reviling Gautama, they all threw stones at him. Gautama then exclaimed, alas ! alas ! what shall I do. I swear, O holy men ! that I will depart from this

place. Having thus spoken, he removed to a distant spot, and there erected his hermitage. But as long as this sin, falsely imputed to him, remained unexpiated, he could perform no holy ceremony, and his wife continued exposed to the insults of the other Brāhmaṇ women ; and thus Gautama suffered the greatest misery.

“ At length, after a short time, Gautama assembled the holy men, and thus addressed them. Have compassion on me, and acquaint me with the ceremonies by which my sin may be expiated ; for without instruction no good act can be effected. The Brahmans then consulted together, respecting the penance which ought to be prescribed, while Gautama stood at a distance in an humble posture, and after deliberation they thus said. Sin can never be expiated except by suitable purification ; for this purpose, therefore, do thou circumambulate the whole earth, and on returning here circumambulate a hundred times the mountain of Brahma, and thus thou wilt be purified, or make ablutions in the Ganges, and on its banks having made ten millions of earthen lingas, worship the God whose symbol is the linga ; and then perambulate the sacred mountain, and bathe in the hundred holy pools. By these means thy sin will be expiated.

“ HAVING heard these words, Gautama first circumambulated the holy mountain ; and afterwards, as directed formed the earthen lingas in order that he might be restored to his pristine purity. He then, with Ahalya, and his disciples, worshipped Shiwa with the holiest rites, and most intense devotion. At length—the Lord of the mountain-born Goddess, descended from the summit of Kailasa, and thus addressed him, say, what boon dost thou desire. On beholding that form divine, a sight of which is so difficult to be obtained, Gautama was filled with delight, and having revered the mighty God with laudatory strains, requested that he would liberate him from the guilt that he had incurred. Shiwa replied. Happy art thou, O mighty Rishi, and the fruit of all thy pious acts hast thou obtained, for thou art free from sin. Thou hast been deceived by these wicked men, for even the three worlds become pu-

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rified by thy presence. How then canst thou be polluted by an act committed by these 'evil minded men, and who will suffer for it hereafter. Shankara then explained to him all their wickedness and ingratitude, and Gautama listened with astonishment; and after Shankara had ceased speaking he thus said. These Brahmans have done me the greatest favor, for if it had not been for their act I should not have enjoyed the felicity of beholding thee, O Lord! Pleased with these words, Shiwa again expressed his satisfaction with the piety and devotion of Gautama, and desired him to ask a boon. Gautama replied that all he entreated was, that the Ganga might there appear, in order that he might purify himself in it: with this request Shiwa complied, and the consequence was the establishment of the sacred place of pilgrimage at Trimbuck on the Godavery."

BUT Gautama, according to tradition, was so offended with the conduct of the Brahmans on this occasion that he determined to separate from their communion, and to establish a new religion. If, therefore, the miraculous part of this Legend be rejected, nothing can seem more probable than that Gautama, having experienced some unjust treatment from the Brahmans, should thus attempt to revenge himself. Nor is it necessary to suppose that this Gautama was one of the seven Rishis who sprang into existence at the volition of Brahma at the creation of this universe; for he may have been merely a learned Brahman, and not improbably the very same person who founded the Nyaya school of Philosophy.\*

To this supposition an objection may arise from the list of the first thirty three Patriarchs of the Religion of Buddha, which M. Abel Remusat has thus characterized. "Je pense donc qu'on ne verra pas sans interet une liste de trente trois personages que les Bouddhistes nomment *illustres*, et par lesquels, suivant ses sectaires, la doctrine secrete a été transmise successivement depuis Bouddha lui

\* It certainly seems much more probable that in India a Brahman should be the founder of a new sect, than that it should owe its origin to the son of a King.

mme, jusqu'à une époque postérieure à celle où les livres sacrés qui lui sont attribués furent traduits en chinois. (A. D. 418). L'importance de ce document pour la chronologie et pour l'histoire pourra être développée ailleurs ; il suffit en ce moment de le présenter sous une forme abrégée. S'il eut été connu plutôt on eût peut-être moins d'idées hasardées sur l'antiquité des diverses opinions bouddhiques, et en particulier sur l'origine de la hiérarchie des grands lamas.\* But, before any argument can be founded on this list, it must be satisfactorily proved that it was formed from authentic materials, and that it is not a mere imaginary account of a succession of Patriarchs invented long after the time of Gautama. For as M. Abel Remusat himself admits that "celui-ci, dans l'ordre des divinités incarnées vient immédiatement après Bouddha ;" on what grounds are the ten intervening Patriarchs inserted in this list, and what were the reasons, according to the Buddhists, which rendered it necessary for the divinity to become incarnate in this eleventh Patriarch alone? Nothing hitherto published tends in the slightest degree to explain these circumstances, or to prove that Buddha ever established a sect, or that the doctrines ascribed to him were transmitted through a regular succession of Patriarchs to Gautama.

BUT the writer of article V. in the seventh number of the *ORIENTAL MAGAZINE* after examining a variety of dates given by different authors, very justly observes, "Besides these dates, which for the greater part agree as nearly as could be well expected, and which certainly point to the existence of a Buddha between ten and twelve centuries anterior to the Christian Æra, there is an equally extensive and consistent series, which bears testimony to the existence of a similar personage, a Buddha, or revival of that legislator in a more recent period (between B. C. 688 and 544). "At the same time nothing further is known of any such prior legislator, for all the Legends which have been gathered by Klaproth, Pallas, and Remusat,

\* *Journal des Savans*, Janvier 1821, p. 8.

from the Chinese, Thibetan, and Mongol writers are referable to the latter Buddha, and relate uniformly to the Buddha, named Sakya Sinha, the same with Gautama."

THIS question, therefore, arises whether the general belief amongst different people of the existence of a prior Buddha is sufficient to prove his reality as an historic personage? or whether this belief may not be merely the result of some dogmas of the Buddhist religion, and this Buddha may not be equally imaginary as his twenty-five predecessors? The same question applies still more strongly to the Brahminical Buddha; because unless all the other twenty-one incarnations of Vishnu are admitted to be historic events, there can be no reason whatever for ascribing such importance to his ninth principal incarnation alone. No authentic memorial, however, as it is believed, can be produced, which will satisfactorily attest the historic existence of these two Buddhas; while, on the contrary, the historic existence of Gautama, and his institution of the Buddhist religion, seem to be substantiated by every proof which the case admits of.

FROM these remarks it will perhaps be apparent that the speculations respecting Buddha and his religion in which some writers have indulged, are purely European, and that they are not in the slightest degree sanctioned by the writings of either the Brahmans or the Buddhists. For according to the former, the son of Jina was incarnated, or appeared, for the purpose of effecting a local and particular object by the propagation of doctrines in direct opposition to the Hindu religion; and according to the latter Buddha became incarnate as the son of Sudhodana for the purpose of reforming mankind, and restoring Buddhism to its original purity. The latter deny that Gautama established their religion, and ascribe its origin to the remotest antiquity; while the Brahmans have invariably considered the ninth incarnation of Vishnu, as exhibiting the power of that God, who could so effectually delude the minds of men as to induce them to apostatize from the pure and holy religion prescribed by the Vedas. The singular incorrectness, therefore, of these remarks of



Mr. Guigniaut must be evident, but they are quoted in order to shew on what insufficient grounds the Literati of Europe adopt opinions respecting Hindu Mythology. "Peut être, aussi, serait il plus sage de s'en tenir a des faits généraux, et de tacher de combiner ces indications précieuses en elles memes, avec celles que nous donnent vaguement les Brahmanes, au moins jusqu'a ce qu'il nous soit permis de percer, a l'aide de nouvelles recherches, tout ce qui concerne Bouddha. Ils le reconnaissent, ils l'avouent, ils avouent meme une partie de la reforme mise sur son compte, celle qui touche la religion proprement dite, et le dogme comme le culte; leur doctrine est sa doctrine et il n'y'a qu'un pas de la philosophie védante au Bouddhisme."\* One step from the purest spiritualism to the grossest materialism! and the doctrines of the Brahmans the same as the doctrines of Bouddhists! But it is equally incorrect to affirm that the Brahmans acknowledge Buddha, if by Buddha is intended a mere man, the founder of a new religion, for in such a character they never have acknowledged him; and it still remains to be proved that the son of Jina, and the prior Buddha of the Buddhists are one and the same person, before any arguments can be justly founded on such an identification.

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ART. III.—*Transactions of the Royal Asiatic Society of Great Britain and Ireland.*—Vol. I. Part II. dated 1826.

THE second portion of the first volume of the Transactions of the Royal Asiatic Society has reached this country, and completes the volume in a manner worthy of its commencement. There is less really valuable matter perhaps in the second part, than in the first, but there is more variety, and much that is curious and interesting.

THE first paper presents the peculiarity of its being a contribution from this country to the London Association, proceeding from the pen of Mr. Wilson, the Secretary to the Asiatic Society of Bengal, who has thus evinced a liberal interest in the home institution. The communica-

\* Religions de l'Antiquité, tom. 1, p. 309.

tion is an analytical account of the Pancha Tantra, the original of Pilpay's Fables whose migrations from the East to the West have been industriously and satisfactorily traced by the learning and sagacity of JONES, COLEBROOKE and DE SACY.\* Existing, in substance if not in form, in the Sanscrit language, anterior to the sixth century of the Christian Æra, it was transferred to the Pehlevi, in the reign of Nushirvan. It was thence rendered into Arabic, and from Arabic into Persian, whence through the medium of the Greek of the lower empire it found its way into all the languages of modern Europe by the thirteenth century, and furnished to the fictions of later times and loftier talent, many of their most amusing inventions.

ALTHOUGH the history of the work was so well known, that which appeared to be the most original of its various forms, the Pancha Tantra, as observing a similar order with the Arabic version, had never been made known to the public. The bulk of the stories as occurring in the Hitopadesa, have been rendered part of European Literature by the versions of Wilkins and Jones, and Mr. Colebrooke, in the preface to the text of the Hitopades pointed out its general coincidence with the Arabic translation the Kalila Dumna. A more particular account was however necessary to compleat the history of the composition, and this, it is the object of Mr. Wilson's analysis to supply. He has accordingly specified the order and contents of the original, and shewn where they agree with or differ from the Hitopadesa and Kalila Dumna, and in order to enliven the comparison, has translated a few of those stories which are novel or characteristic, and has particularized a number of those coincidences which the stories of the Pancha Tantra offer to those of the Fables, of Marguerite of Navarre, of the Italian novelists, and Ariosto and La Fontaine, as well as to those of the Arabian nights and other oriental fictions. A curious specimen is given of the extent to which story tellers have been indebted to one another, and an incident of one related in the

\* See ORIENTAL MAGAZINE, monthly series, April, 1823:

*Pancha Tantra*, is to be found in the Roman and Turkish tales, the *Decameron* of Boccaccio, the *Novelle* of Malespini, the *Cent Nouvelles Nouvelles*, the *Cheveux Coupés a fablieau*, the *Contes de la Fontaine*, *Women pleased of Beaumont and Fletcher*, the *Guardian of Massinger*, the oriental *Fables of Hoppner*, and oriental *Tales in verse of Atkinson*. This and similar identifications render this essay a contribution of some value to the History of Literature.

NOR is its value impaired by the subsequent publication of a translation of the *Pancha Tantra*, by the Abbé Dubois, as from the review of that work in the *Journal des Savans*, for August last, it appears that the Abbé's translation is made from the versions of the vernacular dialects or Tamul, Telugu and Canara. Fidelity is no part of the merits of native translators, and each thinks himself entitled to omit or insert at pleasure. These versions cannot therefore be admitted to represent the Sanscrit text. In order, however, to make the difference still more considerable, the Abbé has adopted the oriental style of translation, and has omitted whatever he thought likely to be imperfectly comprehended by European readers, in consequence of its purpose and moral being of purely Asiatic application, a measure, which as the reviewer, no less a scholar and critic than Silvestre de Sacy, justly observes, may secure a greater number of readers, and better answer the publisher's ends, but will not be acceptable to literary men, to whom the reason given for the omission of several of the stories, is the very circumstance that would have rendered the publication interesting. Il se peut que cette condescendance assure un plus grand nombre des lecteurs a l'ouvrage du missionnaire, et fasse mieux le compte du libraire editeur ; mais nous ne saurions partager cette maniere de voir, et le motif de l'exclusion donnée a certains apologues, est précisément ce qui, a notre avis, eut augmenté l'interet de cette publication.

THE next paper is an account of some inscriptions upon Rocks in South Behar, with a translation of one of them by Mr. Colebrooke. The inscriptions, which are cut

on Rocks near Sahasram, were found by Dr. Buchanan, when employed on a statistical tour, and transcribed by his orders. The inscriptions in question bring us acquainted with a new Hindu chief and Principality, *Pratāpa Dhavala*, Raja of *Japila*, in the middle of the 12th century, a feudatory of the Sovereign of Kanoj, *Vijaya Chandra*, against a grant by whom one of the inscriptions is a protest. The history of the house of Kanoj to which *Vijaya Chandra* belonged, and which played an important part in the overthrow of Hindu rule by the Musselmans, has been successfully developed in the last volume of the Asiatic Researches, by the Secretary to the Society, upon the authority of inscriptions, translated and communicated, by the late Capt. Fell.

THE Society at home we are glad to observe are disposed to pay that attention to inscriptions which they deserve. We do not think that any will be found of very remote date, or that much light will be reflected by them upon the early history of India, but from those which have been published, and those which we have had an opportunity of inspecting, we are satisfied that they will furnish a complete view of the state of India for some centuries before its subjugation by the Mohammedans, and will supply many of the blanks and imperfections which occur in the Persian histories of Hindustan. That the inscriptions contain much that is irrelevant and absurd, is undeniable, but we may be content to take the superfluous matter with the substance, especially as compression, unless very cautiously managed, impairs the authenticity of the document. Even however, in the portions that do not bear upon an immediately historical point, there is often something new or curious, illustrative of Hindu belief, or descriptive of a condition of Society which is no longer to be found : thus one of the first inscriptions translated in the first volume of the Bengal Asiatic Researches, comprehends a series of regal officers, whose names only partially occur in other places, and whose functions are no where, we believe, satisfactorily defined.

THE third and fourth papers of this series, relate to an Inscription on marble at *Madhukara*, and three grants on

copper procured at *Ujayin* by Major Tod. The first paper consists of observations upon their general tenor, by Major Tod, with the substance of the *Madhukara* inscription; the second consists of translations of the *Ujayin* grants by Mr. Colebrooke, who has added notes and observations to both communications. The value of the grants consists in their giving us the following succession of princes of *Dhár* in the first half of the 12th century:

Udayaditya Deva,  
Naraverma Deva,  
Yasoverma Deva,  
Jayaverma Deva—Lakshmiverma Deva.

THE authenticity of the date is established by the particularisation of an eclipse of the moon, in *Śravan*, 1200 *Samvat*; and, as mentioned by Mr. Colebrooke, a lunar eclipse did occur at the time; viz. on the 16th July, A. D. 1144, about 9½ P. M. apparent time, at *Ujayin*.

THE *Madhukara* Marble is supposed by Major Tod to connect the above series with the celebrated sovereign of *Dhár*, *Бhoja*, by the following passage:

“OF his (Raja *Sindhula*’s) body was *Bhoja*, who plundered the wives of his foe; who to his enemies was like fire to a forest of dry leaves. After him was Raja *Udayaditya* and when he set, *Naraverma* arose, &c.” The connexion of *Udayaditya* with *Bhoja*, however, requires some consideration.

ACCORDING to the enquiries of Wilford, *Bhoja* died in 988, according to Bentley in 1088. A preferable authority, an inscription at *Sohagpur*, of which mention was made in the proceedings of the Madras Society some years since, places *Bhoja* in A. D. 1024. *Naraverma* died, it is said, in the *Ujayin* grant, in 1190 *Samvat*, (1134 A. D.) and if we assign to him and his father a joint reign of 50 years, we place *Bhoja*’s decease in 1084, about the same time as Bentley, but 60 years later than the *Sohagpur* inscription.

It is not, however, so much from the chronological discrepancy, that we hesitate to admit the connexion between

*Udayáditya* and *Bhoja*, as in the disagreement between this authority and others as to the name of his son. Major Todd quotes the *Bhoja Cheritra* for the names of *Bhoja's* sons being *Deva Raja* and *Vach (Vatsa) Raja*, and in a series of inscriptions presented to the Asiatic Society of Bengal, the name of *Bhoja's* son and successor occurs *Kála-Bhoja*, whilst in a genealogical list of the family of the *Bhojpur Raja*, who pretends to trace his descent from the sovereign of *Dhár*, the son of that prince is *Gunala*, and his *grand-son*, *Udayajit* ; we are therefore unable to admit the testimony of the *Madhukara* marble as altogether final, particularly as the phrase "after him" does not necessarily imply that *Udayaditya* was the son of *Bhoja*.

MAJOR TOD'S papers remind us strongly of the contributions of the late Col. Wilford to the Parent Society. They are characterised by a similar range of enquiry, and a like variety of interesting information, with the same disregard to method, and neglect of citation. We never know what we may expect from one of his essays, nor how far we may depend upon its contents. We do not offer this remark in any disparagement of Major Tod's own testimony ; but in subjects where we are wholly at a writer's mercy, we cannot exclude an unwelcome suspicion, that he may possibly mislead us, or may himself have been misled. It is therefore of the greatest importance to distinguish between what depends upon original observation, and what upon written or oral information. In the essay which has given rise to these remarks, Major Tod has furnished a number of interesting details relative to an important branch of the Rajput tribes, the *Pramaras*, the *Puars* or *Powars*, one of the four great tribes supposed to have originated from the sacrificial fire, and that which enjoyed a more extensive dominion, and at an earlier period, than the other three races, the *Chahumána* or *Chouhan*, *Parihara*, and *Chaulukya* or *Solanki*.

THE division of the Rajputs in the Western portion of India, into distinct tribes, is a subject that has hitherto received little or no elucidation from European research. This distinction is wholly different from that of castes, although it

is maintained by similar precautions, and especially by the interdiction of intermarriage. Occasional notices occur of the different tribes, in Mohammedan and English writers ; but their names, numbers, origin and affinities have never yet been investigated, and we must look to Major Tod for a comprehensive detail. We wish he would give us some systematic and orderly account, instead of the incidental and unconnected notices with which he has hitherto occupied himself. In his first paper on the Hansi Inscription, he furnished many interesting particulars of the Chahuman tribe, and he has now given a number of the Puar, but not a complete nor satisfactory survey. The Pramára tribe enumerated formerly thirty-six branches, but few of them are now to be met with : amongst these were the tribe of *Lát*, which Major Tod supposes gave its name to the province known as *Lariké* to the classical geography of the Peninsula. This is not impossible, but the country of *Lariké* is constantly adverted to under the name of *Láta* or *Lara Dcsa* in Sanscrit books, and it is as likely to have given a name to the tribe, as to have received it from them. Other branches of the Puars were the *Silára*, *Dahya*, *Johya*, *Kheir* and *Mori*, the *Kathi* and the *Huns*, some of whom, at least in name, still exist near the estuary of the Mahi river. Chandragupta, according to Major Tod, was of the Pramara tribe of the "*Mori branch, not Maurya, as it has probably been interpolated.*" We should wish to see some proof of the accuracy of the assertion that *Maurya* is an interpolation, before we can acknowledge the justice of the conjecture, that Chandragupta belonged to the Mori branch of the Puar tribe. We are less disposed to object to the supposition, which is at least ingenious, that the *Porus* of the Greek writers, the *Porus* who is said to have sent an embassy to Augustus, and the *Porus* who was found at Chitore by Sir Thomas Roe, owe their identity of appellation to some inaccurate appreciation of the word *Power* or *Puar*, the name of the tribe of which each individual was a member.

THE connexion of Major Tod's account of the Pramaras with the subject of the paper, the Madhucara inscrip-

tion, arises from Bhoja's being a member of that tribe, and with respect to this Prince various anecdotes are quoted from the Bhoja Charitra, a work which, although a collection of fables, preserves the popular traditions relating to Bhoja's accession to the throne of Dhár. His grandfather *Sindhuraja* adopted a child, whom he found and named *Munja*: after this adoption he had a son named *Sindhula*, but was succeeded by his adopted son. *Sindhula* gave *Munja* no trouble; but, upon the birth of Bhoja, who was the son of the former, his uncle ordered the infant to be destroyed, as the astrologers declared that his horoscope indicated succession to the throne of Dhár. The person employed to kill him relented, and, after some time, confessed his having done so to *Munja*, who repented of his conduct towards his nephew, and abdicated the sovereignty in his favour. In the Bhoja Prabandha the story is somewhat differently told, and *Sindhula* being king, bequeaths his kingdom and his son *Bhoja*, then only five years old, to his brother *Munja*. *Bhoja*, as before observed, appears by the Madhukara inscription to be the predecessor, if not the father of Udayaditya, and may be supposed, therefore, to have reigned about the middle or end of the 11th century. Major Tod has pointed out some synchronous events, relating especially to the *Solanki* sovereigns of Guzerat, and which are interesting, also from their connexion with the Mohammedan first invasion of Hindostan. We must content ourselves with citing his statement, and the chronological Table he has constructed from the authorities he has employed:

"In the *Cumara-Pála-Charitra* (of which I have made a similar use, as of the *Bhoja Charitra*), a work of some interest, written in the twelfth century, by *Sailug Suri A'charya*, on the dynasties of *Pattan Nehrwalla*. I found an incident related, which is deserving of notice in the paucity of historical facts and dates. It is there related, that *Durlabha* of *Pattan*, who had resigned his throne to his son *Bhima*, visited *Munja*, in his way to *Gaya*, to perform pilgrimage.

"Now this was precisely twelve years after the conquest of Guzerat, by *Mahmūd of Ghizni*, and the dethronement of its prince, *Chāond, Solanki*. That event occurred in Samvat 1067, or A. D. 1011; to this add the year of *Durlabha's* abdication;  $1011 + 12 = 1023$ , A. D. or Samvat 1079.

"We shall see presently how this evidence is borne out by the inscriptions; though I have others of the *Solanki* race, to have corrected these annals, if requisite.



"ANOTHER synchronism is established by the same authority. The celebrated *Siddha Rāja Jaja Sinha* of *Pattan* conquered the *Prāmāra* territories, took the capital, and their prince *Nara-varma* prisoner. This is the *Nara-varma* of our inscriptions, the son of *Udayāditya*, and grandson of *Bhōja*. *Jaja Sinha*, one of the most celebrated and powerful princes since the time of *Vicramāditya*, ruled from *Samvat* 1150, to *Samvat* 1201. Our inscription recording the grant is by the son of *Nara varma*, dated 1191.

"*Jag-dēb* (*Yajnyadēva*) *Prāmāra* remained twelve years in the service of *Siddha Rāja*. His name is proverbial throughout *Rājest'hān* for fidelity and honour; and his offering of his own head at the shrine of the Indian Proserpine or Calligenia, is well known to every *Rājāput*.

"I shall now place in one point of view, the three inscriptions, and their corroborations, from the *Sōlanki* history. I could easily add further proof, if it were requisite. But I shall reserve inscriptions of other dynasties, the *Chāhumāna*, *Grahilote*, and *Yadu-Bhatti*, for a future paper, in which I shall endeavour to combine the various information of this period."

#### AUTHORITIES.

<i>Ujayani Plates.</i>	<i>Madhucara- gar Marble.</i>	<i>Cumāra-pāla- charitra.</i>	<i>Bhoja-cha- ritra.</i>	<i>General Re- sult.</i>
			1 <i>Sindhu</i>	1 <i>Sindhu</i>
		<i>Durlabha S. 1079</i>	2 { <i>Munja</i>	2 { <i>Munja</i>
	<i>Sindhula</i>	abdicated <i>Pattan</i>	and	and
		and visited <i>Munja</i>	3 { <i>Sindhula</i>	3 { <i>Sindhula</i>
	<i>Bhōja</i>		3 <i>Bhōja</i>	3 <i>Bhōja</i>
<i>Udayāditya</i>	<i>Udayāditya</i>			4 <i>Udayāditya</i>
<i>Nara-varma</i>	<i>Nara-varma</i>	<i>Siddha Rāja Jaja</i>		
died A D. 1134	A. D. 1108	<i>Sinha</i> reigned		
S. 1190.	<i>Samvat</i> 1164	<i>Samvat</i> 1150 to		5 <i>Naravarma</i>
		1201; took <i>Nara- varma</i> prisoner		
<i>Yasovarman</i> ,				
1191 <i>Samvat</i> .				6 <i>Yasovarman</i>

THE next paper is an account of a secret association in China, entitled the *San ho hwoy* or Triad Society, by the late Dr. Milne. The name of the Society refers to the *Theen, te-jin*, Heaven, Earth and Man, which are the three great powers in nature, according to the Chinese doctrine of the Universe. The professed object of the Society is benevolence; but as numbers increased, the object degenerated from mere mutual assistance to theft, robbery, the overthrow of regular Government, and ambition of political power, a termination not unfamiliar to similar associations in other parts of the world, instituted professedly for the cultivation of kindly and benevolent intercourse. The Chinese So-

ciety attracted the notice of the Government during the last reign, and became the object of severe measures by which it was supposed to have been annihilated; but the members still exist in considerable numbers, although their proceedings are kept secret; admission into the Society is accompanied with mysterious rites, and the members are known to each other by masonic signs. The writer although he acquits the Freemasons of principles adverse to social order and regular Government is disposed to think their association analogous to the *San ho hwuy* in the following respects:

"In their pretensions to great antiquity, the *San ho hwuy* profess to carry their origin back to the remotest antiquity. *Tsze yeu chung Kwo*, i. e. "from the first settlement of China;" and their former name, viz. *Cælesto-terrestrial Society*," may indicate that the body took its rise from the creation of heaven and earth; and it is known that some Free-masons affirm that their society "had a being ever since symmetry and harmony began," though others are more moderate in their pretensions to antiquity.

"In making benevolence and mutual assistance their professed object, and in affording mutual assistance to each other, in whatever country, when the signs are once given. Notwithstanding the dangerous nature of the *San ho hwuy*, the members swear, at their initiation, to be filial and fraternal and benevolent, which corresponds to the engagement of Free-masons, to philanthropy and the social virtues.

"In the ceremonies of initiation, e. g. the oath, and the solemnity of its administration, in the *arch of steel*, and *bridge of swords*. These are so singularly striking, that they merit the attention of those especially who think Free-masonry a beneficial institution, or who deem its history worthy of investigation.

"MAY not the three ruling brethren of the *San ho hwuy* be considered as having a resemblance to the three masonic orders of apprentice, fellow-craft, and master?

"THE signs, particularly "the motions with the fingers," in as far as they are known or conjectured, seem to have some resemblance.

"SOME have affirmed that the grand secret of Free-masonry consists in the words "Liberty and Equality;" and if so, certainly the term "*Heung Te*, (i. e. "brethren") of the *San ho hwuy* may, without the least force, be explained as implying exactly the same ideas.

"WHETHER there exist any thing in the shape of "Lodges" in the *San ho hwuy*, or not, the writer has no means of ascertaining; but he believes the Chinese law is so rigorous against this body, as to admit of none. Nor does there appear to be a partiality among the members for the masonic employment. Building does not appear to be an object with them, at least not in as far as can be discovered."

As we are not of the number of the initiated we cannot pretend to judge of the accuracy of this approximation.

THE next communication is a short account of the *Sauds*, by Mr. Trant,\* and it certainly corresponds with its

title, being comprized in about one or two pages. It is in vain to expect much information in so small a compass, but we believe there is less to be said on the subject than even Mr. Trant was aware of. The sect is a mere branch of the followers of Kubeer whose writings form their *Pothi* or Book conjointly with other deistical tracts. The term is properly *Sadh* or *Sadhu*, pure or pious, and their doctrines we believe in general practice entitle them comparatively to the denomination, although it is one attaching to all the religious mendicants who venerate Vishnu as Ram or Hari. The *Sadhs* of Furruckabad differ chiefly in their first preceptor from the other Kubeer Punthis, who worship no images, omit the ordinary ceremonies of the Hindu faith, and address their prayer to one God to whom the terms of Hari, Ram, and Allah, they declare are equally applicable. We do not observe in the few particulars given by Mr. Trant, any that materially differ from these, nor in an opportunity that we enjoyed of visiting the Furruckabad *Sadhs*, did we find any material alteration. *Satkara* the name of God, with this sect, according to Mr. Trant, is merely an epithet, the doer of good, the benevolent or pure, and Ram was a much more common term, although not in the sense exactly in which it is used by the Hindoos, but neither the *Sadhs* nor any of the Hindu Dissenters of whom there are several, deny the reality or divinity of the Hindu Gods. They only withhold their veneration from them, because they are, as the orthodox creed admits, finite beings, subject to passion, and are illusory manifestations of the universal spirit as well as the rest of creation. The variety of belief in India, however, is a subject of some interest, and we could have wished to have seen a fuller description of this particular instance.

THE next paper, No. XVI, of the volume, consists of extracts from the Pekin Gazettes, a rather singular source of information to a literary body, and one that admits of obvious compression. The extracts convey some curious matter, but the form is unwieldy and uncouth. In the interest that now attaches to every thing relating to our

Eastern and North Eastern frontier, the following note upon the Meenteen nation, alluded to in one of the extracts, deserves attention :

“ ON examining the site of this *Méen-téen* nation, on a very valuable map belonging to the East-India Company, and copied with great exactness from the actual surveys of the missionaries, it is found exactly to correspond to the eastern part of the Burman Empire, being placed on the frontier of *Yun nan* province, between 22° and 25° latitude. Close to this, on the same map, is the name *Ah-wa* (Ava). The following rivers pass from *Yun nan* province into the Burman territory, viz. *Lung-chuen keang*, Dragon-stream river; *Pin-lang keang*, Betelnut river. Somewhat to the northward of these, is *Kin-sha keang*, Golden sand river. To the northward of *Méen-téen*, towards Thibet, and the Berhampooter river (which latter is written by the Chinese, *A-loo tsang-poo*, and exactly answers, in their way of spelling, to *E-re-chom-boo*, the Thibetian name, according to Turner) the map contains *Noo-e*, which either means “the angry, or savage foreigners;” or is used merely to express a foreign sound.”

No. XVII is a Memoir on Bundlekund, by Captain J. Franklin, of the Bengal Cavalry, and is a valuable contribution to our knowledge of that Province. Bundlekund is so named from the Bundela tribe, to which its Princes belonged, and who were preceded, according to Captain Franklin, by the Chandelas, the first of whom, Chandravarma, is stated to have been contemporary with Vikramaditya upon the authority of an inscription still extant in an old Temple at Kajrau. We should like to have seen a copy or translation of the inscription : no document of this class that has ever come in our way could boast of a higher antiquity than the 8th or 9th century, with the exception of one or two of very questionable authenticity, and an inscription dated half a century before the Christian Æra, would be a real curiosity, and if worthy of trust, the most important voucher that has yet been met with.

THE last of the Bundela Princes of this Dynasty, Parmal, Pramal, or Permal Deva, was attacked, and deposed it is said by Prithwiray, about A. D. 1083, but there is some error in the date, as Prithwiray did not flourish till a century later, being killed in A. D. 1191. Again, we have a strange mistake immediately following. Capt. F. observes : This overthrow (by Prithwiray), and the invasion of Mahmud of Ghizni, which followed shortly afterwards, appear to have annihilated the power of this Dynasty, but the in-

vasions of Mahmud occurred early in the 11th century, and he died in 1028, or between fifty and sixty years before those events to which he is here supposed to have contributed. The transactions that followed the subversion of the Chandela family are lost in the confusions that distracted the province, till about the time of the Mogul invasion of India, when the Bundela tribe of Rajputs established themselves in the district under *Deváda Vira*, whose descendants continued for a considerable period to exercise the supreme authority. Their capital was at Mao or Mow, that of the preceding Dynasty was Mahoba; at a subsequent period, Oorcha became the capital of the Bundela Rajas, until the reign of Shah Jehan, when it was occupied by the Mohammedans, and the power of the Bundela Princes was broken, although not wholly annihilated. They resumed their territory as feudatories of the Mogul Government, and different branches of the family give rulers to Tehri, Hansi, Dattya, and Simpt'hir.

At the time of the Mogul attack upon the Bundela Prince, and his temporary flight into Gondwana, different petty chiefs maintained a desultory warfare with the Mohammedans with partial success, especially in the country East of the Desan river. Amongst these, Champat Rao established a small principality, in which he was succeeded by his son Chatrasal, who turned his arms against both Hindus and Mohammedans, and became so powerful as to compel the Government of Delhi to adopt measures of unusual vigour. An army under Ahmed Khan Bungush, was sent against him, by which he was defeated, and compelled to call in the assistance of the Marhattas, making over to the Peishwa, a third of his territory, after his decease. By this stipulation the Marhattas first became possessed of territory in Hindustan. The assistance was dearly purchased, as in consequence of the conflicting interests that thenceforward prevailed, the province became the theatre of incessant hostilities, the more destructive and desolating from the petty and personal scale on which they were prosecuted. Bundelkund was rescued from the anarchy to which it had been so long exposed only by the substitution of the

British authority for that of the Marhattas ; first by exchange in 1812, and finally by conquest in 1817. The sketch given by Captain Franklin appears to be correct, and is in harmony with the accounts of the affairs of Bundelkund given by Malcolm and Duff: we could have wished, however, for the dates of the different reigns.

To the historical memoir are subjoined some topographical and geological notices, which scarcely admit of compression in this place. The principal rivers are the Kén, the Desan, and the Betwa; the chief mountains or more properly mountainous ranges are Bindhyachul, Panna, Bundai and Kaimur, for in the geography of the Hindus these are all but parts of the great Bindhya or Vindhya ranges. Some brief notices are given of the natural and artificial products of the province, and the essay terminates, with an account of the Inhabitants and Religious establishments. All these notices are, however, too short to be wholly satisfactory, and there is ample room for additional elucidation. The following account of the mines and minerals will exemplify the correctness of our remark :

“ THE diamond mines of Bundelkund have long been famous: they are situated on the table land between the first and second ranges of hills near *Panná*, and extend from the *Kén* river eastward as far as the *Chilá nadi*; and it is perhaps worthy of note, that beyond these limits no diamonds are found. They are the exclusive property of the *Rájá of Panná*; but adventurers may dig for them if they chuse to pay the expenses, and a tax of one fourth of the produce to the *Rájá*. The mines, however, are so much exhausted, that this privilege is rarely accepted, and is oftener attended with disappointment than gain. The diamonds are found in a red gravelly soil, of various depth, below the surface, from three to fifteen feet, but generally at three or four feet, and they are separated from the soil by washing and sifting it; the diamond is of the table or flat kind, and is rarely found perfect.

“ THE iron mines are contiguous to the former, the *Kén* river being the line of separation between them; they are said to be inexhaustible, though at present they are but partially worked by a few adventurers, who pay a certain sum, varying from four to seven rupees a season for each furnace. The other expences consist in digging the ore, which is obtained close to the surface, and in the preparation of charcoal; and so simple is the first process, that the metal in its earliest stage can be purchased at the mines for one rupee twelve annas per maund. When taken from the mines, it undergoes a second and sometimes a third refinement, under more skilful hands, in which state it usually comes to market.

“ THE miners are generally of the *Gond*, or other hill tribes, who prefer a wretched subsistence in these barren regions, to the plains below; and in times of scarcity, numerous robberies are committed by

them. If, therefore, a small capital were judiciously employed in working these mines, and means of constant employment afforded to these people, great beneficial results might be expected in a philanthropic point of view; and in this light it might be worthy of the attention of the British government, as the produce would serve to supply their magazines and arsenals."

An essay of considerable research follows, upon the *Lepra Arabum*, or Elephantiasis of the Greeks, as it appears in India, by Dr. Whitelaw Ainslie.

It may seem extraordinary, but it is no less true, as Dr. Ainslie observes, that there is no class of human infirmities into which greater confusion has crept than into that of cutaneous diseases. "The ancients themselves appear to have adopted names in the most vague and indefinite manner, and the Arabian writers, their translators and commentators have been unfortunately little more distinct." In fact, however paradoxical it may seem, the confusion no doubt arises from the facility of observation, by which the imaginations of all men are equally enabled to speculate upon what they see with confidence and temerity, and different diseases are identified by different observers, or different stages of the same malady are elevated to the distinction of distinct diseases. In the complaint in question, the discoloration of the skin, and enlargement of the lower extremities, are not necessarily indicative of its occurrence, and may exist without any great constitutional derangement, although they may also precede or accompany those affections, which constitute constitutional *Lepra*, or *Elephantiasis*. Thus Pierre Campet, Dr. Thomas, and Dr. Adams apply the term *Elephantiasis* to the Barbadoes or Cochin leg, although it is distinguished from the more serious malady by the Arabic and Hindu Physicians. Speaking of the former, however, Dr. Ainslie makes a curious mistake in stating *Elephantia* to be the name given to the enlarged leg by Avicenna, and *Da al fil*, by modern Arab writers. Avicenna wrote in Arabic, not in Latin. His name for the malady is like that of all the Arab writers, *Da al fil*. *Elephantia* is the term we presume of his translators. Dr. Ainslie adds that the Sanscrit name of the Cochin leg is *Gaja-pada*, literally Elephant's foot. The more common terms are *Slipada*, or *Valmika*.

DR. AINSLIE has given a very detailed and masterly account of the symptoms and progress of the disease, as known in India, but which presents too revolting and afflicting a picture to be offered to our readers. With regard to its occurrence, Dr. Ainslie does not believe it to be contagious, although he admits with the native Physicians that it is often hereditary. On the subject of its occurrence, Dr. Ainslie has a curious remark, to which we can add our testimony, as far as we have had an opportunity of observing :

“ I have already expressed a doubt whether this lamentable disorder ought to be considered as contagious ; and at the same time assigned my reasons for believing it to be hereditary : there is, however, another question which naturally offers itself regarding it, and that is, whether it may occur independently of constitutional predisposition. I confess that I am inclined to be of opinion, that in most regions of the Torrid Zone it may be brought on by a particular combination of causes, which I shall soon mention, operating on a habit distinguished by certain peculiarities. Such instances, however, amongst Europeans, we may safely suppose are extremely rare ; and I cannot here omit noticing a singular fact, connected with leprosy ; it is this, that in every case of it I have known, in an European habit, the affected person was a German, a Dane, or a Swede, but never an Englishman : now as we learn from various accounts, that this horrid scourge is still occasionally met with in the northern parts of Europe, though long banished from Britain and Ireland, it becomes a query, whether those men may not have brought the seeds of the disease with them from their native country.”

THE exciting causes are equally incapable of satisfactory verification, as the pre-disposing ; and, as observed by Dr. Ainslie, “ there is little more in our power than conjecture, and the theory of Aretæus, who called it a refrigeration of innate heat is as near the truth as any thing that has been said on the subject in these more enlightened days.” Gross and unwholesome food, exposure to cold and damp, inattention to cleanliness, and physical or mental depression, are, however, from the concurrent testimony of all times and people, amongst the immediate agents, which convert an existing pre-disposition into actual disease.

UPON the treatment of Elephantiasis, Dr. A. observes that it has ever been considered as one of the most difficult of all those disorders to which the human frame is liable, and cites the remark of Dr. Heberden, who states, that ex-



cept in one patient, he never saw or heard of a confirmed ease of it terminating favourably. This one case is, however, sufficient to encourage medical practitioners in their combat, and shews that it is not absolutely incurable, although the conditions favourable to a cure may rarely be encountered. Of the native treatment of the disease, Dr. A. gives the following account :

" THERE are a great many medicines in use amongst the Hindu practitioners, which are supposed to possess virtues in leprous affections. They have for ages past considered the white oxide of arsenic as a powerful remedy in the *Kusht'ha* (Sans.), and as such it may be found noticed by *Athar Ali Khan*, of Delhi, in the *Asiatic Researches*, vol. ii. page 153. I have had occasion to prescribe this medicine in several cases, but I am sorry to say not with any marked good effect; and I perceive that Dr. Bateman had no better success in administering the same remedy for the malady in question.

" THE root of the plant called by the Tamools *Eraporel* (*mimosa scandens*), is ordered for this leprosy in the form of decoction, to the quantity of half an ounce, twice daily. An extract prepared from the leaves and tender shoots of the plant called *Marudani* (*Tam.*) *Lawsonia Spinosa*, is also sometimes given, to the extent of half a spoonful, twice daily.

" THE kernel of the nut called in Tamool *Niredimutú*, is, with other medicines, prescribed in the form of electuary, to the quantity of half a tea-spoonful, twice daily; I believe the plant to be a species of *Jatropha*. Different preparations of mercury are recommended by the Tamool physicians in leprous cases, as may be seen by turning to the *Materia Medica of Hindustan* (pages 106, 107). In the Tamool *sástram* entitled *Pérnúl*, written by *Agastya*, will be found a prescription which has great repute in lower India in cutaneous affections; it is a distilled oil prepared from a combination of nineteen different plants, chiefly aromatic; it is given in the quantity of two gold fanams weight, twice daily, in conjunction with a little sulphur: the same oil is also recommended as an external application for the ulcerated joints. But of all the alterative and deobstruent remedies employed by the native practitioners of India in this complaint, none is of equal repute with the concrete milky juice of the plant called by the Tamools *Yercam* (*Asclepias Gigantea*); it exudes from the leaves and tender shoots on being pricked, and has at first somewhat the appearance of cream; but on drying becomes a little darker coloured, and has a rather nauseous and acrid taste: the dose is about a quarter of a gold pagoda weight, given twice daily, together with a little sulphur, and continued for some weeks. The plant is termed, in Sanscrit, *Arca*, also *Vásuca*, and *Partápasa*. In the Canarese language it is *Yéçádá*; in Hindustáni it is named *Madár*; in Dukhni, *Akré*; in Javanese, *Wádúri*; and in Arabic, *Usher*, according to Avicenna (233), though it would appear that in Arabia Felix, the *Asclepias Gigantea* has got the appellation of *Oshar*, which, however, may be a corruption of the same word. In the *Materia Medica of Hindustan*, above cited, which I published at Madras in 1813, will be found (page 128) some account of the *ycrcam* plant (*asclepias gigantea*), and its use amongst the Hindu doctors; also some notice of what has been by some considered

as a variety of the same plant, and termed in Tamool *Vallerkú*; but I have since had reason to believe that this *Jast* is of a different genus altogether, and what was named by the late excellent Dr. Klein, of Tranquebar, *Exacum Hyssopifolium*, and is in all probability that which is said to be often confounded with the true *asclepias gigantea*, in the upper provinces of India and there called *Ahand*. I have said, that the dried milky juice of the *asclepias gigantea*, was considered in southern India as powerfully alterative; and late accounts, which I have received from that country, tend the more to convince me of it: I should therefore venture a query, whether, as such, it might not be tried in cancer, that most intractable of all maladies. The bark of the root of the *asclepias gigantea*, as it appears in the bazaars of lower India, is of a pale colour, and has a bitter, and somewhat nauseous and pungent taste: the natives consider it as alterative; also as gentle stimulant, taken in decoction to the quantity of two table-spoonfuls twice daily: and Rheede, in his *Hortus Malabaricus*, where the plant is mentioned under the appellation of *Ericu*, says that a decoction of its root is given in intermittent fever, and in those swellings of the limbs which women sometimes have after confinement. The powder of the bark of the root of the *asclepias gigantea*, called in Bengal *madár* powder, has been highly extolled of late as a valuable remedy in lues venerea, leprosy, and cutaneous diseases in general. Mr. Playfair, in a paper already mentioned, and which may be seen in the first volume of the Edinburgh Medical Transactions, goes so far as to say that it is one of the most useful medicines hitherto derived from the vegetable kingdom; and it would seem, by an excellent paper on "*Elephantiasis as it appears in Hindustan*," by Mr. Robinson, that he also bears witness to its powerful effects as a deobstruent and sudorific, in almost all cutaneous eruptions; the dose of this powder is from three grains to ten."

A short essay by Mr. Davis, on Chinese Kaligraphy, follows, which may be useful to students of that language. There are ninety-two rules for writing the Chinese characters with correctness, in which they affect considerable more precision than the worthy preceptors of this useful art in Europe. We are not quite sure, however, that they are either so necessary or so clear; as we are not certain that we understand what is meant by the very first injunction, "The upper part should cover in what is below," and some we cannot reconcile with familiar axioms, as, "Both sides being *nearly* equal, they must be even at the top and bottom:" we should have thought their being *quite* equal would have been necessary to their equal termination at either extremity; but it is not for us to penetrate into the arcana of Chinese logic.

A very curious and interesting communication follows from the industrious pen of Major Tod, being an account of Greek, Parthian, and Hindu medals found in India.

THE first are two coins of Apollodotus and Menander. They were found in the ruins of ancient Mathurá, which, if we do not mistake Major Tod, he considers the same with Surapura, the remains of which are near Buteswar, on the Jumna. Apollodotus and Menander are named by Arrian, from their coins being current at Barygaza, or Baroach. The latter is included by Bayer in his list of Bactrian kings, with the addition that he extended his sovereignty down the Indus to Patalene—of Apollodotus, however, he could discover no further trace. The coin now found, and two others, with the same epigraph likewise procured by Major Tod from the ruins of Mathura, afford, therefore, an important verification of Arrian, and identify Apollodotus as a Bactrian prince, whose rule, probably extended over part of Western India. Major Tod thinks these Bactrian princes extended their rule to the Jumna, and subdued the ancient kingdom of Sura or the Suraseni. We do not think this the necessary cause of the discovery of the medals at Mathura, as they might have been conveyed thither by other channels than conquest; no intimation of the presence of foreign rulers at Mathura occurs, as far as we are aware, in any of the Hindoo authorities, which we are the more disposed to think of weight, because they do advert to a Yavana, or foreign sovereign of great power, reigning over the desert tracts along and above the Indus. The expression of Strabo that the Greek princes of Patalene carried their victorious arms to the country of the Syri and Phauni, is, however, in favour of the supposition, as the former are probably the same as the Suroi, or Suraseni, a branch of the Yadava family, originating with Sura the prince of Mathura.

ACCORDING to Major Tod, the *Puranas* particularise the Bactrian princes, even to the exact number of the princes of the dynasty, and he gives the passage as a guide to others: "For eight generations the Yavan; for twenty the Turshka; for thirteen the Gorind; for eleven the Maunas; in Balick Des thirteen generations; Pushpamitra Dumitra, after the descendants of Agraj, seven generations." We

are glad he has given us the passage, as it enables us to question its authority. In the first place it is Hindi, not Sanscrit, and in the second it is inaccurate. The term *Puranas*, is so indefinite, that it affords no clue to any of their contents ; but any thing of a historical character is limited to one or two of the *Puranas*, the *Vishnu*, *Bhagavat*, and *Brahmanda* : when prophecying what kings are to reign in the *Kali* age, these authorities specify various races, amongst whom we find the originals of the names quoted by Major Tod, though not exactly as he states them, or eight *Yavanas*, fourteen *Tusharas*, 13 *Mundas*, 12 *Maunas*, 11 *Pauras*, then come the *Kailakila Yavanas*, so named from the city *Kilakila*, the seat of their government, whose connection with the *Bahlikas* is not by any means satisfactorily made out. In fact, in the *Vishnu* and *Brahmanda Puranas*, they are not connected with the *Kailakilas*, and are but three, not thirteen in number. It may be admitted, however, that the *Bhagavat* gives some countenance thus far to Major Tod's citation, enumerating thirteen *Bahlikas* as the descendants of the *Kailikila*. It also partly countenances his reading of the following names, *Pushpamitra* and *Durmitra* (not *Dumitra*) but in the *Vishnu Purana* (three copies) and in the *Brahmanda Purana*, the names are *Pushpamitra*, and *Patumitra* ; and they are said to be princes of *Mekala*, a tract upon the *Nermada*. We are afraid, therefore, that the Hindu authorities reflect little light upon the *Bactrian Dynasty*, or that the solitary reading *Durmitra*, can be considered to authorise us to regard him as one with *Demetrius* the son of *Euthydemus*. As to the rest of the quotation we have not found the remotest resemblance to it in the authorities we have consulted, and it is therefore unnecessary to advert to the theory Major Tod seems disposed to found upon the word *Agraj*, of its bearing reference to the *Aggrames* of *Quintus Curtius*, or the city of *AGRA*. We have no reason to suppose that the *Mohammedan* city of *Agra* was preceded by any town of importance in that position, and as to the *Aggrames* of *Curtius*, it is in all probability an error for *Xandrames*, *Chandramas*, or *Chandra Gupta*.

IN attempting also to identify the Bahlīka princes with those of Bactria, Major Tod passes sub silentio the difficulties of the Pauranic chronology. We are not disposed to attach to this more importance than it merits, but it is evidently impossible to compress the successors of Chandragupta, the Maurya, Sunga, Kanwa, Andhra, Abhira, Garddabhila, Saka, Yavana, Tushāra, Muranda, Mauna, Paura, and Kalitakil dynasties, comprehending 159 individuals, within the century and a half during which the Bactrian rule existed. With every allowance for exaggeration and error, and supposing some of the races to have been contemporaneous, we must still place the Bahlīka princes, if they ever had a real existence, at a period little, if at all prior to the Mohammedan invasion of Hindustan.

MAJOR TOD is at great pains to determine the portion of India occupied by the Bactrian princes, and upon the authority of Strabo, describes Demetrius and Menander as "having passed the Hypanis, and advanced towards the East, even to the Isamus." The Hypanis of Ptolemy is the Beyah but it is impossible to identify the Isamus. Bayer consequently proposed to read Imaus, and we know not what he would have done better. It is a terrible stride from Isamus, to Zemna or Jumna, as proposed in the French translation of Strabo, and as to the *Isa*, a small river so called, as suggested by Wilford, its unimportant size, and its situation in the Doab give it no title to be considered as the boundary of the Bactrian conquest. The Isamus may have been one of the eastern rivers of the Punjab where the Bactrians seem to have been settled for some time. Sangala or Sagala, a city near Lahore, having been named Euthydemia, not improbably, as Bayer supposes, by Demetrius, after his father Euthydemus. Sagala is mentioned as a city in the Punjab in the *kerna* section of the Mahabharat.

STRABO adds, "they subjugated the Patalene, then spread over the coast, and conquered the kingdom of Tessariostus, and that of Sijestis." We cannot doubt the position of these kingdoms, as Ptolemy and Arrian direct us to the Delta of the Indus and the neighbouring coast. We

do not think that Major Tod has, added much to confirm their geography, and indulges too extensively in etymological fallacies. Thus he suggests that Tessiarostus might be a corruption of Teja Raja, or King Teja, a common Hindu appellation, (which we may be allowed to doubt) "if it was not Gajarahstra, the Γ being changed into a T," Gurjara-rashtra or Guzerat, we presume, is the word intended. As for Sigestis, Major Tod is obliged to call in the aid of Abulfazel, who says that "in ancient times there lived a Raja named Sehris, whose capital was Alore," which city Major Tod states he was "so fortunate as to discover in a place still called Arore, seven miles East of the Island of Bukhar on the Indus." We admit it very probable that Alore and Arore are the same, but we cannot see an equal affinity between Sehris and Sigestis.

We think Major Tod more fortunate in his explanation of another part of Strabo's geography, in which he observes, "these same Greeks subjugated the country as far as the territory of the Syri and Phauni." Bayer makes these the Seres and Phryni of the Saccæ nation bordering on Chinese Tartary. The compilers of the ancient Universal History make them the Syrians and Phœnicians, but there can be no doubt that by the first we are to understand the *Sauri*, the people of *Saura-rashtra*, or ancient Surat, and the tribe of Krishna, who is himself called *Saura*, from his ancestor *Sura*, of Mathura, whence he removed to the West of India, with the Yadava tribe. Major Tod, however, is not satisfied with this success, but loses himself in attempting to connect the people of Saurashtra with the Syrians, from the affinity of their names to Surya the Sun, which is wholly gratuitous and imaginary, of which no proof can be given, and which, even if proved, throws no light upon the point he has undertaken to establish. He leaves the term *Phauni* untouched, and we confess our inability to supply the omission with any thing worthy of confidence: if the reading could be admitted to be *Phryni*, which is not improbable, it may be intended for *Vrishni* or *Brishni*, a branch of the *Yádava* tribe, or family of *Krishna*.

BESIDES these Coins which are unquestionably of Apollodotus and Menander, and which have given rise to the observations on the Bactrian History, Major Tod communicates various others to the Society which cannot be better described than in his own words :

"EUCRATIDES the First, who succeeded Menander in the kingdom of Bactria, is said to have dispossessed Demetrius of his Indian sovereignty, probably founded by Apollodotus. Bayer, quoting Artemidorus, says, that Eucratides possessed five thousand cities beyond the Indus, and assumed, like the Parthians, on his medals, the title of "Great King." This account of Bayer seems to be confirmed by a series of coins in my possession, of which I present specimens.

"THAT author says, "the obverse has a remarkably high relief of the head and helmet; the ground of the reverse is lower. The *fasciæ* which wave round the neck are sufficient proof that the forehead under the helmet is bound with a diadem.

"ON the reverse are two horsemen with the Bactrian tiara, with palm branches and the sarissa, or long spear, of the Macedonians: the inscription is, "of the great King Eucratides," epoch 108. These horsemen are either Greeks in the army of Eucratides, or Bactrians, accustomed to the Macedonian discipline, bearing the sarissa, as Macedonians, the tiara, as Bactrians.

"UNFORTUNATELY, there are but a few detached letters, and those of titles; there is also a strange mixture of Grecian and Parthian costume and symbol, especially the sacerdotal instrument for feeding the sacred fire. The figure on the reverse, whether on a horse or camel, has a hawk perched on the extended arm.

"Nos. 3 and 4 of the first series, are decidedly of Greek princes, but it is to be supposed that they are too mutilated to furnish any useful light. The date of No. 3 is half destroyed, but the numeral N. answering to 50, remains. The medal is altogether in good preservation, having the bust on one side, and on the reverse Apollo armed with a dart, as in that of Apollodotus, and a cornucopia at his right.

"EUCRATIDES the Second, in the 110th of the Bactrian era succeeded to the throne by the murder of his father; but he did not long enjoy it. One hundred and twenty years after its foundation, this kingdom fell. The paricide was slain during an invasion of the Scythians, or Gètes, of the Jaxartes on one side, and the Parthians on the other. The Gètes remained in possession of the country they had occupied, till they were in their turn, expelled by the Huns. Then many of them moved Eastward. Strabo has left us the names of these Getic or Scythic tribes, who aided in the overthrow, viz. *Asi*, or *Aspi*; *Sacæ Tachari*. The *Sac'hâ Rajputs*, the *Taks* of Northern India; the *Gètes*, or *Jits*, may be traced by inscriptions and other evidence.

"As to the Parthian and Scythic princes who ruled in India, I have already spoken of those who had their residence at *Minagara*, on the Indus; the Indo-Scythic princes of India, mentioned by De Guignes, Cosmos, Gibbon and others.

"MITHRIDATES (one of the Arsacidæ, or Parthian sovereigns), who made Eucratides tributary previously to the total overthrow of the Bactrian kingdom, had established himself in all the power the Greeks ever had in India. He conquered the whole of the countries from the Indus to the Ganges, including the dominions of Porus; and such were his

moderation and clemency, that many nations voluntarily submitted to him. Demetrius Nicator, of Syria, endeavoured to prop the declining cause of the Bactrians, but fell himself into captivity; his son Antiochus was slain in an attempt to release him. The Parthians extended themselves everywhere; and both they and their foes, the Scythic Tachari, had bands of Greeks as allies. To Mithridates, his successors, or a minor dynasty in India, we must assign these medals.

"THE third series of medals is of a race of this description: I present a few, viz Nos. 10, 11, 12, 13, all evidently of the same family. No. 10 represents a priest, or king, sacrificing. His head is adorned with the high cap of the Magi, and he is feeding the flame on a low altar. A club is placed in his left. Of several in my possession, though we distinctly read the epithet—"Of the King of Kings, Preserver," and another, "Of the great King of Kings," yet no proper name can be discerned. On the reverse is the sacred bull, with a man, perhaps the sacrificing priest, and the epigraph is in the Sassanian character.

"Those which follow will deserve attention, and may perhaps be decyphered: the characters have the appearance of a rude provincial Greek. No. , the archer kneeling, speaks for itself. That they belonged to Parthian and Indo-Scythic kings, who had sovereignties within the Indus, there cannot be a doubt. I have collected some thousands; but only these few have escaped the corroding tooth of time.

"THE fourth series is scarcely less interesting. They are *Hindu*, of a very remote period, and have the same character which I have found wherever the *Pandu* authority existed, in the caves, and on the rocks of *Junagur Girnar*, on the pillar of victory in *Meywar*, and on the columns of *Indra-prest'ha* (Delhi) and *Prayág*. Some of them are not unlike the ancient Pehlavi. These coins are of gold, and in fine preservation. Like all my medals, they are either from *Agra*, *Mat'hura*, *Ujayan*, or *Ajmer*. Dr. Wilkins possesses some, found even in Bengal: he thinks, he can make out the word *Chandra* upon them.

"ON two, the obverse represents a naked figure, with a bow, in the act of shooting at some beast of prey, or fabulous monster. On the reverse is a goddess seated on a lion, holding a diadem, or crown, to reward him.

"ON the remaining two, Nos.      and      , we have the same figures, but with this difference, that the monster has disappeared; the bow is unstrung, in the man's hand; he is clothed in the spoils of the foe, and near him stands a trophy, the ancient Grecian or Roman standard, the eagle with expanded wings on a staff. To what can this allude? Is it a record of Chandragupta's success over Alexander, or does the Grecian standard denote the alliance he formed with Seleucus in after-times? They are fine medals, bold in design, of high relief, and I hope the inscription may yet be decyphered.

"THE fifth series is, like the others, entirely novel and unexplored. All that I can say of them is, that they belong to a dynasty which ruled from *Avanti*, or *Ujayan*, to the *Indus*, for in that whole tract I have found them. The first I obtained, was from the ruins of ancient *Ujayan*, twelve years ago. It was presented to me by a valued friend, who first awakened my attention to their importance. He found them in *Cutch*, and in his company I discovered others, amongst the ruins in the *Gulph*. The character of the epigraph I have met with on rocks in *Saurashtra*, in the haunts of the *Suroi* the bounds of the conquests of *Menander* and *Apollodotus*.



"I trust I have provided matter for others to expatiate on, who may by these aids throw new light on Indian history. This field is ample, and much yet remains to reward patience and industry; nor is there a more fertile or less explored domain for the antiquary, or for the exercise of the pencil, both in architectural and natural scenery than within the shores of Peninsular Sauráshtrá."

THE concluding paper of this volume is an account of a visit to the Valley of the Setlej River from the Journal of Capt. Gerard with Remarks by the Director of the Society, Mr. Colebrooke. This Journey was performed in 1821 and appears to have been the third visit paid by Capt. Gerard to that interesting tract. Some accounts of his previous visits were published in the Transactions of the Geological Society, and in the Edinburgh Philosophical Journal, but the Diary of the Journey made in 1821 having been placed at Mr. Colebrooke's disposal by the Court of Directors, he prepared a summary of it for the Royal Asiatic Society with some additional observations.

THE great compression adopted on this occasion renders it impossible to give any general view of this paper, and it would be necessary to transcribe nearly the whole of it to convey an accurate notion of its merits. The time occupied in the excursion was from June to September. It commenced at Rot near the foot of the Shetul Pass, an elevation of between nine and ten thousand feet: the height of the pass was found to be 15,556 feet. After exploring the course of the Paber to its source in the Charamai lake above a mile in circuit, Capt. Gerard and his brother proceeded to the valley of the Baspa, and across it to Sangla where they halted a few days. They next ascended the valley of the Baspa to Chetkul, a village situated 11,000 feet above the sea. Hence they attempted the Kimlia pass but encountering a storm returned to Chetkul, and thence travelled by the Charang pass 17,348 feet high to the Nangatli valley, and thence to the valley of the Tidung River which flows from Chinese Tartary, and falls into the Setlej. Next following the course of the Tagla River they came to the Keubrang pass which is 18,313 feet high, and is considered the boundary between Kunawer and that part of Chinese Tartary which is under the Grand Lama of Lhassa. After descending this pass, and proceeding

towards Zinchin, they were stopped by a party of Tartars, and compelled to retrace their steps.\* Returning over the Keubrang pass they followed the course of the Setlej to Shipki in Chinese Tartary, where they received a letter from the Garpan of Garu prohibiting their further advance in this direction. They next attempted to penetrate in the direction of the Spiti River but were again stopped by the jealous vigilance of the Chinese authorities, after penetrating upon Solak upon the Spiti in Lat. 32. 5. 34. After next making an equally fruitless attempt to enter Ladakh at Lari they returned along the Setlej, verifying a number of elevations measured in preceding visits to this part of their route. In this portion of their journey also they visited many of the places laid down by Capt. Herbert, in his survey of the Setlej in 1819, an account of which is published in the last volume of the Asiatic Researches, and it is satisfactory to find that the descriptions given by both these intelligent officers very nearly correspond. Capt. Herbert's elevations are in general one or two hundred feet higher than those of Capt. Gerard, but this is of little importance in the calculation of several thousands: the following are a few of their respective elevations:

		<i>Gerard.</i>	<i>Herbert.</i>
Nako,	above	12,000	12,438
Chang,		10,000	10,479
Hangrang Pass,		14,800	14,710
Sungnam,		9,350	9,691
Rogi,		9,100	9,226
Mina,		8,350	8,687
Rampur,		3,300	3,375

THE greatest difference occurs in the Parkyul Peak which Capt. Gerard makes nearly 19,500 feet from two barometrical, and trigonometrical measurements, whilst Capt. Herbert from several trigonometrical observations makes it 22,731.

THE most important results of a general nature derived from this journey are thus particularized by Mr. Colebrooke :

" It will have been remarked in the preceding narrative, as in former accounts of the same travellers, and of Mr. Moorcroft, Mr. Fraser, and others, that at an elevation where the density of the air is diminished five-twelfths, that is, where the barometric pressure is reduced to  $17\frac{1}{2}$  inches, or seven-twelfths of the atmospheric weight at the level of the sea, (which takes place at an altitude of nearly 15,000 feet above the level) difficulty of breathing is experienced, attended with lassitude and severe head-ache. The native mountaineers of the *Himálaya*, who feel it not less sensibly than strangers, ascribe the sensation to presumed exhalations of a supposed poisonous vegetation at that vast height. At a less elevation no such effects are perceived. Inhabited places were visited by Messrs. Gerard, at the height of more than 13,000 feet above the sea; and cultivated fields were seen at 13,600 feet, and cattle pasturing at a still greater altitude.

" THE diary of this journey supplies ample confirmation of a position advanced by me some years since, in reply to some hasty inductions, grounded on imperfect experiments and insufficient observations, as to the limit of perpetual congelation. It was not to be supposed that the same mean temperature, or the same maximum of it, would occur under a given geographical line, at equal elevations, whether of a solitary mountain or an extensive cluster; whether of an isolated peak, or a sequestered glen. On the contrary, it seemed obvious that reverberation of heat must produce like effects of concentrated warmth, at the level of the sea, and on the table land of mountains. Accordingly, it does appear, that in the exterior chain of the *Himálaya* where the heat is reflected to it but from one side, the warmth is much less than in the interior cluster; where there is reverberation from all quarters. Captain G. has repeatedly adverted to these important facts.

" HE has constantly attended likewise to very interesting questions concerning the geography of plants, and especially regarding the limits of vegetation. In abridging his diary, I have seldom suppressed any circumstance bearing upon these points; but have commonly retained the particulars, at the price, perhaps, of some tediousness and a little repetition. The greatest elevation, at which plants of a notable size are remarked, is 17,000 feet. The utmost limit of vegetation of mosses and lichens must doubtless reach further.

" THE greatest height attained during this journey was 18,612 feet; viz. at *Mánerang* pass. Next to it is the *Kéubrang* pass, at 18,312 feet above the sea. Twice, in former journeys, Messrs. Gerard scaled the stupendous altitude of a station on *Pargéul*, measured twice barometrically 19,411 feet and now confirmed trigonometrically, not without a surmise of a near approach to 19,500 feet above the level of the sea.

" AT the elevation of 16,200 feet on the confines of Chinese Tartary, ammonites were picked up. If not precisely *in situ*, they probably had not come from a remote situation; for the specimens are of ammonites themselves, not *sáligrama* stones containing their impressions, and therefore not likely to have been elsewhere picked up from a religious motive, and accidentally dropped on the spot where they were now found, which was in a region of limestone. Ammonites have been found at a like elevation in the beds of torrents near the *Niti* and *Máná* passes.

" A further advance into Chinese Tartary would probably have ascertained the site of these and perhaps of other organic remains; but the travellers were repelled by a guard stationed on the frontier.

In two other quarters they met with a similar repulse, from Tartar guards, posted on the frontiers of Chinese Tartary.

"I cannot quit the subject without inviting the Society to applaud the persevering exertions of these intrepid travellers in their arduous enterprise. Captain Gerard and his brother have been neither appalled by danger nor deterred by fatigue; and to the official duties of the survey on which they were employed, else sufficiently laborious, they have superadded a most laudable zeal for the advancement of science in every way for which an opportunity was presented to them, and have evinced exemplary diligence in the prosecution of researches.

"I may here be allowed to express regret, that the valley of the *Gandhak* river is yet unexplored. It is in that valley that ammonites are known to abound, and other ancient remains may be looked for. It is probably the route by which the *Dhawalagiri*, or White Mountain of the *Himálaya*, may be approached, and the altitude of apparently the highest mountain, definitively determined. I still entertain the expectation, grounded on measurements taken from remote stations, that its height will be found to be not less than 27,000 feet above the level of the sea.

"I have much to observe on the geological notices scattered in Capt. Gerard's diary, and sparingly quoted in the foregoing summary: but I reserve what is to be said on this topic, and on the copious collection of specimens received from him, for a communication to the Geological Society."

ART. IV.—*Memoire sur le cours du Yarou Dzangbo-Tchou, ou du grande fleuve du Tibet; suivi de Notices sur la source du Burrampouter.*

It appears that much interest has been excited in the French Asiatic Society by the question whether the Yarou Sanpoo, the great river of Southern Thibet, be the Irrawuddi or river of Ava, as it is supposed to be by M. D'Anville, or whether it be the Brahmaputra or Burrampooter according to the opinion of Major Rennel. On this subject Monsieur Klaproth, a Member of the Society, has just published in his "*Magasin Asiatique et Revue Geographique et Historique de l'Asie Centrale et Septentrionale*," a paper entitled "*Memoire sur le cours du Yarou Dzangbo-Tchou ou du grand fleuve du Tibet; suivi de Notices sur la source du Burrampouter.*"

As this paper contains much matter of interest, and of curious speculation on geographical points, and as we purpose to offer some remarks on it, we here insert it at length, that Mr. Klaproth's arguments may have the advantage of being fully considered. We are also in posses-

sion of the 47th number of the Journal Asiatique, published at Paris by the French Asiatic Society in 1826, in which is a review of Klapproth's work, who is declared to have dissipated the darkness which surrounded the united disquisitions of an age, on the lower part of the course of the four great rivers of Thibet. The following is a copy of Mr. Klapproth's Memoire :

*Mémoire sur le cours du Yarou Dzangbo Tchou, ou du grand fleuve du Tibet ; suivi de Notices sur la source du Burrampouter.\**

“ Le Tibet était fort peu connu dans le 17<sup>e</sup> siècle. On n'avait sur ce pays que des notions vagues, dues au zèle de quelques missionnaires qui avaient pu y pénétrer en cherchant un nouveau chemin pour aller en Chine. En 1624, *Antoine Andrada*, jésuite portugais, entreprit ce voyage. Il partit de l'empire du Grand-Mogol, prit sa route par le Ghervâl, passa par le Tibet, et parvint heureusement jusqu'en Chine. *Grueber* et d'*Orville*, deux autres jésuites, revenant de cet empire en 1661, traversèrent le Tibet, et arrivèrent au Bengale. A la même époque, *Tavernier* se procura quelques informations sur la route qui conduit de l'Inde en Chine. Nous ne possédons que des extraits peu satisfaisants des voyages des trois missionnaires dont il vient d'être question ; ils ne suffiraient pas même à donner une idée superficielle de la position et de la géographie physique du Tibet.

“ En 1715, le *P. Desideri* partit de Kachmir, franchit, avec une peine infinie, les montagnes neigeuses appelées *Kantel*, traversa plus de la moitié du Tibet, et ne s'arrêta qu'à *H'lassa*, capitale de ce pays. Cependant son voyage, tel que nous l'avons, est très-maigre en détails géographiques. On peut dire la même chose de la relation du père *Horace della Penna*, qui, en 1732, alla du Bengale à *H'lassa*, où il établit une mission catholique.

“ Le grand empereur *Khang hi*, après avoir terminé la conquête, de la Chine, commencée par ses prédécesseurs, voulut avoir un tableau général de ses vastes états. Persuadé de l'excellence de la méthode européenne de lever des cartes, il chargea les missionnaires mathématiciens qui étaient en Chine, de dresser celle de cet empire et des pays des Mongols et des Mandchoux. Cette mémorable entreprise, commencée en 1708, fut heureusement terminée en 1717. Le Tibet n'était pas compris dans le travail des jésuites ; mais *Khang hi* y avait autrefois envoyé un grand de sa cour, chargé de travailler à mettre les princes de ce pays dans les intérêts de la nouvelle dynastie mandchou-chinoise. Ce seigneur avait amené avec lui quelques personnes de son département ; il profita d'un séjour de deux ans dans le Tibet, pour leur faire lever la carte de toutes les contrées immédiatement soumises au grand-lama. En 1711, le résultat de ces opérations fut remis au *P. Regis*,

\* J'ai composé ce mémoire et la carte qui l'accompagne, au mois de mars 1825, dans le moment même où le lieutenant *Bariton*, occupé de lever le cours supérieur de *Burrampouter*, reçut l'avis important, que ce fleuve avait sa source au sud des hautes montagnes de neige qui bordent le Tibet au midi, et qu'il ne pouvait être identique avec le *Yarou Dzangbo-Tchou*. Mon mémoire, annoncé au milieu de 1825 au public, devrait paraître dans le premier cahier de ce *Magasin*, mais la gravure de la carte et quelques changements, nécessités par les découvertes des Anglais, en ont retardé la publication.

afin qu'il le réduisit à la forme des cartes de quelques provinces de la Chine déjà faites ; mais ce jésuite, après avoir soigneusement examiné ces matériaux, les ayant trouvés trop imparfaits, refusa de se charger de cette commission. Toutefois, ces essais, quoique défectueux, montraient que le Tibet était beaucoup plus étendu qu'on ne le voyait marqué sur les cartes de l'Asie qu'on avait alors. *Khanghi*, informé que les élémens de la carte apportée du Tibet ne pouvaient servir qu'à faire connaître quelques villes et quelques rivières de ce pays, résolut de faire recommencer l'opération avec plus d'exactitude, à fin d'obtenir une carte qui pourrait se joindre à celle de la Chine. Il choisit pour cette entreprise deux *lama*, ou prêtres tibétains, qui avaient appris la géométrie dans une école de mathématiques, établie sous la protection de son troisième fils. Il chargea ces *lama* de lever le pays depuis la ville de *Sining*, dans le *Chen si*, jusqu'à *H'lassa*, résidence du grand-lama, et de là jusqu'à la source du Gange, et leur donna l'ordre de lui apporter de l'eau de ce fleuve. En 1717, l'empereur fit remettre le travail des *lama* aux missionnaires-géographes, pour qu'ils l'examinassent ; ils le trouvèrent, sans comparaison, meilleur que la carte du Tibet, rédigée en 1711, et ils le firent entrer, avec quelques corrections qui leur paraissaient indispensables, dans la carte générale de l'empire qu'ils présentèrent en 1718 à l'empereur *Khang hi*.

« Ce travail précieux fut gravé à Peking ; les missionnaires-jésuites en envoyèrent un exemplaire à Paris, qui fut présenté au roi, et resta jusqu'à l'époque de la révolution dans sa bibliothèque particulière à Versailles. Des calques de ces mêmes cartes, traduites en Chine, furent remis par le P. *Duhalde*, au célèbre d'*Anville*, pour qu'il les réduisit et soignât leur publication. Ces calques n'étaient que des extraits fort incomplets des originaux chinois et mandchoux ; et de plus les noms avaient été traduits par une personne peu versée dans la langue chinoise. Il ne faut donc pas attribuer à d'*Anville*, les erreurs que présentent les cartes faites d'après ces calques, et insérées dans la description de la Chine, du P. *Duhalde*.

« QUANT AUX feuilles particulières du Tibet que renferme cet ouvrage, d'*Anville* les a fait copier assez exactement d'après les calques dont on vient de parler ; mais il s'est permis, dans la carte générale dans laquelle il les a réunis, plusieurs changemens qui n'ont pas tous été heureux ; le principal consiste dans le déplacement de la position de *H'lassa* ; dans les originaux, la latitude de cette ville était marquée à 29° 40' ; il l'a reculée de 35 minutes plus au sud. Il paraît que d'*Anville* n'a fait en cela que céder à l'invitation des jésuites de Peking, en adoptant la latitude donnée par le P. *Grueber*, qui place la capitale du Tibet, sous 29° 6' de latitude nord. Cependant nous savons que toutes les latitudes marquées par ce missionnaire sont fautives et diffèrent de 30 à 90° de la vérité. Les soi-disant géographes et les fabricans de cartes ont tous fait entrer dans eur travaux le Tibet, tel qu'ils le voyaient figuré par d'*Anville* dans sa carte générale, et dans la seconde partie de son *Asie* ; ils les ont copiés servilement, sans même songer à les comparer avec les feuilles particulières du Tibet que renferme l'ouvrage de *Duhalde*. Le major *Rennel* seul a fait attention à ces dernières ; dans son beau travail sur l'Inde, il a adopté la latitude de *H'lassa*, telle qu'elles l'indiquent. Nous verrons plus tard que cette latitude est encore trop méridionale, et que si la capitale du Tibet est mise à sa véritable place, ce pays devient beaucoup plus large que nous ne sommes accoutumés à le voir figuré.

« Ces préliminaires indispensables étant posés, je vais m'occuper de l'objet spécial de ce mémoire. La grande rivière, appelée sur les

cartes de Duhalde *Yarou Tsanpou*, traverse le Tibet de l'ouest à l'est, et en sort sans qu'elles indiquent la direction de son cours ultérieur. La même incertitude y subsiste pour le cours de toutes les autres rivières du Tibet oriental, après qu'elles ont passé les bornes de ce pays. D'Anville, ce prince des géographes modernes, dont les inspirations heureuses ont préparé tant de véritables découvertes, combinant les positions de l'Inde, du Tibet et de la Chine, conjectura que le *Tsanpou*, après avoir traversé une espace de pays que l'on peut évaluer à plus de 300 lieues de France, ne pouvait être que la rivière dont on ne connaissait, à cette époque, que la partie inférieure, sous le nom de *rivière d'Ava*. Il se crut donc en droit de joindre ces deux rivières et d'en faire un seul fleuve, qu'il a figuré dans sa carte de l'Asie. Les successeurs de ce grand géographe adoptèrent sa conjecture, et sans le major Rennel, nous l'aurions vue encore aujourd'hui reproduite sur nos cartes et dans tous les livres de géographie.

"M. RENNEL, en traçant en 1765 le cours du *Burrampouter*, fut extrêmement surpris de trouver cette rivière plus large que le Gange, avant son entrée dans le Bengale. Il apprit aussi qu'elle venait de l'est, tandis que toutes les informations précédentes la représentaient comme venant du nord. " Cette découverte inattendue, dit-il, me conduisit bientôt à faire des recherches qui me fournirent des renseignements sur le cours général de ce fleuve jusqu'à cent milles anglais de l'endroit où Duhalde avait laissé le *Tsanpou*. Je ne pus douter plus longtemps que le *Burrampouter* et le *Tsanpou* ne formassent qu'une seule et même rivière ; et cette supposition fut confirmée par les assurances positives des habitans d'Assam, qui me dirent que leur rivière venait du nord-ouest, en traversant les montagnes du *Boutan*. Mais voici qui prouverait incontestablement que le *Tsanpou* n'est pas le même que le fleuve d'*Ava*, et que ce dernier est le grand *Nou kiang*, de la province de *Yun nan* ; je suis possesseur d'une carte manuscrite du cours de la rivière d'*Ava*, jusqu'à 150 milles de l'endroit où Duhalde laisse le *Nou kiang* dans sa course vers *Ava*. J'ai de plus des renseignements authentiques qui montrent que cette rivière, nommée *Irabatty* par les habitans d'*Ava*, est navigable depuis le *Yun nan*, province de la Chine, jusqu'à la ville d'*Ava*." Nous verrons bientôt que tous les faits allégués par M. Rennel sont exacts, mais que les conséquences qu'il en a tirées sont fausses. Néanmoins ceux qui, jusqu'alors, avaient copié d'Anville pour le cours ultérieur du *Tsanpou*, adoptèrent la conjecture du géographe anglais, et joignirent cette rivière avec le *Burrampouter*.

"AVANT d'aller plus loin, je dois donner ici une description de la grande rivière du Tibet, extraite de géographes chinois. Son véritable nom tibétain est *Dzangbo tchou*. Le premier de ces deux mots, *Dzangbo*, signifie limpide et pur, et le second *tchou*, est le nom ordinaire de l'eau et des rivières. Le *Dzangbo tchou* vient du Tibet occidental, ou de la province de *Thsang* ; il y porte le nom de *Yarou dzangbo tchou*, c'est-à-dire *rivière claire et pure de la frontière de l'ouest*.\* Ce fleuve prend sa source par 30° 10' de lat. nord et 79° 35' de long. E., dans le *Damtchouk kabab*, montagne neigeuse située sur les confins de la province d'*Ari*. Après un cours d'environ dix lieues à l'est, il reçoit à gauche une rivière qui sort du *Djimagotngroung*, petit lac situé à l'est du *Langtsian kabab*, bouche de l'éléphant, autre montagne neigeuse. Ce

\* Turner écrit ce nom *E-ro-choom-bouh*, ce qui est inexact. Les livres tibétains l'écrivent *Yarou Dzangbo tchou*.

nom lui vient de ce que les eaux produites par la fonte des neiges, sortent de ses flancs crevassés avec la même impétuosité que de la trompe d'un éléphant. Le premier affluent considérable du Yarou dzangbo tchou est à gauche, le *Naouk dzangbo tchou*, qui vient du nord-est. Plus bas il reçoit du côté opposé le *Gomyang*, qui découle de l'Himâlaya. Il traverse après de l'ouest à l'est la province de *Thsang*, passe devant *Jikadze* et le couvent de *Djachi loumbo*, et reçoit encore à gauche le *Djochotghi tchong*, le *Dzaka dzangbo tchou*, l'*Outchou*, le *Dok tchou* et le *Chang*; et à droite le *Ghiaroungrou*, le *Chordi*, le *Manggar*, le *Chab tchou* et le *Djouangdze*, que lue envoie l'Himâlaya. A *Djachi loumbo*, son lit est très-large et partagé par des îles en un nombre infini de canau, dont le principal, près de ce couvent, est étroit et profond, et ne devient jamais guéable. Là ce fleuve n'est plus désigné que par le seul nom de *Dzangbo tchou*: au-dessus de *Jiga gounghar* (seconde capitale du Tibet, qui manque sur nos cartes), il entre dans la province d'*Ouei* ou le *Tibet central*. Arrivé à peu près à douze lieues sud de *H'lassa*, il reçoit l'impétueux *Galdjao mouraun*,\* et poursuit sa direction à l'est jusqu'au sud de la ville de *Sangri*, où il tourne au sud-est. Il forme alors la limite entre les pays de *Dakbo*, à sa droite, et de *Goungbo* à sa gauche, passe entre les villes de *Nai dzoung* et *Dzelagang dzoung*, et sort du Tibet par le défilé de *Sinhghian htial*, pour entrer dans le pays de *H'lokba*, ou *Lokabadja*, habité par les tribus sauvages de *Moun*. C'est jusqu'à ce point que nous sommes en état de suivre le cours du *Dzangbo tchou*, sur les cartes des lama publiées par d'Anville et Duhalde.

"UNE autre rivière considérable du Tibet central est le *Moun tchou*; elle coule au sud du *Dzangbo tchou*. Le *Moun tchou* a sa source dans les hautes montagnes de *Tamar*, près de *Neubdoung*, ville de la province d'*Ouei*, court au sud-est, passe devant le *Yarla chamboï gangri*, montagne neigeuse, et reçoit, dans le voisinage de *Tam dzoung*, le *Loubnak tchou*, grande rivière qui vient de l'ouest. Après avoir marqué la limite méridionale du pays de *Dakbo*, le *Moun tchou* entre aussi dans la contrée de *H'lokba* habitée par les *Moun*.

"A l'orient du *Dzangbo tchou*, on rencontre le *Gakbo dzangbo tchou*, ou l'eau claire et pure du pays de *Gakbo*. Cette rivière prend son origine sous le nom de *Sang tchou*, par 31° 20' lat. nord, à la frontière occidentale de la province de *Kam*, entre les monts *Sangten soum do ri* et *Barkalâ*, coule au sud-est, passe à l'occident du célèbre temple de *Lari*, et traverse le pays de *Gakbo*; elle y reçoit, à gauche, le *Bo dzangbo*, rivière considérable, quitte cette contrée sous la même latitude que le *Dzangbo tchou*, et entre dans le pays de *H'lokba*.

"UNE quatrième grande rivière du Tibet est le *Tchot deng tchou*, qui coule à l'est de la précédente; son cours appartient à la province de *Kam*; elle y est formée par le *Moun tchou* et la *Lo tchou*, qui viennent du nord et se réunissent au nord-est du *Gakla gangri*, montagne neigeuse. Le *Tchot deng tchou* coule aussi au sud et entre dans le pays de *H'lokba*.

"LA carte des lama n'offre aucun indice sur les cours ultérieurs du *Dzangbo tchou* et des trois autres rivières que je viens de nommer. Ce n'est que dans la nouvelle carte de l'empire chinois en cent dix feuilles, publiée à Peking vers le milieu du règne de *Khian loung*, que nous trouvons des renseignements sur ce sujet. Dans cette carte, les noms des lieux, des rivières, des lacs et des montagnes de la Chine sont écrits en chinois, et ceux de la Tartarie et du Tibet en caractères

\* Ce nom est mongol et signifie rivière arborescente.



mandchoux. Aux endroits où les quatre grandes rivières du Tibet sortent de ce pays, on trouve des notices qui nous éclairent sur la direction qu'elles prennent plus loin :

“Voici ce qu'on lit sur le *Dzangbo tchou*, ou *Yarou dzanybou tchou*, comme son nom y est partout écrit : “Ce fleuve passe par le pays de *Lokabadja* (ou *H'lokba*), de la horde des *Moun*, coule au sud-est, entre dans l'*Yun nan* près de l'ancienne ville de *Young tcheou*, et y devient le *Pin lang kiang* (fleuve de l'arc de l'Inde).”

“A la sortie du *Moun tchou*, on trouve ces mots : “Cette rivière coule vers le sud-est et se réunit, dans le pays de *Lokabadja* de la horde des *Moun*, au *Yarou dzangbou*.”

“Au *Gakbo dzangbo tchou*, on lit : “Cette rivière passe par le pays de *Lokabadja* de la horde des *Moun*, coule vers le sud-est, entre dans la *Yun nan*, par le nord-ouest, près du fort de *Thian than kouan* et y devient le *Loun tchhouan kiang*.”

“Au *Tchot deng tchou* on trouve le passage suivant : “Cette rivière se réunit au *Gakbo dzangbou*, dans le pays de *Lokabadja* de la horde des *Moun*.”

“Le *Dzangbo tchou* est donc le même que le *Pin lang kiang*, ou le fleuve des palmiers qui portent l'arc. Les géographes chinois donnent, sur ce fleuve, les notices suivantes qui concernent principalement son cours à travers la province de *Yun nan*.

“Le *Pin lang kiang*, disent-ils, passe à 180 lieues à l'ouest de *Theng yue tcheou*, du district de *Young tchhang fou*, dans le *Yun nan*. “Sa source est dans le Tibet ; avant d'arriver à la frontière de la Chine, il traverse le pays des sauvages nommés *Ly sou* ou *Ly ly*, coule à l'ouest de l'ancienne ville de *Young tcheou* et à l'est du fort *Chin ho kouan*. De là il continue à se diriger au sud, passe au nord-ouest du mandarinat de *Thsian yai szu*, où il reçoit le *Tai i kiang*, qui vient de l'orient, et tourne alors au sud-ouest. Il reçoit du nord les eaux du *Isan ta ho*, et plus bas du nord-ouest, celles du *Nang soung ho*. Il coule toujours au sud-ouest, et reçoit à gauche le *La sa*, prend un cours plus occidental, puis entre dans le royaume de *Mian* (ou *Ava*). Ainsi ce fleuve vient du pays des barbares, arrive par la frontière occidentale dans le cercle de *Theng yue tcheou*, y reçoit le *Ta i kiang*, et entre dans le *Mian tian* (*Ava*).”

“Le *Pin lang* est, comme on voit sur la carte jointe à ce mémoire, le même fleuve que le *Bhanmo* ou l'*Irawaddy myit*, qui passe devant *Amirapoura*, capitale actuelle de l'empire des Birmans. Après s'être réuni au *Kiayn deayn* ou *Thanla waddy*, à peu près à 25 lieues au-dessous de cette ville, il forme le *Grand Irawaddy*, ou fleuve d'*Ava* des anciennes cartes. Les renseignemens qu'on avait donnés au major Rennel, indiquant que ce fleuve était navigable jusque dans le *Yun nan*, et qu'on pouvait par conséquent aller par eau dans cette province, en remontant ce fleuve, étaient donc exacts ; mais le géographe anglais s'est trompé en croyant que, pour cette raison, l'*Irawaddy* était identique avec le *Nou kiang*, fleuve qui parcourt aussi la province de *Yun nan*, mais dont le cours est beaucoup trop oriental pour pouvoir se joindre au fleuve d'*Ava*. Nous savons au contraire par les relations chinoises, que le *Nou kiang*, ou *Lou kiang* comme il s'appelle plus bas, est le même fleuve que le *Thuleayn myit*, qui, sous le nom de *Mautama*, se jette dans le golfe de *Martaban*.

“Le *Gakbo dzangbo tchou* est la première grand rivière qui, dans le Tibet, coule à l'orient du *Dzangbo tchou* ; elle reçoit, comme nous l'avons vu, le *Tchot deng tchou*, dans le pays de *H'lokba*, coule au sud

et entre dans la province de Yun nan, sous le nom de *Loung tchhouan kiang* (en birman *Chuelikiang*). Les géographes chinois donnent la description suivante de son cours en Chine :

“ Le *Loung tchhouan kiang*, (rivière rapide du dragon), passe à 30 lieues à l'est de la ville de *Theng yue tcheou*. On l'appelle aussi *Lou tchhouan kiang* (rivière de la forêt des montagnes). Il traverse le district de *Young tchhang fou*, jusqu'à la frontière occidentale du mandarinat de *Mang chi su*. Son cours est extrêmement rapide, et les barbares qui habitent sur ses bords se croient suffisamment en sûreté par l'escarpement de ses rives. Au sud de ce mandarinat, on trouve le gué de *Ngo*, par lequel passe le chemin de *Lou tchhouan* à *Mou pang*. Sous la dynastie des Ming, en 1441, *Wang ki* fit la conquête de *Lou tchhouan*; de là il envoya par le gué de *Ngo*, un corps de troupes qui pénétra dans le pays de *Mou pang*, et le soumit aussi. D'après la géographie des Ming, le *Loung tchhouan kiang* vient du pays des barbares nommés *O tchhang mang*, et des sept colonies des *Thsang* ou *Tubétains*. Il entoure *Yue tian* et sa banlieue, passe au nord de la chaîne des hautes montagnes des *Li* (*Kao Li* *houng chan*) et coule vers la ville *Tai koug tchheng*, où il se réunit au *Tai i kiang*. ”\*

“ La description géographique de la province de Yun nan, faite sous la dynastie des Mandchoux, s'exprime ainsi : “ Le *Loung tchhouan kiang* est formé par trois rivières. La première vient de *Kiai theou tian*, et sort du petit lac *Ma lou thang*; c'est la rivière de *Wa thian*, qui plus bas reçoit le nom de *Kou toung ho*. Elle passe directement au nord de *Theng yue tcheou*. La seconde rivière vient des *Thsang tian* ou des sept colonies tubétaines; c'est le *Ming kouang ho*; elle coule au sud-est, se réunit avec la précédente et forme le *Lou chy kiang*. La troisième sort de la forêt, au pied du *Sieu chan*, ou de la montagne neigeuse, coule au sud-ouest et reçoit le *Khiu chi kiang*. La première et la troisième de ces rivières se jettent dans la seconde, qui coule à l'orient de *Theng yue tcheou*, où elle reçoit le nom de *Loung tchhouan kiang*. ”

“ APRÈS avoir rapporté les anciennes descriptions du cours du *Loung tchhouan kiang*, les auteurs de la géographie impériale ajoutent : “ D'après les dernières cartes qu'on a fait de cette contrée, une des branches qui forment cette grande rivière vient du pays des sauvages de *Ly ly*, coule au sud et entre dans notre frontière. Elle passe devant *Ta thang yaï*, et à l'ouest du fort *Ma mian kouan*. De là elle se dirige vers le sud-ouest, passe à l'occident de *Kiai theou*, reprend la direction méridionale, puis coule à l'ouest de *Wa thian*, au sud-est de la bourgade de *Khiu chy kai*, où elle reçoit le *Khiu chy ho*. Il y a deux rivières appelées *Khiu chy ho* : l'une sort de la forêt au pied du *Ming kouang chan*, et coule au sud; l'autre a sa source au sud-ouest du fort de *Thian than kouan*, coule au sud-est, jusqu'au nord-ouest de la bourgade de *Khiu chy kai*, où elles se réunissent. Alors le courant qu'elles ont formé se dirige au sud et passe à l'ouest du bourg. Cette rivière en reçoit encore une autre petite qui vient du sud-ouest, coule ensuite à l'est, et se joint à celle de *Wa thian*. Après cette réunion elle reçoit le nom de *Loung tchhouan kiang*, sous lequel elle

\* Ceci est une méprise des auteurs de la géographie des Ming, car le *Tai i kiang* est une petite rivière à l'ouest du *Loung tchhouan kiang*; elle est tout à fait séparée de son cours par de hautes montagnes, et se jette dans la gauche du *Pin lung kiang*, ou *Bamho*.

“coule au sud, baigne le pied de la haute chaîne des montagnes des *Li*, à l'est de la digue de *Kan lan pho* et à l'ouest du mont *Fen choui ling*. Plus bas elle fait plusieurs détours à l'est et à l'ouest, file au nord-ouest du mandarinat de *Mang chi szu*, court au sud-ouest, passe au sud-est d'un autre mandarinat nommé *Loung chan szu*, et coule au sud. Elle passe alors à l'ouest du mandarinat de *Tche fang szu*, reçoit à gauche le *Mang chi szu*, retourne au sud-ouest et va au sud-est du mandarinat de *Meng mao szu*. Ici elle quitte la province d'Yunnan, et, suivant la même direction, entre dans le royaume d'Ava. Elle tourne bientôt à l'ouest, et forme la frontière avec le royaume de Mian; plus loin elle passe au nord du fort de *Han loung kouan*, qui appartient aux Chinois; elle y reçoit le *Kang won ho*, coule encore à l'ouest et rentre dans le royaume de Mian ou Ava.”

“CETTE rivière quitte la Chine, dans le voisinage du fort Thian ma kouang, entre dans le pays des Birmans, et se réunit, vis-à-vis de *Katha*, à gauche du *Bhamo* ou *Irawaddy myit*.

“LA rivière la plus méridionale du Tibet, parmi celles qui, hors de ce pays, se réunissent au Dzangbo tchou, est le *Mon tchou*, qui arrose les parties méridionales des provinces de *Ouei* ou *Wei*, et de *Dakho*. Il y coule à peu près de l'ouest à l'est; en quittant la dernière contrée, le *Mon tchou* doit se diriger vers le sud-est, pour entrer dans le pays de *H'lokba*, habité par les bords barbares de *Moun*, qui sont vraisemblablement les mêmes que les *Bong* des Birmans. D'après la notice insérée dans les cartes chinoises, le *Mon tchou* y joint ses eaux à celles du Dzangbo tchou.

“PENDANT qu'on gravait la carte qui accompagne ce mémoire, destiné à paraître à la tête du premier cahier du *Magasin Asiatique*, l'*Asiatic Journal* de Londres a publié des notices sur les sources du Burrampouter, qui constatent l'exactitude des cartes chinoises dont je me suis servi pour éclaircir le cours des quatre grandes rivières du Tibet, après leur sortie de ce pays. Ces notices démontrent ce que je viens de prouver, que le Burrampouter, n'est pas la partie inférieure du Yaron dzangbo tchou du Tibet. Voici le résumé de ce que ces deux morceaux contiennent d'essentiel.

“1<sup>o</sup> Extrait d'une lettre du lieutenant *Burlton*, écrite des bords du Burrampouter, par 27° 54' lat, nord, 95° 24' long. E. de Greenwich (93° 3' 45' de Paris), et datée du 31 mars 1825. Cet officier, employé à la mesure de l'Assam, annonce que ce jour-là il avait remonté la rivière aussi loin qu'elle était navigable. Son lit était entièrement formé d'une masse de rochers; la profondeur de l'eau ne dépassait nulle part trois à quatre pieds; cependant le courant était si rapide qu'aucun bateau ne pouvait le remonter sans risquer d'être brisé contre les rochers. Le voyageur compare cette rivière à celle de *Kelleng* (*Kul-fung*), qui n'a que 450 pieds de largeur; il suppose que la plus grande distance entre les deux rives, qui sont très-hautes, est de 1,800 pieds. Il lui fut impossible d'aller plus loin, ni par eau ni par terre. On lui avait dit qu'il y avait dix journées de route jusqu'au lac *Brahma kound*, et il ne lui restait que pour quelques jours de provisions.

“SUIVANT le récit des habitants du pays, la rivière coule à l'est (l'ouest) jusqu'à la partie la plus basse des montagnes; là elle tombe d'une hauteur perpendiculaire de 120 pieds, et forme un grand lac sans fond, qui porte le nom de *Brahma kound*. M. *Burlton* pouvait apercevoir cette chaîne, qui lui paraissait éloignée de 50 milles anglais. Au-delà de cette chaîne inférieure s'élèvent plusieurs hautes montagnes

couvertes de neige. Le peu de largeur de la rivière fit croire au voyageur, que sa source devait être peu éloignée. D'après le rapport des indigènes, le *Siri Serhit* ou *Irawaddy* paraît aussi y avoir son origine.

“ Un rapport du 30 juin, contient les particularités suivantes :

“ A l'aide de quelques *Khangti*, originaires du pays de *Bor Khangti*, le lieutenant *Neufville*, également employé à la mesure de l'Assam, a été à portée de donner quelques renseignements nouveaux sur le cours des rivières. Le pays de *Bor Khangti* est au-delà des montagnes neigeuses du *Brahma kound*. Ce voyageur pense que ces chaînes très-hautes se prolongent beaucoup plus au nord qu'il ne l'avait cru, et il est convaincu qu'elles sont plus élevées que toutes celles que son œil pouvait apercevoir. Le *Burrampouter* ou *Lehit* (*Luhit*), est seulement accessible jusqu'au *Brahma kound*, et peut-être jusqu'aux monts des *Michmy*. Il est formé par la fonte des neiges des plus hautes cimes de la chaîne qui est située plus à l'est. C'est un petit ruisseau qui tombe dans le *Brahma kound* ; ce lac en reçoit des monts *Michmy* trois autres, appelées *Djehdjeng* (*Juhjung*), *Tissyk* et *Digarou*. Les *Khangti* assurent que l'*Irawaddy* a sa source de l'autre côté de la montagne de laquelle sort le *Burrampouter*.\* Ce récit paraît très-probable, car il est parfaitement d'accord avec l'état physique du pays.

“ Un peu au nord-est de l'ouverture du *Brahma kound*, dans la haute chaîne des monts des *Michmy*, s'ouvre une autre vallée peu profonde par laquelle passe un chemin qui conduit en vingt journées au pays de *Dalai-lama*. On dit aussi à M. *Neufville*, qu'un défilé des monts des *Abor* menait au *Nepâl*, mais il ne put trouver personne en état de lui donner des indications plus positives sur ce point.

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“ Le rédacteur de l'*Asiatic Journal*, dit, dans le numéro de février 1826, qu'on venait de lui communiquer quelques renseignements nouveaux sur l'origine du *Burrampouter*, et l'essai d'une carte du pays compris entre 27° et 28° 30' de lat. nord, et entre 94° et 96° 30' long. E. de Greenwich.

D'APRÈS cette carte, le *Burrampouter*, dans les limites indiquées, tourne au sud-ouest et forme une courbe bornée par les monts des *Myry*, des *Abor* et des *Michmy*, au-delà desquels s'élèvent plusieurs chaînes de hautes montagnes neigeuses, qui s'étendent à perte de vue ; elles paraissent être parallèles les unes aux autres. Environ à 27° 25' de lat. et 94° 28' de long. E. de Greenwich (92° 8' de Paris), est l'embouchure du *Bory Dhying* ou *Boury Dhying*, bras qui se détache du *Burrampouter* ; il décrit une courbe au sud et au sud-est, et par le *Nau Dhying*, rejoint le *Burrampouter*, environ 95° 30' de long. de Greenwich (93° 10' de Paris) ; de sorte que le pays compris entre les deux rivières, est une île longue à peu près de 90 milles et large de 50. Elle est habitée par les tribus des *Mauwamariah* et des *Singpho*. C'est vraisemblablement le *Mojuli* de nos cartes, car l'île appelée *Modjauli*, qui suit après celle-ci, n'a qu'un peu plus de vingt milles de long sur autant de large ; elle est située justement au confluent du *Bory Dhying* et du *Bory Lehit* avec le *Burrampouter* ; son extrémité orientale est 27° 20' lat. nord et 94° 34' long. E. 90° 4' de Paris).

\* Les *Khangti* ont vraisemblablement dit, qu'à l'est de ces montagnes, l'*Irawaddy* coulait vers le sud.

“ L'OUVERTURE de la chaîne orientale vers le *Brahma khound*, qui est la source du Burrampouter, est placée à 27° 44' lat. et 96° long. E. Greenwich (93° 40' de Paris).

“ CETTE carte démontre que la latitude donnée par le lieutenant *Burton*, à l'endroit où finit son voyage, est de cinq ou six minutes trop au nord. Il paraît qu'il s'arrêta dans le territoire de *Seddia*, un peu au-dessous du point où le Burrampouter reçoit le bras du *Bory Dhying*, qui traverse le pays des *Singpho*. A ce même lieu deux autres rivières se jettent aussi dans le Burrampouter. Malgré cette augmentation d'eaux, ce fleuve n'avait que 450 pieds de largeur, quoique la plus grande étendue de son lit d'une rive à l'autre fût de 1800 pieds. Les informations reçues postérieurement placent, comme ceux de M. *Burton*, ce lieu à dix journées de distance du *Brahma khound*. On comptait quarante milles anglais, ou quatre journées, de l'embouchure du *Bory Dhying* jusqu'à l'endroit où le Burrampouter sort des montagnes, et de là jusqu'au *Brahma khound*, six jours de marche.

“ Voici le rapport dont il a été question :

“ AU-DESSUS du confluent du *Dikho*, qui vient de *Rengpore* et *Ghergong*, le Burrampouter coule du nord au sud, et plus loin sa direction est de l'est à l'ouest. Sur sa gauche s'étend une forêt impénétrable, dont les arbres sont très-hauts ; on y voit des ruines de villages, autrefois bien peuplés et détruits par les Birmans. Au-dessous de l'embouchure du *Dikho*, le Burrampouter se partage en deux bras et forme l'île de *Modjauli* ; ils se réunissent plus bas à *Sotal Paat*, près de *Mauva Moukh*. Cette île offre aussides restes de villages et renferme celui de *Rattanpore*, qui est peu habité. A peu de distance du *Dikho* (toujours en remontant), on rencontre l'embouchure du *Bory Dhying*, qui vient de *Borhat'h*, *Diggleghaut* et *Djypour*, sur la route du pays des Birmans, et qui est navigable jusqu'à cette dernière ville d'où il remonte dans le pays des *Singpho*, et se joint finalement au *Nau Dhyiny*, par 27° 32' lat. nord et 95° 34' long. E. de Greenwich (93° 14' de Paris), non loin de *Blissagong*, également situé sur une autre route qui conduit aussi au pays des Birmans.

“ LA rive gauche du Burrampouter est partout couverte d'une forêt épaisse. En continuant à le remonter, on arrive à l'embouchure du *Dibourou nellah*, qui sépare l'Assam proprement dit, du territoire de la peuplade des *Morâ* ou *Mawamaryah*, tributaires de ce pays. Leur territoire est limité au sud par le *Bory Dhying*, à l'ouest par une ligne droite tirée entre cette rivière et l'embouchure du *Dibourou*, au nord par le Burrampouter ou *Lehit*, et à l'est par une ligne qui va du *Dhying* jusqu'au territoire de *Seddia*, sur la rive opposée du Burrampouter. Cette contrée n'est habitée que sur les bords du *Dibourou*, qui prend son origine près de l'angle qu'elle forme au sud sud-est, et il la coupe en diagonale. Les habitants sont des Hindoux, qui n'adorent que *Viounou* ; ils obéissent à un chef nommé *Bersyapatty*, dont la résidence est à *Kungagora* (27° 20' lat. N., 95° long. E. de Greenwich, ou 92° 40' de Paris), ville située à peu près au centre du pays. Il a su maintenir son indépendance et préserver son pays des ravages des dernières guerres et des invasions des Birmans, des *Singpho* et des autres peuplades voisines, toutes adonnées au brigandage. Il s'est constamment montré l'ami des Anglais, et il paraît qu'on peut compter sur sa fidélité.

“ DEPUIS l'extrémité supérieure de l'île de *Modjauli*, la rive droite ne présente, en la remontant, qu'un pays absolument désert et couvert d'arbres et de broussailles jusqu'à la première chaîne des monts, et

jusqu'au pays des *Myry*, montagnards presque barbares, grossièrement armés d'arcs et de flèches, et qui diffèrent totalement pour le langage, la figure et les mœurs, des habitans de l'Assam propre. Ils ont quelques villages sur la rive droite; le premier que nous rencontrâmes était celui de *Motgong*, bientôt après nous vîmes celui de *Myrygong*. Ce peuple manie l'arc avec dextérité, et se sert de flèches, qu'il empoisonne avec le suc d'une plante qui croît dans les montagnes des *Abor* et *Michmy*, et qu'il paie très-cher. Il se sert des mêmes flèches pour tuer le gibier, dont cependant la chair ne devient pas malfaisante. Les *Myry* sont alliés du *Gohein* ou prince de *Seddia*, et ennemis des *Singpho*.

" Un peu au-dessus de *Myrygong*, et toujours sur la rive droite, le *Burrampouter* baigne le *Sillanymoukh*, nommé ainsi de la grande quantité de pierres et de débris de rochers, que le *Dihong* et le *Dibong*, torrens fougueux, entraînent dans leur cours rapide à travers les montagnes. Bientôt après, on arrive à leurs embouchures dans le *Lehit*. Ces torrens sortent de la haute chaîne des montagnes septentrionales par deux ouvertures bien distinctes, et contribuent à augmenter considérablement la masse d'eau du *Lehit*, qui avant de les recevoir est beaucoup moins rapide et moins gros.

" Plus haut nous arrivâmes au confluent du *Koundill nellah*, sur lequel est situé *Seddia* (27° 25' lat. N. et 96° 10 long. E. de Greenwich, ou 93° 50' de Paris), ville capitale du territoire du même nom. Il était tributaire de l'Assam; à présent, il est presque totalement dévasté; le peu d'habitans qu'on y voit sont des *Khangti* et des *Malouk* fugitifs, chassés par les *Singpho* de leur patrie qui est au sud-est. Le territoire de *Seddia* est gouverné par le *Seddia khâu*, ou *Gohein*, prince qui prétend descendre du dieu *Indra*, aussi bien que les radjas d'*Assam*, et les chefs des *Mauvamarayah*, des *Châm* et d'autres tribus. Il adore les divinités de l'Inde, mais il est de la secte hérétique des *Assamiens*, et a renoncé à tous les préjugés des *Hindoux*, excepté qu'il s'abstient de la chair de vaches. Quoique sa puissance ne soit pas très-formidable, il a pourtant su résister au *Singpho*, en s'alliant avec les *Tyry*, les *Abor* et autres peuples des montagnes. Cependant on l'accuse, avec raison, d'avoir pris une part très-active au pillage de la partie de l'Assam, qui est voisine de son pays.

" Vis-à-vis des *Seddia*, sur la rive gauche du *Lehit*, le territoire des *Mauvamarayah* finit et celui des *Singpho* commence. La forêt et les broussailles deviennent plus épaisses; plus haut nous atteignîmes la bouche du *Nau Dhying*, qui traverse le pays des *Singpho* et vient des montagnes du sud-est. Cette rivière reçoit les eaux du *Bory Dhying*. Le *Theinga nella* parcourt également la même contrée.

" Les *Singpho* étaient autrefois tributaires de l'Assam; actuellement ils occupent tout l'espace limité au sud-est par des montagnes, au nord par le *Lehit*, à l'ouest par une ligne perpendiculaire qui va de *Seddia* au sud jusqu'aux monts, en laissant en dehors *Theokk* et *Mahoum*, et qui coupe le cours du *Dipung nella*. Les *Singpho* occupent douze villages ou cantons, indépendants les uns des autres; *Bhissagong* est le plus considérable. Tous sont gouvernés par des chefs appelés *Ghâi gâm*, qui agissent tantôt séparément, tantôt d'un commun accord, et qui souvent aussi se font la guerre entre eux. Quoique les *Singpho* soient bouddhists, ils ne montrent aucune répugnance à tuer des animaux. Leurs armes ordinaires sont le *dhaù*,

espèce d'épée courte et large ; un bouclier oblong en bois, et l'arc. Ils aiment les ares à feu, mais ils n'en ont que fort peu et ne savent pas s'en servir.

“ Les hautes chaînes qui s'étendent au nord-ouest, au nord et à l'est, sont habitées par les *Abor* et les *Michmy*, tribus nombreuses, dont le caractère diffère peu de celui des autres montagnards ; je n'ai pu me procurer de plus amples renseignemens sur ces peuples. “ Mais l'objet le plus intéressant pour la géographie physique de ces contrées, est cette ouverture très-distincte dans la chaîne des monts moins élevés qui sont à l'est, et par laquelle le *Burrampouter* s'échappe. A 40 ou 50 miles anglais, ou à six journées à l'est de cette fente est situé le lac *Brahma khound*, ou le réservoir duquel sort cette rivière. Dans des tems plus tranquilles c'était un lieu de pèlerinage très-fréquenté ; encore à présent tous les *Hindoux* le vénèrent à cause de sa grande sainteté.

“ On nous assura que le *Burrampouter* sortait d'un bassin circulaire, sur le flanc d'une montagne, audessous de la région des neiges ; au-delà les monts s'élèvent à une prodigieuse hauteur, et il est impossible de les traverser.

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“ La carte qui accompagne ce mémoire a été principalement composée d'après des matériaux chinois et d'après la relation des officiers anglais envoyés pour mesurer l'Assam. Il est peut-être à propos d'observer que l'original anglais du morceau précédent est écrit d'une manière passablement obscure ; on peut même assurer que, sans le secours d'une carte, il serait à peu près impossible d'y rien comprendre. L'auteur paraît être peu accoutumé à rédiger clairement une description géographique ; aussi celle qu'il donne, quoique nous l'ayons corrigée, présente encore des difficultés relativement au cours du *Bory Dhying*, car on ne voit pas distinctement si cette rivière venant du sud-est, se partage en deux bras, dont l'oriental coule au nord pour se joindre au *Nau Dhying*, et tombe avec lui à gauche dans le *Lehit* ou *Burrampouter*, tandis que le bras occidental coule au nord-ouest et se réunit au *Burrampouter*, un peu au-dessus de l'île de *Modjauli* ; ou bien si les deux bras du *Bory Dhying* ne forment qu'un seul courant qui se détache, sous le nom de *Nau Dhying*, de la gauche du *Lehit*, coule au sud et tourne brusquement au nord ouest, le rejoindre.

“ La partie de la Chine qui entre dans ma carte, est prise de la grande carte publiée sous *Khian loung*. Une légère comparaison avec celle de la province de *Yunnan*, publiée par d'Anville dans l'ouvrage de *Duhalde*, montrera qu'elle est beaucoup plus complète que cette dernière. Le *Tubet* est, en grande partie, pris à la même source ; mais j'ai rectifié la topographie de ce pays d'après de nombreux routiers et d'autres matériaux, que je compte publier plus tard dans ce recueil. Ils m'ont aidé à fixer la position de *H'lassa*, ville que toutes nos cartes plaçaient beaucoup trop au sud. Les mêmes renseignemens m'ont déterminé à placer la ville de *Jikadze* avec le couvent de *Djachiloumbo* (*Shiggatzee* et *Teshoo loombo* de *Turner*), à environ 22 minutes plus au nord que ce voyageur ne l'avait fait ; je me suis cru d'autant plus autorisé à ce changement, que *Turner* ne dit pas qu'il eût fait des observations astronomiques pour déterminer la position des lieux qu'il a visités.

“ Les noms du Tibet sont écrits d'après la véritable orthographe du pays, telle que je l'ai trouvé dans le *Si yu thoung wen tchi*, dictionnaire géographique de l'Asie centrale, en six langues, publié à Peking vers l'an 1772.”

From the foregoing it appears that Mr. Klaproth is perfectly satisfied, that the Yaroo-Tsanpu of Du Halde is the Irrawuddi, or river of Ava. It is a question which will be decided as soon as the barbarous tribes of Abors, who inhabit the banks of the river Dihung, will allow Lieut. Wilcox, the Surveyor of Upper Assam, to penetrate 50 or 60 miles through the mountains up the course of that river.

In the mean time, though we cannot contradict Mr. Klaproth, and the Chinese Geographers, on whose authority he relies, we may be allowed to doubt the fact of the identity of the Sanpoo and Irrawuddi, and to offer an opinion that the former finds its way to the sea through Assam and Bengal, and that it is the great river Dihung, which penetrating through the mountains that form the Northern boundary of the valley of upper Assam, unites its waters with those of the Brahmaputra proper, which is a smaller river, in the latitude of  $27^{\circ} 49'$  and longitude of  $95^{\circ} 27'$ . Before examining the facts on which we ground our opinion on this subject, we must premise, that it is only since our troops have occupied positions in Assam in consequence of the late Burmese war, that we have had opportunities of making surveys of the upper part of the valley, and of the various rivers by which it is intersected. Major Rennell's personal researches did not extend beyond Goalpara on the Brahmaputra, and the only survey we have beyond that point, was made by Col. Wood, of the Bengal Engineers, who accompanied a Detachment under the command of Col. Welsh, which penetrated to Ghergong, the capital of Assam in the year 1793.

MR. KLAPROTH, it will be seen, asserts that though Major Rennell is right in his statement of facts, he has drawn wrong inferences from them. As we have great respect for the discrimination of the English Geographer, we must do him the justice to lay before our readers his



opinion as to the course of the Sanpoo, as it is found in his Memoir, page 355 to 357. It is as follows :

“ THE Burrampooter, which has its source from the opposite side of the same mountains that give rise to the Ganges, first takes its course eastward, or directly opposite to that of the Ganges, through the country of Thibet, where it is named *Sanpoo* or *Zanctu*, which bears the same interpretation as the Ganga of Hindoostan ; namely, the River. The course of it through Thibet, as given by Father Du Halde, and formed into a map by Mr. D’Anville, though sufficiently exact for the purposes of general geography, is not particular enough to ascertain the precise length of its course. After winding with a rapid current through Thibet, it washes the border of the territory of Lassa, (in which is the residence of the Grand Lama), and then deviating from an east to a south-east course, it approaches within 220 miles of Yunan, the westernmost province of China. Here it appears, as if undetermined whether to attempt a passage to the sea, by the gulf of Siam, or by that of Bengal ; but seemingly determining on the latter, it turns suddenly to the west through Assam, and enters Bengal on the north-east. I have not been able to learn the exact place where it changes its name ; but as the people of Assam call it Burrampoot, it would appear that it takes this name on its entering Assam. After its entry into Bengal it makes a circuit round the western point of the Garrow mountains ; and then, altering its course to the south, it meets the Ganges about 40 miles from the sea.

“ FATHER DU HALDE expresses his doubts, concerning the course that the Sanpoo takes, after leaving Thibet ; and only supposes generally, that it falls in the gulf of Bengal. M. D’Anville, his geographer, not without reason, supposed the Sanpoo and Ava river to be the same ; being justified by the information which his materials afforded him ; for the Burrampooter was represented to him, as one of the inferior streams that contributed its waters to the Ganges, and not as its equal or superior ; and this was sufficient to direct his researches, after the mouth of the Sanpoo river, to some other quarter. The Ava river, as well from its bulk, as the bent of its course for some hundred miles above its mouth, appeared to him to be a continuation of the river in question : and it was accordingly described as such in his maps, the authority of which was justly esteemed so decisive : and till the year 1765, the Burrampooter, as a capital river, was unknown in Europe.

“ ON tracing this river in 1765, I was no less surprised, at finding it rather larger than the Ganges, than at its course previous to its entering Bengal. This I found to be from the east ; although all the former accounts represented it as from the north ; and this unexpected discovery soon led to inquiries, which furnished me with an account of its general course, to within 100 miles of the place where Du Halde left the Sanpoo. I could no longer doubt, that the Burrampooter and Sanpoo were one and the same river : and to this was added the positive assurances of the Assamers. ‘ *That their river came from the north-west, through the Bootan mountains.*’ And to place it beyond a doubt, that the Sanpoo river is not the same with the river of Ava, but that this last is the great *Nou Kian* of Yunan ; I have in my possession a manuscript draught of the Ava river, to within 150 miles of the place where Du Halde leaves the *Nou Kian*, in its course to-

wards Ava ; together with very authentic information that this river (named *Irabatty* by the people of Ava), is navigable from the city of Ava into the province of Yunan in China ”\*

SUCH is Rennell's own statement, from which it appears that though he found the river had a course from the east *within Assam*, he nevertheless believed it to flow through the mountains from Thibet into the valley of Assam and from the north.

THE western extremity of the valley of Assam, or of the Brahmaputra rather, as Doobarry is within the Bengal frontier, may be considered to be near Doobarry, situated according to observations taken there by the late Mr. Reuben Burrow, in latitude  $26^{\circ} 1'$  and longitude  $89^{\circ} 15' 30''$ ; at this point the river changes its direction from a course, from the north of east, to the south and south of east, and pours down a mighty flood of water through the plains of Bengal to its junction with the Ganges.

DURING the last two and a half years, the upper part of the valley of Assam has been explored, and minutely surveyed, not only to the place called Brahmacunda or Deopanee, but to a considerable distance beyond it to the eastward, and the courses of the Dihung, Dibung, Digallo, Sookatoo, Now-Dehjung, Bor-Dehing, Tenga-Panee, Lalee and other streams which join the Brahmaputra in the upper part of Assam, have been surveyed from their junction with the central river, to the points where they issue from the hills which immediately bound the valley, and when circumstances allowed, to some distance within those hills. Of these rivers as the Dihung is much the largest, and also a far more considerable stream than the Brahmaputra itself, it may be presumed it has the most distant source. According to sections taken by Captain Bedford, the discharges of water from the following rivers are in this proportion :—

#### TABLE.

\* My information comes from a person who resided at Ava. See the Memoir, page 296, and also the Modern Universal History, vol. 6, page 293.

<i>Names of Rivers.</i>	<i>Commence- ment of Rains.</i>	<i>Rains.</i>	<i>Dry Sea- son.</i>
Dihung,	154,202	370,436	053,269
Dibung, .	041,981	117,637	013,100
Lalee, ...	019,664	063,906	005,758
Sum,	215,847	551,978	072,127
Bor-Lohita or Brahmaputra above } Now-Dehing and Tenga-Panee, .. }	078,618		
Now-Dehing, .....	017,822		
Tenga-Panee, .....	007,342		
Sum,.	103,782		
Brahmaputra below the Now-Dehing } and Tenga-Panee, .....	128,014		
Mean of the two sections, .....	115,898	273,005	038,635
Sum of the above six Rivers, say .....	331,745	824,983	110,760
The Brahmaputra below the Lalee } and Duhung Mookhs, .....	.....		824,983
			3,935,743
Which (allowing $\frac{1}{2}$ of sum of dry and rainy season dis- } charge) gives cubit feet per second throughout the year... }			311,914

THE surveys in upper Assam have been made by Capt. Bedford and Lieut. Wilcox, of the Bengal Native Infantry, and have been conducted with the utmost attention to accuracy, by distances measured, and bearings observed with Theodolites, and Astronomical observations for the determination of the latitude and longitude have been taken, whenever the rainy and cloudy weather so frequent in the climate of Assam, allowed the surveyors to profit by them. The observation for latitudes were taken with Troughton's Reflecting Circles and Sextants; those for longitude are deduced from Eclipses of the 1st Satellite of Jupiter taken with Telescopes of  $3\frac{1}{2}$  feet focal length 2. 7. aperture, and power of 75 applied, at the station of Suddeea and other places, and reduced to it, and compared with observations made with similar Telescopes under a well determined meridian. From these, the longitude of the station of Suddeea situated at the confluence of the Koondil

river with the Brahmaputra may fairly be reckoned  $95^{\circ} 41' 30''$ , its latitude being  $27^{\circ} 48'$ . Differences of longitude of various places on the rivers, have also been determined by Chronometrical measurement, or transference of time, and various modes resorted to, which experienced surveyors know how to apply according to circumstances for the correction or corroboration of their proceedings. Thus much has been said to shew that the operations of the surveyors may be confidently relied on, in all the points which they have determined by *actual observation*, and they have carefully weighed and sifted the information which they received regarded places, they could not visit. Our limits will not allow us to go into detail, but we may mention that Capt. Bedford visited the Brahmacunda, the place where the Brahmaputra leaving the lower hills, enters the north-eastern end of the valley of Assam; it is in latitude  $27^{\circ} 53'$  and longitude  $96^{\circ} 25' 50''$ . Thus, the longitudinal extent of the valley is  $7^{\circ} 10' 20''$  and the difference of latitude  $1^{\circ} 52'$ .

So far from being a large and deep lake supplied by the waters of the melting snows from surrounding mountains of vast height, and impassable, the Brahmacunda is merely a deep pool in the river at the foot of a rock, at the place where the river leaving the lower range of hills enters the valley of Assam, but is very far distant from its source. This Cunda is also called Deo-panee and Prabhu Cuthara in allusion to the fabled exploit of the celebrated Parasurama who, according to the Hindoo legend, with one stroke of his Cuthara or Cimeter opened a passage for the Brahmaputra through the hills. It is a bathing place not apparently of much celebrity, its situation is somewhat singular and romantic; but it does not appear that it is much frequented, and there is no temple, and the only priests appear to be the wild chiefs of the neighbouring Meesmec villages, who receive from pilgrims such offerings as they choose to make; and Capt. Bedford says, it appears strange that the persons officiating at a place at all sacred in the eyes of the Hindoos should not only eat animals of almost every description, including the cow; but

that the last should be offered up at the Deota's shrine, with fowls (another Hindoo abomination) ducks, and flesh of various kinds. In fact, he says that whatever suits the appetite of the priest, is considered an acceptable offering at the Cunda. Captain Bedford was unable to penetrate further from want of provisions, his canoe containing his supplies, having been lost in the rapids of the river, and none could be procured in this wild and inhospitable region. As observed, the Brahmacunda is very far distant from the source of the river, and is no more the source of the Brahmaputra, than Hurdwar is the source of the Ganges.

In August, 1826, Lient. Wilcox made a survey of the Tenga Pancee, and some other streams at the south-east extremity of Assam, and then visited Thethong a small Mesmee village near the Brahmacunda and situated on the crest of a hill of a difficult access, and lofty enough to enable him to command a view of 70 or 80 miles to the extremity of the vale across, and up the course of the Brahmaputra, which is nearly from east to west. He intended to visit Taeen-Gong a more considerable village, in the neighbourhood, but was prevented by incessant rain and want of provisions, but he learned from information which he thought might be depended on, and taken from those who frequently travelled the route, that Sitti, on the frontier of Thibet, or the Lama's country as it is called, is only eight day's journey to the north-east beyond Taeen, and one day's journey on the hither side of the point of conflux of the Tulooka and Tulooding rivers, the north and east branches which form the Brahmaputra, in the early part of its course. When the river is crossed by a cane suspension bridge at Taeen, the worst part of the road is passed, and thence cattle may travel by a circuitous path without difficulty. At Bameyah the seventh stage by the ordinary route, a very large and steep mountain is ascended partly by the aid of ropes. By a rough estimation this mountain may be in latitude  $27^{\circ} 57'$ , longitude  $97^{\circ} 15'$ , and the source of the Tulooding in latitude  $28^{\circ}$  and longitude  $97^{\circ} 14'$ . It appears to be a continuation

of the Langtun snowy range visible from Suddea. Lieut. Wilcox, relies with some confidence on the information afforded by Primsho an intelligent Meesmee-Gong or Chief of a village : this man had frequently made the journey, and acquired a respectable knowledge of the Thibet language. He says "Lama Des is an elevated part of a fine plain country, spreading in the north, from east to west, studded with stone built towns and intersected with rivers which have their courses towards other regions." He had travelled further than his brother merchants, and had visited the towns enumerated in the margin,\* the list of which Lieut. Wilcox procured for comparison with Du Halde's maps. Primsho says, the Toishoo, of less magnitude than the Brahmaputra, is the largest river he had seen ; its course he knew nothing of. It is therefore evident he had not met with the Sanpoo in the direction in which it should be, if it were the Irrawaddi. The Tulooka branch of the Brahmaputra is the smaller of the two, and its water is impure ; it skirts the hills which run off northward, and its banks are thinly inhabited. The Tulooding has villages on both banks, its source is in a snowy mountain, in the Khana Deva's country, *from the opposite side of which mountain, according to this informant, issues the Irrawadi.*

LIEUT. WILCOX collected various other heads of information, the correctness of which cannot yet be proved, but they are entitled to respect, as he has acquired a knowledge of the language spoken in upper Assam, and had the advantage of making his enquiries in places, not very remote, from those to which they relate. We have not, however, room to detail them, but may also mention that he had laid down by estimation the upper part of the Dehing from the compared accounts of many Khamtees and Singfohs, and he has confidence in its correctness, and it is likely that it rises in the Langtun snowy mountains, the south-east portion of which is occasionally vi-

\* Singoo, Semi, Tintsoom, Sapeon, Munchachooa, Gri, Thi, Tailung, Keewoong, Wowkoo, Mowgo, Hullo, Roee, Uthasakoo, Wowweesa, Choutsejung, Khra, Kumthoong, Thoilong, Tehillee, Reemah, Tungoo, Sumsee, Koorung, Dong, Mischee, Kinge, Waloong, Praka, Gulle.

sible from Suddeea : the bearings of some of the peaks have been taken, but their immense distance, and their direction, preclude the possibility of ascertaining their exact position by means of any base hitherto measured. It would appear that there is a south-easterly bend, in which the range nearly reaches the Irawadi, from which it turns again to the south, and is the Kongmoong boom of the Singfohs, running parallel with that river nearly to Bhanmoh.

BOR KHAMTEE is stated to be a province of Moonkoong (Moguo), and while governed by a native Rajah, paid tribute to the Burman Phokun at that place. It is accessible from the south, by the banks of the Irawadi, but the river cannot be navigated so high. A range of snowy mountains divides it on the north, from the Lama's country, and on the east, from part of China ; the Khunoong Meesmees, inhabitants of the range, trade with both countries ; they find large quantities of silver, in the north-east, and iron in the south-east parts of their mountains. Tradition says, the Khamtees, as well as the ancient conquerors of Assam, are from that part of Sham, situated east or south-east of Moguo.

In a second journey by land up the Brahmaputra beyond the Brahmacunda, Lieut. Wilcox proceeded up the south bank of the river between the mountains, by a very wild and rugged path through the country of the Meezahoo Meesmees, and beyond the sphere of our influence. Owing to the badness of the path, and the necessity of not exciting suspicion, he could not measure his route so correctly as he could have desired, but the village of Sumleh, opposite to which he arrived, may be in latitude  $27^{\circ} 50'$ , longitude  $97^{\circ} 4'$ , on the right bank of the river. At this point he was obliged to return, on account of the unfriendly conduct of the Natives. Sumleh is only four days journey from the first Lama village, which is in a north-east direction. The surveyor remarks that on first entering the hills few villages are to be found near the river : the lower ranges coop up the stream between their bases, making the current generally violent : the rapids

are such, and so numerous, that though it may not be impracticable to take up a canoe, the great labor of carrying the load, and dragging the empty boat, over the stones at bad places, would not be compensated for by any advantage to be gained, and he considers that it would be impossible to conduct a canoe down the stream.

THE lower hills are clothed to their summits with thick tree jungle, and some underwood. After passing the Taeen villages, the aspect of the country is considerably improved. Large mountains rise on either bank, of height sufficient to be capped with snow in the month of September, but at their base there is generally a plain, varying in width but never exceeding a mile, in which, patches of grass jungle and of cultivation abound: the mountains are also cultivated to a great height, and the tree jungle is no longer their preponderating covering. The river winds below the level of the plain, in a chasin, which has much the appearance of having been gradually deepened by the action of the water. By this trip the account given of the direction of the stream is confirmed: nothing is said of the source of the Irawadi, but it may perhaps not be far from the truth if estimated to be in longitude  $97^{\circ} 50'$  and latitude  $27^{\circ} 50'$  or  $28^{\circ}$ . It is evident from the above that Lieut. Wilcox penetrated to some distance within a range of snowy mountains the direction of which is from north to south.

IF, as Mr. Klaproth assures us is the case, the Sanpoo is the Irawadi, it would have a much longer course than the Ganges. Supposing it to rise in about the longitude of  $82^{\circ}$  it would have to flow to Yunan in China in longitude not much short of  $100^{\circ}$  and not in a lower parallel than  $29^{\circ}$  of latitude, it would then be obliged to take a deep south-east sweep to arrive at Amarapura in latitude  $21^{\circ} 56'$  longitude  $96^{\circ} 17'$ , and another to Rangoon in latitude  $16^{\circ} 47' 27''$  and longitude  $96^{\circ} 14'$ , and thence to the sea. If this were the case it would be one of the largest rivers in Southern Asia, but it is really a river of a moderate size, even after the junction of the Ningthee or Kyæn-Duæn, and the information lately afforded to the



mission at Amerapura is, that it is navigable only to Bhanmo, about 270 miles above the Capital, and that it is formed by the confluence of several small mountain streams, and this statement is confirmed by the authority of persons who long resided in the Burmese Dominions.

WE may now consider whether it is likely that the Sappo flows into Assam according to the opinion of Rennel. For this purpose we must compare the point at which it is no longer traceable in D'Anville's Atlas, with that to which, our surveyors in Assam, have traced the Dihung, which joins the Brahmaputra from the north-west, in latitude  $27^{\circ} 49' 10''$  and longitude  $95^{\circ} 26' 41''$ .

IN the preface to M. D'Anville's Atlas of China, Chinese Tartary and Thibet, we are informed that by order of the Emperor Camhie, the Jesuit Missionaries undertook a survey of the Empire, which was commenced in 1708, and continued till 1716, and that the result of the work was rendered to the Emperor in 1718. It is said that in this survey, Trigonometrical methods were used, and considerable differences of longitude determined by the Eclipses of the Satellites of Jupiter. When we consider the great extent of the Empire, and the few persons employed, (the names of eight Jesuits only are mentioned), and the comparatively short time in which the work was finished, it must be evident that the survey must have been of a somewhat cursory nature. It is remarked that the map of Thibet was not made from actual survey, by the Jesuits, but by certain Lamas instructed by them, and from a compilation of the routes of travellers. The Missionaries seem, however, satisfied as to its general correctness, and we are much inclined to think that it does not swerve far from the truth, *on the line of the route taken by the Lamas* : the routes are distinctly marked on the sheets of the Atlas, and are most probably those, taken by the two Lamas sent by the Emperor to ascertain the source of the Ganges, and though they mistook the heads of the Suttluiz and Sing Jing Kampa, or Sinh Khan bub, for those of the former river, there does not seem much reason to doubt, that they traced their route with a considerable degree of

fidelity : this we infer by applying to them the only tests at present in our power, these are by comparing known positions, with those assigned to them in the Lama's map—thus in the Thibet Atlas, page VIII, we find the centre of the Mapang or Manasarovara Lake placed in latitude  $29^{\circ} 50'$  and longitude  $81^{\circ} 16'$ . Its true position is in latitude  $30^{\circ} 45'$  and longitude  $81^{\circ} 15'$ ; thus, though the error in latitude, be considerable, the Lama's longitude is correct. The Yaroo-Sanpoo is not represented as flowing out of the Lake, but as originating about 40 miles to the south-east of it from part of the north face of the Himalaya, in a mountain called in the Atlas, Lanchia Kepon, and this is, very probably in essentials correct, therefore its head may be reckoned to be satisfactorily placed as far as relates to longitude. It will be seen that the route lines terminate, about 35 miles to the north of the Manasarovara Lake and not far from a river called in the map Latchoo, which must be the Sing Jing Kampa, or Sinh Khan bub, of Moorcroft, and this river which is the eastern branch of the Indus, was first seen by Messrs. Moorcroft and Hearsay in 1810: it flows to the north-west, and was again crossed by Mr. Moorcroft, a few miles to the south of Leh in Ladakh, the latitude of which is  $34^{\circ} 10'$  by observation, and longitude  $77^{\circ} 28'$  by construction. In the Atlas also we recognize the Suttluz, under the name Lanctchou: it is represented as issuing from the Lanken, or Rahwun Hrad Lake, which we believe is the fact, and we may remark that the Suttluz is called by the Tartars beyond the Himalaya, Lang Jing Kumpa or Kumpa, the latter word according to Capt. Herbert, signifying a river; indeed we can hardly doubt, that the Sanpoo, Dsanpou, Tsanpou, Choomboo, Kumpa, and Dzangbo of Rennel, Du Halde, Klaproth, Herbert and the Meesmee Chiefs who lately visited Suddeea, are merely different modes of spelling and pronouncing one word. It is not surprising that these Lamas or Mandarines, mistook the heads of the rivers we have mentioned, for those of the Ganges, for even if they understood the language of the inhabitants of the country, it does not follow that these last, could furnish correct information, regarding the

ulterior courses of the rivers which originate in their neighbourhood.

THE only other point of comparison of which we can avail ourselves *on the line of the river's course*, is the Monastery of Teeshoo Loomboo or Lubrong which was visited by Capt. Turner, in his embassy to Thibet in 1783. The latitude of that place was ascertained to be  $29^{\circ} 4'$  by six meridian observations of the sun taken with a Sextant by Ramsden, and the longitude  $89^{\circ} 7'$ , the latter being determined by Eclipses of the Satellites of Jupiter. In the Atlas of Thibet, page VII, the latitude of *Jeise*, called by Turner Shigatzeejeung, is  $29^{\circ} 5'$ , and longitude  $89^{\circ} 48'$ ; in this instance there is hardly any difference in latitude, but that of longitude is rather wide. The Lama's road passes through the place, in one of the routes, for between Lhassa and the termination of the survey to the west, two routes are distinctly delineated, so that the travellers probably went by one and returned by the other. It is to be remarked that Shigatzeejeung is the fortress close to the Monastery of Teshoo Loomboo, which last is not marked in the Atlas, but there can be no doubt of the identity of the places, from the concurrence of the names of several mentioned by Turner, being recognizable in the Atlas, though the orthography differs. Reposing thus a degree of confidence in the fidelity of this portion of the Atlas from the only tests we at present have it in our power to apply, we may be allowed to suppose the Lamas capable of laying down the position of Lhassa with similar correctness, and its distance from Teshoo Loomboo appears to be only about 170 miles, and we think too that we may safely trust our Lamas as guides from Lhassa to Sancri, between which places their route is delineated in page VI, and the direct distance is only 60 English miles. Now Sancri is laid down 3 miles distant from the Sanpoo on the north bank, and the river is there in latitude  $29^{\circ} 5'$  and longitude  $93^{\circ}$ . Our surveyors have traced the Dihung to latitude  $28^{\circ} 6'$  and longitude  $95^{\circ} 8'$ , thus the distance in a direct line is only about 140 miles, and when it is considered that in the Lama's map, the course of the Sanpoo river

at Sancri appears to tend to the south-east, and that we know that the Duhung comes from the same direction it can hardly be supposed, but that the latter is the Sanpoo under a different name. The Atlas it is true gives eam or southern sweep to the river from Sancri to the place where it is discontinued; but it is evidently arbitrary and not the result of actual measurement, and we ought not to depend on the Atlas to any considerable distance beyond the verge of the measured and surveyed routes of the Lamas, but even allowing Sancri to be a quarter of a degree out of its place, the distances would not be much affected, and the probability that the Sanpoo and Duhung are the same river would still be very great. Sancri or Sangri is also found in Klapproth's map, and a route line is drawn from Lhassa to it, and it is represented to be near the river, and in latitude  $30^{\circ} 20'$  longitude  $93^{\circ} 8'$ , the longitude being nearly the same as in the Lama's map: but knowing as we do Klapproth's error as to the latitude of Teeshoo Loomboo, we must conclude that his latitudes of Lhassa and Sangri are also too far north. The route is continued to the east nearly parallel to the river at the distance of about ten miles from it to Alkadakzed Zoung, this place is laid down in latitude  $30^{\circ} 22'$  and longitude  $93^{\circ} 50'$  and it is 10 miles north of the river, so that even supposing Klapproth to be right in this point, both in latitude and longitude, its distance would be not 180 miles from the termination of the survey on the Duhung.

So far as we can be guided by information, we are told by the inhabitants on the banks of the Duhung, that their river has its source at a great distance, and that it comes from the Lama's country from the north-west; and a tradition is current among them that in the year 1735 a great rise and flood of the Duhung took place, and that various implements of husbandry and furniture, apparently the manufacture of a more civilized people than themselves, were floated down its stream.

It is very difficult to obtain satisfactory information from ignorant tribes who inhabit one side of an extensive range of snowy mountains, regarding the countries beyond, and the

rivers which penetrate through such rugged regions, but the information lately given to Capt. Neufville and Lieut. Wilcox at Suddea by Molee, a Meesmee Chief of consequence, who had arrived at the station from the sources of the Dibong, is thought worthy of credit. This man asserts that the Duhung is formed of two branches, one flowing from the east and rising in the Khana Deba's country, and that it pursues a westerly course and unites with the great Duhung, which last he calls the Lhassa Choombo or Tzanboo, or Lhassa river, and Koungong. We have not before heard of this eastern branch of the Duhung or Lesser Choombo, which is said to be separated from the country of the Meesmees by an impassable range of snowy mountains running parallel with the river. They prevent all intercourse with the Lama country, and the Meesmees, when they visit the Lamas go by the route of the Tulooka, or north branch of the Brahmaputra, but from the direction of the snowy range north of the heads of the Brahmaputra, it appears highly probable that streams may originate from its east side and flow to the west. Some information to this effect had previously been given to Lieut. Wilcox; but he did not incline to consider it as authentic. He says, "I have received also from the Abors a singular account of an immense river running from east to west, and having no connexion with the Duhung: it is luckily distant but five days journey from their first village, and therefore if I am successful in negotiating with them, the foundation of the story may be traced, but it appears to me a doubtful version of a vague tale current amongst the Assamese, which is frequently told with many circumstances of wonder and exaggeration, of a broad river rolling with an impetuous course beyond the mountains north of the whole Abor and Meesmee countries, and named the Sree Lohit; but my Meesmee informant, and the Loory Gohayn, a Khamtee of extensive acquaintance with their Chiefs, and knowledge of their traditions have not pretended that any such river exists. The Sree Lohit is only known in Assam as a river crossed by the descendants of Koonling and Koonlaee, in their progress to assume the sovereignty of Assam, near the Moongree Moongram hills which are always placed in

the direction of, or rather beyond Mogueon. It is probably the Irawadi. We cannot refuse credit to the assertions of both Khamtees and Meesmees that the Irawadi rises in the neighbourhood of the heads of the Burrampootur."

ENQUIRIES have been made in Nepaul from persons who visit Lhasa, and the summary of their information is that they all believe and understand that, the Sanpoo is the same river which is called in Bengal the Brahmaputra. In Nepaul all classes of people consider it as such, and it is said to be so designated in their religious writings. No precise information regarding the particulars of its course has indeed been learned from Nepaul; but it is hardly to be supposed that the people could be deceived in a matter of this kind, nor is it probable that the inhabitants of Teeshoo Loomboo in Thibet living on the banks of the river should on the spot have assured Capt. Turner, that their river became the Brahmaputra, and flowed through Assam and Bengal to the sea, except they had a strong conviction that such was the fact.

THE Dibung is another considerable river which joins the Brahmaputra from the north in latitude  $27^{\circ} 51'$  longitude  $95^{\circ} 29'$ . Capt. Bedford surveyed its course from the hills which it leaves in latitude  $28^{\circ} 17'$  and longitude  $95^{\circ} 43'$ . It is not near so large as the Duhung. We hope soon to have satisfactory data for ascertaining its course and source. The surveyors who have been employed in upper Assam have understood that the central river or Brahmaputra, is called by the natives at the present day the Lohita or Bor Lohita, but on referring to the curious and generally accurate account of the ancient geography of India given by Col. Wilford, in the 14th volume of the Asiatic Researches, it may be doubted to which of the river or rivers of upper Assam, the term Lohita, red or bloody, may be applied according to the Sanscrit authority. The legends must of course be distinguished from the geographical particulars, and localities of the various rivers particularized in the ancient account.

"THE river Brahmaputra or Brahmatanaya is considered as the son of Brahma, and the place of his birth was at

the Pool or Cunda called Brahmacunda. "From this Pool," says the account page 423, "issues a stream, which forces its way through the famous chasm, and pass of Prabhu-cuthara, and rushes through the valley of Asama. *It receives from the north the Lohita, which flows through the country of Thibet, then through Asama and Bengal.*" This very clearly shews that a river from the north, and from Thibet, called the Lohita, joined the Brahmaputra proper, which river we may suppose must be either the Duhung or Dibung, most probably the former. Again in page 425, Col. Wilford remarks, "there are in *Asama* two rivers called *Lohita*, and both are mentioned in the *Matsya-purana*, in the list of rivers; the *Chakra Lohita* or greater Lohita, and the *Cshudra Lohita*, or the lesser one. This last falls into the Brahmaputra near Yogigopá, and is noticed in the Bengal atlas. The original name of the greater *Lohitá* is *Samá* or *Sam*, and this is conformable to a passage in the *Varaha-Mihira Sanhita*." Colonel Wilford further says, "there is a long list of countries," in the Sanscrit Manuscripts, "and among those situated in the easternmost parts of India, there is a *Samátatá*, or country situated on the banks of the river *Samá*. This country of *Sam* is probably the country of Sym of Haitho the Armenian, and it is part of *Thibet*, called *Tsan* by the *Chinese*." The Sanscrit account further states that "the *Samá* was afterwards called the *red river*, from the following circumstance. The famous Rama with the title of Parasú or Parsú, having been ordered by his father to cut off his own mother's head, through fear of the paternal curse was obliged to obey. With his bloody Parasú or Parsú, or cimetar in one hand, and the bleeding head of his mother in the other, he appeared before his father, who was surrounded by holy men, who were petrified with horror at this abominable sight. He then went to the Brahmacunda to be expiated, his cimetar sticking fast to his hand all the way; he then washed it in the waters of the *Samá*, which became red and bloody, or *Lohita*. The Cimetar then fell to the ground, and with it he cleft the adjacent mountains; and opened a passage for himself

to the *Cunda*, and also for the waters of the *Brahmaputra*; he then flung the fatal instrument into the *Cunda*. The cleft is called to this day *Prabhu-Cuthara*, because it was made with a mighty *Cuthara* or *Cimeter*." Here it appears there are two rivers called *Lohita*, the greater originally called the *Sama* or *Sam*, and Colonel Wilford supposes the country of *Sam* may be a part of Thibet called *Tsan* by the Chinese. It will also be observed that *Rama* went to the *Brahmacunda* to be expiated, he then washed his *cimeter* in the waters of the *Sama*, which became bloody or *Lohita*. The remainder of the passage is certainly somewhat obscure, but it appears, we think, the expiation at the *Cunda* was one act, and the washing in the *Sama* a subsequent one, and at another place, and that this construction of it is borne out by the plain statement, that the greater *Lohita*, or *Sama* came from the north, and joined the *Brahmaputra*, which last is represented as coming from the east, near the *Udaya* or mountains of the rising sun. We know the *Brahmaputra* does come from the east, and that the *Duhung* and *Dibong* flow from the north-west and north, and join it; therefore one of them, is most probably the river *Sama*, or greater *Lohita*, and the preference appears due to the *Duhung*. Further, we have only to remark, that the question, as to whether the *Tsanpou* be the *Duhung* will be ascertained by actual survey, as soon as the obstacles thrown in the way of *Lients*. *Wilcox* and *Burlton* by the inhabitants of the countries on the banks of the rivers within the mountains shall be removed. It is most probable that the river penetrates through the snowy mountains seen to the north-west of *Suddeea*, and through a very rugged part of them, and to trace it through such a difficult region, it is necessary that the surveyors should have the cordial assistance of the inhabitants where there are any, and it is impossible to proceed in opposition to their wishes; but we trust that the obstacles which have hitherto impeded extended research in this quarter will be removed, and a question of much interest to geography determined, and we are assured, that if practicable, the courses of



all the rivers of upper Assam will be explored to their sources.

MR. KLAPROTH's memoir is before our readers, and those who take an interest in the subject will be able to judge how far his assertions are borne out by matters of fact. He says that though the Lama's map does not indicate the final course of the Dzangbo-tchou and the other three rivers, notices are found in the new map of the Chinese empire in 110 leaves. "Aux endroits où les quatre grandes rivières du Tübet sortent de ce pays, on trouve des notices qui nous éclaireissent sur la direction qu'elles prennent plus loin." If he had informed us of the latitude and longitude of those points as they stand on the map, we should have been better able to judge of the value of those notices, written we suppose on the face of the map; without data of this kind we cannot admit the conclusion that the Yarou Dzangbo-tchou passes by the country of Lokabadja or H'lokba of the horde of Moun, flows to the south-east, enters Yunan near the ancient city of Young-tchou, and thence becomes the Pinlang-kiang (fleuve de l'arc de l'Inde); regarding which Pinlang-kiang, it will be observed, that among other particulars of its course given by Klaproth on the authority of the Chinese geographers, we are informed that its source is in Thibet, and that before arriving at the frontier of China it traverses the country of the savages called Ly-sou or Ly-ly. It seems strange that no notice should be taken of its flowing through the country of Lhassa, and of the Grand Lama, which the Chinese would hardly denominate a region inhabited by savages. The map which accompanies the memoir is grounded on those which have been published in Calcutta, partly from actual survey, and partly from the best information which could be obtained. To this map, in which the names of the places are adapted to French orthography and meridians, Mr. Klaproth has superadded his new construction of the geography of Thibet, and the course of the river, which he calls the Yarou Dzangbo-tchou.

We have as yet no means of judging of the accuracy of this construction, except at one point, which is

neither favorable to it, nor to Klaproth's candour: he tells us that from his correct information<sup>he</sup> he had been enabled to rectify the position of Lhasa, the Capital of Thibet, as laid down in D'Anville's atlas, and by the same rule that of Ickadze and the convent of Djachi-loumboo (the Shi-gatzee and Teshoo-loomboo of Turner), which he asserts is 22 minutes more north than Turner makes it; he says, the English traveller did *not make* any astronomical observations for determining the positions of the places he visited, but Turner expressly tells us, that he determined the latitude of the place in question, by *six meridian altitudes of the sun* with a brass Sextant, made by Ramsden, to be 29° 4' 20" and he states its longitude to be 89° 7'; he does not indeed specify the particulars of his observations for the longitude, but generally he informs us, that he used a powerful reflecting Telescope, for the observations of the Satellites of Jupiter. As the position in latitude of Teeshoo-loomboo and Lhasa in Mr. Klaproth's map reciprocally depend on each other, and we know that the former is erroneous, it follows that in this particular, instead of correcting errors, he has committed them.

WE will dismiss the subject for the present, and when actual research shall have determined whether the conjectures of Rennell or D'Anville are right, we will lay the result before our readers.

#### [MY OWN MUSE.

My muse is young, yet unreleased  
From that half-loathed, half-relished feast,  
Which education, nurse of reason,  
Spreads for the mind in early season,

But sadness, though my muse is young,  
Touches the tenor of her song;  
And pensive thought, with plaintive notes  
Upon my minstrel music floats.

Boyhood has fled, but when a boy,  
Love, hope, ambition, each was joy;  
And joy was rapture in a soul  
That o'er its love had no controul.

Youth, too is flying, flying fast,  
And with the phantoms of the past,  
My home the fairy-land of song  
Is, with its beauties, borne along.

The time is gone, the land is far,  
Where Poesy's illusions are,  
And what can fancy's art create  
In the vast desert—desolate ?

Of ancient love the altered scene,  
Where beauty stays, and power hath been,  
The vine-clad landscape, the sweet clime  
Whose various seasons sweeten time.

These, with the haloes that are shed  
By genius o'er the glorious dead,  
Associations make, that throng,  
To rouse the energy of song.

Oh exile ! if my soul is weary  
It is because thy scene is dreary ;  
Did nature smile o'er thee, or art  
Adorn thee, happy were my heart !

For in the lovely vale, if flows  
The stream, or summer sweets repose,  
Though habitations there are none,  
My mind will never be alone !

How will the long and care-filled day,  
The sun's unvarious burning way,  
Unlengthened eve, undewy morn  
The page of poesy adorn ?

There is, indeed, one rich delight,  
At the soft hour of orient night,  
To crave of heav'n some holy boon,  
In the dominion of the moon.

Yet 'tis a sad and single pleasure,  
That fills the soul's delicious leisure,  
With hopes that tremble to be spoken,  
And loves, alas ! that have been broken.

In such a desert, such a lot,  
'Tis strange my spirit withers not,  
Yet fancy, ever agile maid,  
Seeks beauty from fictitious aid.

Curious she cons the dusty page,  
Eager to reach a distant age ;  
Greedy, she drains the painter's art  
To gratify her thirsty heart.

And from such cold repulsive theme,  
 She weaves, perchance, as cold a dream;  
 Which, with no lively passion fired,  
 She could not hope would be admired.

My lonely muse ! let thy sad song  
 To melancholy life belong !  
 I know, if dragged to public eye,  
 Contempt will meet thy tear and sigh.

Yet with the blush, that in thy verse  
 Trembles beneath the critic's curse,  
 A lurking vanity will mix,  
 Thy fears in misery to fix.

Then, my sweet muse, my mind's young bride,  
 Why should I let thee leave my side ?  
 Why from thy faithful lover's heart  
 Wilt thou, to meet contempt, depart.

BARNY BODKIN.

ART. V.—*Extracts from the Dasakumára, MSS.*

CONTINUED FROM NO. XI. PAGE 124.

STORY OF UPAHARAVERMA.

DURING my peregrinations I came to *Videha*, and just without the city *Mithila* rested myself at the threshold of a temple, when an ancient female devotee gave me welcome, and water for my feet she looked at me attentively, and after a time burst into tears, of which I enquired the occasion. She replied; *Proháravermá* was the King of the city *Mithilá*, and the particular friend of *Raja Hamsa*, King of *Magadhá*; their Queens *Vasumatí* and *Pryamvadá* were equally attached to each other. The latter with her Lord went to visit her friend, upon the birth of her first child. Whilst at *Pushpapura*, a war broke out between *Raja Hamsa*, and the King of *Málava*, in which the former was utterly overthrown. When *Praháravermá* returned to his country, he found that the throne had been seized by *Vikatavermá*, and the other sons of his elder brother *Sankara*, he resolved to repair for assistance to his sister's son, the King of *Suhma*. With this intent, he entered the forests, and was there attacked by the Barba-

rians, and plundered of every thing. I fled with the youngest child in my arms, and to avoid the shower of arrows, plunged into the thicket; the child was there knocked from my grasp by a tiger; he hid himself in the carcase of a cow; the tiger was killed by the arrow of a forester, and the child carried off by the Barbarians, whilst I remained insensible. A cow-herd found me, and conveyed me to his hovel, where he dressed my wounds, and tended me, until I had nearly recovered: as I regained my strength, I became impatient to rejoin my master, and was meditating how to effect this purpose, when my daughter with a youth arrived at my dwelling: she related to me her adventures, the defeat of the troops, the loss of the young Prince, her captivity by a forester who sought to win her affections, and his attempt to put her to death when she refused to listen to his suit, her preservation by the youth in her company, and who had subsequently espoused her. The youth was a servant of the King; and attended by him we overtook *Prahāraverma* and *I'riyamvaddā*, and afflicted them with the loss of the Princes. *Prahāraverma* was baffled in his efforts to recover his dominions, and he and his Queen were both made prisoners. Their misfortunes affected me so strongly that I determined to adopt a mendicant life, whilst my daughter in despair took service with *Kalpa Sundarī*. Had the sons of *Prahāraverma* lived, they would have been of your years, and the oppression of their parents would not be attempted with impunity. So saying, she wept violently: When I heard her story I told her to be comforted, and reminding her of the *Muni* to whom she had applied in the forest, [I told her how he had applied in the forest.] I told her how he had found and brought up the child, and that in fact I was that infant. I then vowed to destroy *Vikataverma* but it was necessary to proceed with caution as he had many brothers, and the people were generally attached to him, whilst on the other hand even my parents did not know me, much less any other persons. I therefore resolved to wait for a favourable opportunity of executing my designs.

I now entered the temple where my old nurse provided me with every necessary, and kept me from observation. I passed the night in meditation on the means of procuring access to the inner apartments of the royal palace, as the fittest scene for my intended operations, and enquired of my nurse, as soon as the day had dawned, whether she were acquainted with the secrets of the *Huram*. I had scarcely spoken, when a female appeared: the old woman as soon as she saw her, exclaimed; See! my dear daughter, our master's son. She welcomed my recovery with tears of joy, and when the feelings excited by our interview had subsided, began to tell us the state of affairs in the palace. The Queen, she said, was highly displeased with her Lord: her name was *Kalpa Sundarí*: she was the daughter of *Kalindaverma*, King of *Kámarupa*, and excelled the *Apsarasas* in beauty and accomplishments. *Vikatuverma* was excessively attached to her alone, although he had many other women in his palace.

On hearing this, I told her to carry to the Princess garlands prepared by me, and to inflame her resentment still more against her Lord, by citing to her the example of *Vásuvadattá*, and other distinguished females, who obtained Lords of equal value with themselves, and bringing to her knowledge, whatever private favours the King had bestowed on other females of his establishment. After which she should come, and report the results to me. My agents, both mother and daughter, diligently promoted my designs, and in a few days my nurse told me that the Queen considered herself as ill-matched as the lovely *Madhavi* to the bitter *Nimb*, and was plunged in despair. What, said she, is now to be done. I gave her a picture of myself, and desired her to put it in the way of *Kalpa Sundarí*: she did so, and the Queen was immediately struck by the performance, conceiving it to be a work of fancy, and highly creditable to the painter's skill; my old nurse told her that the world was large, and handsome as was the picture, she did not doubt the reality might prove as charming; but she enquired, supposing that such a youth were found, with talents, graces, and

rank to correspond, what might he expect. *Kalpa Sundarī* replied ; nothing, for what have I to offer worthy of such a prize ; my body, heart, and being, were of infinitely less value ; but if this be not a fiction, let me at least behold the original. To this, the old woman replied ; it is no fiction : there is such a youth : the son of a King, who having beheld you at the vernal festival, was penetrated with the arrows of *Kāma* : he applied to me to procure him access to your presence, and conceiving you to be made for each other, I promised him my aid. The Chaplets I bring you, are the work of his hands, and this, his picture, is painted by himself. If you are desirous of beholding him, his talents and valour will make way to you, and I have no doubt you will see him this very day. The Queen reflected a little, and then replied :

MOTHER, I can have nothing to conceal from you. My father was the attached friend of *Prahāra Vermā*, and my mother equally devoted to his Queen : these two agreed that when they should have children of a different sex, their offspring should be married. As it chanced however, that the sons of *Priyamvadā* were lost, my father gave me in marriage to my present husband, a wretch of cruel and unjust temper, misshapen body, and uncultivated mind ; a boasting liar, a forfeiter of his word, and vain only of his ferocious valour. I hate him not the less, that he passes his time with my rivals, especially a low and miserable creature, *Ramayāntikā*, a woman who has the audacity to measure her state with mine, and whom he has dared to decorate with flowers plucked from the *Champa* that I had planted, and reared as if it had been my child. I hear these things from my faithful attendant *Pushkarikā*. The man is detested, and I am scorned : what more is necessary : the fear of futurity is obscured by present sufferings, and the female heart can ill-restrain the passion love inspires, when its gratification is impeded only by duty to one we hate. Let your friend therefore come this day to the *Mādhavī* bower, in the garden. My nurse promised that I should, and having communicated the conversation to me, I had only to accomplish her engagement.

WHEN the night set in, and the vapours rose in the west round the setting sun, as from the fume of a vast and red hot coal dipped in the ocean, I retired to repose, and to reflect, that if I sinned in intriguing with another's wife, I might claim some extenuation in the important objects which induced me to 'it, the recovery of my birth-right, and liberation of my parents. In such meditation, and in considering how my friends, and Prince would judge of my conduct, I sank into repose. In my sleep *Ganesa* appeared, and encouraged me to persist; and I rose, determined to proceed. *Kāma* unoccupied that day elsewhere, plied me with his shafts, so that by the evening, I was impatient to see the Queen. As soon as it was dark, I repaired to my assignation, clothed in dusky raiment, grasping my trusty sword, and prepared with all implements necessary for my purpose. When I arrived at the palace I crossed the ditch by a bamboo ladder, concealed previously near the spot by *Pushkariká*, and which again served me to scale the wall. I let myself down on the other side by the projecting steps of the Masonry. I then slowly passed the *Bakula* bower, and *Champaka* avenue. I heard at a little distance the cries of the *Chakrus*. I then turned to the north by the *Bignonias*, and having leaped over the canal that ran to the palace, proceeded on a gravel walk bordered by red *Asoka* trees, and *Jasmines*: I again turned to the west by a *Mango* grove, and there distinguished the *Mādhaví* bower, shining gently by the lustre of the gems that gleamed from an open casket, upon an inlaid couch in the centre. I entered an inner apartment, separated by a wall of flowers and branches, and a door of the same materials. There I found a couch of flowers, caskets of *Lotus* leaves, an ivory handled fan, and vases filled with fragrant waters. I sat awhile inhaling the odours about me, when I heard the gentle tread of feet approach: leaving the Chamber I hid myself behind a tree. *Kalpá Sundarí* now arrived and not finding me there, broke out into the most passionate regrets at her disappointment, calling upon *Kāmadeva* to know what crime she had committed, that he thus exposed her to the flames of des-



pair, and yet refrained from reducing her to ashes: I then appeared and consoled her distresses: we soon felt implicit confidence in each other, and how impossible it was, ever more to separate: I therefore instructed her what plan to pursue.

By my desire, she was to shew my portrait to the King, and ask him whether he did not think it surpass mere mortal beauty: to this, I continued, he will say yes: then do you tell him that an old female devotee has instructed you, how by particular charms, and sacrifices, to become invested with this very form, but it must be done at night, and alone, presenting to Fire a hundred sticks of sandal, *Aguru*, and handfuls of camphire, and silk garments, preceding it in the day by a public offering to the same element, with all due ceremonies: then you are to sound a bell; on hearing which, your husband is to come, when if he will acknowledge to you all his secret purposes and plans, have his eyes bound, and embrace you, this form shall be transferred from you to him, you becoming the same as you were before. Tell this to the King, and leave it to him to determine, advising him to call his counsellors, and people together, and be guided by their advice. There is no doubt he will comply. When the royal sacrifice is performed in these garden walks, and the smoke of the oblation fills the air, I will enter and secrete myself in this bower. I told her also to reproach him in seeming sport with his infidelity, and threaten him not to fulfil the rite, and desired her to let me know his reply. I then left her; *Pushkariká* effacing the marks of my footsteps as I retired. In a short time every thing turned out as I expected, and the rumor run through the city, that the *Raja* was about to obtain, by the magic skill of the Princess, a most celestial figure, and that there was no trick in this; for it was to take place in the garden of the palace, in the presence of the chief Queen, and had received the concurrence of the ministers. The efficacy of jewels, charms, and drugs was pronounced wonderful. So it took place, and when clouds of smoke spread from the palace adding gloom to the shade, I entered the garden. *Kalpa Sundarí* soon hastened to me, and told me that she had addressed the King, as I had told

her to do, on which, falling at her feet, he vowed, that he never more would seek the love of any other woman. I have now come here, she continued, your bride, the former evidence of our marriage was *Káma*, but now let these sacred flames bear witness to our union. I desired her to withdraw, whilst I completed our plan. I then struck the bell, and she muttered in low sounds, like the herald of fate. The King approached; she then retired, and I remained, engaged apparently in the oblations when he arrived, and as he stood in fear and doubt, I said, declare again, and take the holy fire to witness, you will never when you assume this form, prove unfaithful to me. This dissipated his doubts; he was satisfied it was the Queen, and no imposition; and therefore began to make such a vow. I then smiled, and stopped him, saying; I will not exact your oath. What woman need I fear, and if the *Apsarasas* be attracted, follow your inclinations. Now then reveal your secrets, and having uttered them, take this form. He replied; I have plotted with my ministers to convey poisoned food to my father's younger brother *Praháravermá*, who is in prison, intending to give out that he has died of an old disease. My own younger brother *Visokavermá*, I am about to send with an insufficient army to *Pundra*, where he must perish. An old merchant of *Panchála*, and *Paritráti*, my merchant, are employed by me to get from *Khanati*, a *Yavana*, a jewel of inestimable value for a little price, and my managing man *Satahali* has been authorised by me, to destroy *Ananta Sira*, a powerful landholder, by exciting troubles on his estates, and leading a force to support them.

HAVING heard his secrets, thus related, I said to him; receive the reward of your actions, on which I drew my sword, and cut him in two, and making a copious offering of *ghee* to the Lord of flame, threw his body into the blaze, where the whole was speedily reduced to ashes. Then cheering my mistress, who with the timidity of her sex was agitated with apprehension, I took her by the hand, and returned with her to the palace, where summoning all the attendants I received their homage. I then retired to rest

in the royal apartments along with my bride, from whom I learned the customary practices of my predecessor. In the morning, after bathing, and the usual auspicious observances, I repaired to council, and addressing my ministers, said; With my figure, Sirs, I have changed my temper. Let my uncle be liberated, and restored to his Sovereignty, and I will shew that obedience I owe him. Sending for my younger cousin, I told him, the people of *Pundra* at present, have been urged to despair by distress, whilst we are in plenty; it is only necessary to protect our harvests from their depredations, and it is needless for you to march against them. To the jewel dealers I sent, and told them that I thought it but just, that a suitable price should be given for an article of value, and directed them to pay the owner of the diamond the price he demanded. I then called *Satahali*, and said; as the chief fault of *Ananta Sira*, was his attachment to *Prahāraverma*, he was no longer an object of resentment, and as my uncle was restored to dignity, we should desist from all aggression upon his friends. By these orders, the Officers of my Government were satisfied of my identity, and delighted with the amendment of my character. My parents were set at liberty, and reseatd on the Throne. After a short time, my nurse, by my instructions revealed the whole truth to my parents, and I had the happiness of prostrating myself at their feet. I was also installed in the *Yauvārājya* by my father's commands. It only now remained to complete my felicity, to be reunited to your Highness, and I was meditating the means of finding you, when letters from *Sinhaverma*, my father's ancient friend, solicited my aid against the hostile advances of *Chandaverma*. I was united with him in the command, and arrived at this place, now rendered illustrious by your auspicious presence.

HAVING thus concluded; *Rajāvāhana* observed; that the important objects his friend had accomplished, excused his single deviation from moral rectitude, and that the schemes of the prudent were certain of success. Then turning to *Arthapāla*, with an encouraging look, the Prince requested him to relate his adventures.

## STORY OF ARTHAPALA.

I engaged with our other friends in search of your Highness, and after some time spent in traversing this sea-encircled earth, I arrived at *Kasipur, Varānas*, where I bathed in the pure transparent waters of *Manikernikā*, and paid my adoration at the shrine of *Avimukteswara* the foe of death. I then proceeded south of the city; where I met a man of stout, robust make, tightly girded, and his eyes red with incessant weeping. It appeared strange to me that a man of such singularly powerful make should give way to despair, and I determined to ascertain the cause of his affliction. I therefore addressed him, saying; Brother, your appearance indicates some desperate purpose, if not a secret, I should be gratified to know what has caused your evident grief, and whether I can be of use to you. He looked at me awhile, and then said; I have no objection to relate my story to you. We accordingly sat down under a *Karavira* tree, and he thus proceeded. I am the son of a man of property, and my name is *Purnābhūdra*. I was accustomed always to follow my own inclinations, and in spite of my father's cares, addicted myself as I grew up to the profession of a thief. Being detected robbing the house of a trader in this city, I was confined, and sentenced to death. I was accordingly led forth in front of the palace gate, and in the presence of *Kāmapāla*, the chief minister, a wild elephant was let loose upon me, and approached amidst the clamour of the multitude, clattering his bells still louder, and curling his trunk to seize me. I was not accustomed to fear, and encountering the animal, I struck him with the uplifted logs in which my arms were wedged: he reeled and retreated. His driver enraged, had recourse to abuse, and the liberal application of his heel and his goad, and at last again forced the elephant to the encounter. I repeated my blow with greater violence, and the animal, who was for a moment stunned, no sooner recovered, than he turned tail, and fled: his driver brought him up a third time, but he retreated again as soon as he saw me preparing to attack him, and all his guide's efforts were now in vain. When

the minister observed this, he sent for me and said ; the elephant you have discomfited, has been hitherto as irresistible as death himself. So much valor merits not so vile a fate. Desist therefore from the unworthy practices you have followed, and adopt a more creditable life : what say you ? Will you enter into my service ? With all my heart, I replied. I accordingly attached myself to him, and he treated me as a friend. When he felt confidence in me, he one day communicated to me his story, at my request.

*Dharmapála* was the minister of *Ripunjaya*, the King of *Kusumapur* ; a man of profound understanding and great learning : his son, equal to him in all respects, was named *Sumitra*. I am his younger brother by a different mother. As I spent much of my youth amongst improper persons, my elder brother reprimanded me for it. I did not much relish his reproofs, although they were kindly urged, and therefore withdrew from my home. Wandering about the world, I came to this city, *Kási*, where I saw *Kántimati*, the daughter of *Chandasinha*, the King, playing at ball with her damsels in a grove dedicated to *Káma*. I was the prize of her beauty, and in time effected a private union with her. The fruit of our secret love was a son, of whom she was privately delivered : her attendants apprehensive that the infant might lead to a discovery, told the mother it was still born, and carrying it away, exposed it on a mound, whence a woman of low caste was employed to carry it to a cemetery : as she returned along the road by night, she was seized by the guard, and being threatened with severe punishment unless she gave a satisfactory account of herself, she betrayed our secret. The King was immediately informed of it, and by his commands the woman led him to the place of my concealment, the grotto below the artificial mound, where I lay unsuspectingly asleep. I was immediately seized and carried off to the place of execution. The executioner aimed the fatal blow at me, but fate so willed it, that he missed the mark, and only cut asunder the cords that bound me : before he could recover, I sprang upon him, wrested the sword from his gripe, and dispatching him and several of his assistants

made my escape. As I wandered alone without shelter, I was addressed as I passed through a forest, by a damsel of celestial beauty, attended by a train of females, but seemingly immersed in grief. She approached me, and decorating her lovely forehead with the *tiara* radiance of her hands, she invited me to sit down with her at the foot of a stately *Banian* tree. I accepted the invitation, and asked her the motives which induced her to detain me? who she was? and where was her abode? In a honied stream of eloquence, she replied :

I am named *Tárāvali*, and am the daughter of *Manibhadra*, King of the *Yakshas*. Having paid a visit to the venerable *Lopamudrá*, the wife of *Agastya*, I was returning from the *Malaya* Mountains, when I saw in a charnel ground at *Benares*, an infant weeping. I took him up and feeling compassion for his helpless condition conveyed him to my father. My father carried him into the presence of the Lord of *Alaká*. The friend of *Siva* sent for me, and said; daughter, how feel you for this infant. As if I had given him life, I replied. The God said; the poor child speaks the truth, and then he related to us a long narrative from which I found that *Saunaka*, *Sudraka*, and *Kāmapála* were one person in different lives, and that *Bandhumati*, *Vinayavati* and *Kāntimati* were also the same individual; other wives of these persons were in like manner reborn, amongst whom in the time of *Saunaka*, I was named *Gopakanga*. When you were *Sudraka*, I was again your wife in infancy, but when you grew up, your affection was chiefly given to *Vinayavati* who was thence born again as *Kāntimati* whilst I was born again in my present form.

AFTER relating these events, *Kuvera* directed me to take the child to the wife of *Raja Hamsa*, where he might be brought up along with *Rajāvāhana*, and by the advice of my elders I have come to lay myself at the feet of one, who by the will of fate has so often overcome the power of death. When I heard this narrative I embraced her, shedding tears of delight, and spent some time with her in a palace suddenly reared in the forest, and in the midst

of more than mortal enjoyment. After a few days I expressed to *Tárávali* my desire to be avenged on *Chandasinha*, for the jeopardy in which he had put my life. My new spouse smiled, and said; you shall see *Kántamati*, I will bring her here: accordingly, at midnight, the palace of the King of *Kási* was transported to us, and entering his chamber, I took up the sword lying at his pillow, and woke him from his sleep, saying; behold your son-in-law; I gained possession of your daughter without your concurrence, and am now come to wipe away my fault. In terror of his life, the King bowed down to me, and said; the fault was mine, who like an idiot, or one possessed, repaid with death the honor you had conferred upon me; now, deign to dispose of my daughter, my kingdom, and my life, at your pleasure: his submission appeased me, and being restored to his Capital, he celebrated publicly my espousal of his daughter, *Tárávali*, repeated to *Kántamati* the different transmigrations we had undergone, and we lived happily together; the King conferring on me the station of *Yuvarāja*, and placing in my hands the chief administration of affairs.

*Kámapala* having thus finished his story continued to shew me the same regard: at last, time that consumes every thing, summoned his royal father-in-law to heaven. He then elevated to the Throne the youngest son of the late King, *Sinhaghosha*, a child of five years of age, his elder brother *Chandaghosha* being reduced to premature decay by his debaucheries. When the boy attained the years of puberty, the inconsiderateness of his age induced him to listen to the insinuations of evil counsellors, and they persuaded him, that *Kámapala* had violently obtained the person of the Princess, had extorted the concurrence of the late King through his fears for his life, had taken off the young King's elder brother by poison, and would, no doubt, get rid of him in the same manner the moment he should assert his claim to independant rule, unless he were anticipated. In this way, his enmity was excited against *Kámapala*, but the protection of the *Yakshini* defeated all schemes against her Lord.

At this time, the chief Queen, *Sulakshaná* said with seeming affection to *Kántimati*, she was sure, she was not as happy as formerly, and begged her to relate the truth. She replied ; that her friend and fellow-wife *Turávali* had gone away in displeasure, because, her husband had mentioned *Kántimati*'s name at an unsuitable season, and no entreaties had been able to pacify her, that her husband was much grieved by her disappearance, and that she herself was distressed to observe his sorrow. This *Sulakshaná* told the King, and he now fearlessly plotted the destruction of the minister. Accordingly whilst engaged at the palace in affairs of state, he was recently seized by men stationed for the purpose, and thrown into confinement. Charges against him have been publicly promulgated, and in consequence, his eyes are to be put out, but in such a manner, that death shall ensue. When I heard this news, I was overcome with grief, but at last drying my tears, I have resolved to precede my friend and patron, on the road to death. This is the cause of my present affliction.

The stranger having finished his narrative, left me no less afflicted than himself, to hear of my father's peril. After checking my emotion, I told him, who I was, and we concerted the possibility of effecting my father's release. Whilst thus employed, a large venomous snake thrust his head out of a hole in the wall. I immediately secured him by the power of charms, and told my new friend, that thus assisted I would seek for my father, and privily loosing the snake, would let him bite with such restraint on the venom, that it should not be mortal ; although he should drop, as if he was dead. In the mean time, he should hasten to my mother, and apprise her of our situation : she would come to us, with all speed ; but tell her this ; Let her send you fearlessly to the King, to say to him on her part ; It is a soldier's duty to suppress his foes, without regard to kindred, or alliance ; but it is a woman's duty to share the fortunes of her husband, in honor, or in shame. I will therefore accompany my Lord upon the funeral pile, agreeably to the ritual, if you will give me his body. The King will of course assent ; do you then take the body to your



house, and in a retired place, inclosed with canvas screens, prepare a pile covered with a layer of *Derbha* grass, as if, for the wife to ascend it after her husband's death. I will come to the spot, and you will give me admittance, when restoring my father to perception, we shall be all happily reunited. When my father's follower had received my instructions, he immediately set off. I repaired to the place of proclamation, and ascending a tamarind tree, secreted myself among the branches. An immense crowd soon assembled, and presently, my father, with his hands bound behind him, and attended by a guard like a thief, appeared; when the executioner, as usual having stopped, thrice proclaimed his imaginary crimes; charging him with having caused the death of *Chandaghosha*, and plotted the destruction of the King himself by a column filled with combustibles: he has been sentenced therefore, he continued, to lose his eyes, and should any be wicked enough to imitate his offences, they will meet with the like reward. When he had ceased, and the crowd began to move; I cast the snake from the tree, unperceived upon my father, and then quickly descending, approached him, and anticipated the fatal effect of the venom: the snake in rage and alarm bit my father, so that he immediately dropped, and to all appearance was dead. The people thought it was the act of destiny. *Kāntimati* being apprised by *Purnābhadrā* of what was going forward, hastened to the spot, and taking my father's head on her lap, sent word to the King; This is my husband; whether, he has offended against you, heaven must judge, not I. This alone is my business to accompany him in death, to whom my hand, in life, was pledged, or I shall disgrace our common origin. Give permission, that I may ascend the funeral pile. The King was pleased with the application, and readily gave his assent, directing all due honors to be paid to his brother-in-law. The rest happened, as I had arranged it; and when my mother had gone through the form of assuming violent affliction, taken leave of her friends, and repeatedly refused to listen to their tears and entreaties, she entered, alone the chamber, which con-

tained the corpse: admitted by *Purnábhadra* as agreed upon, I soon restored animation to the body, by the *Vainateya* process, and when my mother found my father alive, she fell at his feet, and then embraced me repeatedly expressing her joy in a flood of tears, and convulsive sobs; now congratulating herself on my recovery; now blessing my filial exertions which had saved a father; now vehemently accusing *Tarávali* for having so long separated us, and then in a passion of grief and joy throwing herself upon my neck; and bathing me with tears. My father in the mean time, having heard the whole story from *Purnábhadra*, contemplated me with proud delight, and felt himself happier than the Lord of Heaven. When our mutual emotions had subsided, I asked my father, how we should next proceed. He replied; there is no occasion for secrecy; my palace is strong and well-stored with arms. Many leaders of note are in my service, and most of the Chiefs and people are ill-satisfied with my treatment. Let us therefore retire home, and endeavour to inflame the publick resentment and dissatisfaction; when ripe for insurrection, we will assemble and arm our friends, and lead them against the abettors of the tyrant. This was put in execution. When the King found us so secure from his power, he was vexed at what had passed, but employed all the hostile stratagems against us that he could devise: his agents however were daily cut off by our party. At last, having learned the situation of the Royal chamber, I determined to effect a subterraneous passage to it from our own palace: beginning at the angle of a turret wall, I followed it up some distance, mining below the foundation. The passage opened at last on an excavated chamber, where I was surprised to see a number of Damsels of beauty calculated to make earth a paradise. At that moment, one of surpassing loveliness entered the cavern: her charms irradiated these subterraneous realms with more than mortal light: she looked like the personified earth, the abode of the flower-armed God; or the genius of the empire secreting her splendour from iniquitous monarchs under ground. As she advanced, dissipating the

gloom, she resembled an image of burnished gold. When she and the other Damsels saw me, they trembled like fragrant sandal creepers agitated by the breeze of *Malaya*. In that assembly there was an aged woman, who resembled a tuft of white headed *Kus* : she fell at my feet, and solicited my forbearance, as if I was a deity descending to battle with the denizens of the infernal shades. I replied : relinquish your fears ; you see in me a mortal, the son of *Kāmapala* and *Kāntimati*, who seek by these unwonted paths access to the palace. But declare, who you are, and why inhabiting a place like this : the old lady answered :

PRINCE, we are fortunate in being favoured with the sight of so much dignity and grace ; you shall hear. Your grandfather had by his Queen *Silāvati* two children, *Kāntimati* your mother, and the Prince *Chandāghosha*. The young Prince, when scarcely arrived at manhood, brought on a consumption by his excesses, and died before his father. He left his wife *Achāravati* pregnant : she was delivered of a daughter, *Manikernika*, whom you here behold, and died soon afterwards. The grandfather, *Chandasinha* then sent for me, and privately informed me ; that he was pledged to give his grand daughter in marriage to *Derpasāra* ; the son of his friend the King of *Mālava* ; but after the late events in which your mother *Kāntimati* was involved, he was apprehensive the example might have a mischievous effect, and to guard against accidents, he had determined to rear *Manikernikā* with the greatest care and secrecy. There was a suite of rooms, he said, underground ; in the heart of an artificial elevation, constructed as an asylum against the fury of a triumphant enemy ; it consisted of many extensive apartments, fitted up with every splendid decoration, and provided with stores for a century's consumption ; and he proposed that I should bring up his grand daughter in this recess, attaching to us a suitable train. When he received my assent, he opened a trap door in the wall, fastened by a bolt, and leading from the square of his own apartments. Into the passage it opened to, he made us all enter. Twelve years have since elapsed : my ward is now

a woman ; but the King seems to have forgotten us. It is probable that his promise of her to *Derpasara* will never be fulfilled, and better were it that she became the bride of one so nearly allied, and in fact betrothed to her before her birth, by a secret agreement between your mother and her's, in case the latter bore a female child. The Princess seemed nothing loth ; but I interrupted them by saying ; I must first accomplish, what I proposed in the palace, when I should return to them.

RECEIVING from the matron a lamp, and following the passage from the cavern, I came to the secret entrance to the Royal chambers. At midnight, I opened it, and entered the apartment, where lay *Sinhaghosha* asleep : darting upon him, as an eagle pounces upon a snake ; I seized him, and dragged him off, before he could call for succour, to the secret passage ; when securing the door, I bore him to the cavern, and thence to my own dwelling. I put him in fetters, and exhibited him a captive to my own parents. I also narrated to them the adventure of the subterraneous chamber. They heard the story with great satisfaction, and detaining the King in confinement, brought the Damsels home. I married the Princess, by which I acquired a claim to the now vacant throne, and exercised the functions of royalty. In this state of things we heard of the attack upon the King of *Anga*, our Ally, and hastened to his assistance. The result, it is unnecessary to repeat ; but as we have been so fortunate as to meet with your Highness, let the unworthy *Sinhaghosha* share the general satisfaction, and wipe away all his offences by the penance of prostration at your feet. *Rajáváhana* assented ; but in the mean time desired *Pramati* to relate his adventures. *Pramati* bowed and thus obeyed.

(To be continued).



# PHYSICAL SCIENCE.

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## ON THE MEASURE OF HIGH TEMPERATURE,

*From the Proceedings of the Benares Literary Society.*

IF all the experiments had been recorded which at different times must undoubtedly have been made on the subject of Pyrometry, by those engaged in operations requiring the accurate management of fire, the catalogue would probably but consist of fruitless attempts and failures, or at any rate of efforts abandoned partly on account of difficulties occurring in their course ; partly from the uncertainty of their results.

THAT such must have been the case behind the scenes, as it were, of the Theatre of Science, is the only way of accounting for the blank presented in this interesting and practically important branch of Chemical knowledge :

IN the measure of inferior heat, and the concomitant laws of graduation, expansion, gaseous tension, &c. a great degree of accuracy has been introduced : indeed as high as the boiling point of mercury we have very fair values of the dilatations of metals and fluids, extended by Messrs. Dulong and Petit's experiments to the irregularities of the thermometric indications of several substances compared with the supposed uniform expansion of air, or of any other permanently elastic gas in a state of perfect dryness.

BUT for the measure of furnace heat, until Mr. Daniell recently took up the subject, we only find upon record the invention of Mr. Wedgwood's Pyrometer, which stands prominent in every chemical work as authority for some doctrines most marvellous in the scale of temperature, and for others, more unfortunately, which a small acquaintance with metals and crucibles must at all times have proved to be fallacious : as an example of the latter, I will only adduce the instance of the fusing point of Copper, which is placed in Mr. Wedgwood's table on the authority of Mr.

Alchorne, considerably below that of Silver, whereas if a crucible containing the two metals in a state of purity be carefully heated, the melted silver may be seen to flow round the copper some little time before the latter yields to the fire.

WHEN I assert that so little progress has been made in Pyrometry, however, I must be understood to refer only to the *absolute* measure of high temperature, for which purpose Mr. Wedgwood himself never considered his instruments qualified, although it was well adapted for the practical purpose of ascertaining deviations from a regulated heat required in any process of the arts.

IN this branch of the subject we may no doubt find numerous contrivances on record, which the ingenuity of different artists has at times suggested: most igneous operations however, such as enamelling, assaying, founding, &c. furnish tests of themselves, on which the workman can generally place all the confidence he requires.

It is needless to describe the devices invented to indicate the mere comparative heat of a fire: the principle of most of them consists in making a bar of some metal traverse the midst of a furnace, and act by its elongation or otherwise upon a convenient piece of mechanism outside. I have myself long made use of such a bar carrying at one extremity an index on the compensation principle, made of silver and gold, and I only advert to it here that I may take the opportunity of noticing a curious circumstance brought to light by its constant use during five years.

THE heat communicated to this index can never have exceeded, (at least beyond a trifling degree) the melting point of lead, or about 700 Farht. and yet the surface of the gold has gradually become perfectly discoloured and *penetrated* apparently by the silver, in the same manner as would have been produced by mercury at a common temperature.

THIS effect commenced on the edges of the slip of metal, and has now advanced nearly over the whole surface of the gold, giving it the appearance, under the microscope, of being studded over with hard tubercles of a leaden colour; the golden yellow, where not yet thoroughly changed has become green, like that of an alloy of gold and silver;

the impregnation has extended to a considerable depth in the gold, and consequently the index has become less and less sensible to changes of heat; but I should remark, that at the fixed end of the plate where a piece of platina foil had been joined to strengthen and support the index, no discoloration has taken effect; the platina covering seeming to shelter the gold from the *argentine vapours*. I should also remark that the two metals were originally quite pure, and were united without any alloy by simply laying an ingot of silver over one of gold, and heating the two until the former just began to melt; the compound ingot was then laminated, and cut into the requisite form.

MR. FARADAY of the Royal Institution has shewn that mercury emits vapour capable of amalgamating with gold at very low temperatures: the circumstance just described tends to prove that silver does the same while yet in a solid state, and below the lowest red heat visible in the dark. I unfortunately omitted to keep any note of the original weight of the bar, and am therefore unable to say whether any sensible diminution has taken place in this respect.

BUT to return from this digression: In the Journal of science Vol. XI, Mr. Daniell has described an ingenious instrument with which he measured the fusing points of many metals, and which has served to remove many of the anomalies of our so long undisputed catalogues: the discrepancies indeed are of such magnitude, that I cannot refrain from contrasting them in the following table, and hoping that the old list may be henceforward banished from our scientific works as tending to give very erroneous ideas of the scale of temperature.

	By Wedgwood.	By Daniell.
Boiling point of mercury.....	600	644
Fusing point of Tin.....	—	441
Bismuth.....	—	462
Lead.....	—	609
Zinc.....	—	648
Brass.....	3807	1869
Pure Silver.....	4717	2233
Copper.....	4587	2548
Gold.....	5237	2590
Cast Iron.....	17977	3479
Red heat visible in day light.....	947	980



It is unnecessary to comment upon Mr. Daniell's table, to which every confidence is due. It may however, be urged against his pyrometer, that Platina has a smaller dilatation than every other metal, and that little is diminished in his instrument by the expansibility of the inclosing case of blacklead; moreover, that Plumbago is acknowledged to be a very bad conductor of heat, besides being liable to lose its shape: there does not seem either by Mr. Daniell's confession to have been a desirable *accordance* in the results of different trials, excepting in the *two* experiments upon the fusing point of silver.

IN the present day such a landable jealousy of invention exists among scientific men, that it would be dangerous even in this remote part of the world, to pass over any thing connected with my subject, lest I should be suspected of plagiarism in what I may hereafter offer as my own: I should therefore notice that Dr. Ure has recommended an air thermometer made of Platina, but I cannot learn whether his plan has ever been carried into effect. Sir James Hall has also announced that he has found a means of measuring furnace heat, and the world will no doubt receive it with the confidence due to the ingenuity of the illustrious inventor.

THE mind often speculates upon such subjects without bringing its crude ideas into practical form: I have at one time thought that the light and consequently heat of a fire might be admirably measured by the eye, with the intervention of a series of thin plates of coloured glass or talc; the number necessary to obscure the light, being the indicators of the heat.

WITHOUT trial it is difficult to estimate the objections to a photometer of this kind, from which doubtless some useful observations might originate; The intense heat of the oxy-hydrogen blowpipe: the fusion of Platina, and other refractory metals, might thus be roughly ascertained: the dark brown mica is well adapted for the construction of such an instrument, which might be made of one tube of two hundred thin laminæ pasted on to card frames,

The eye should be protected from extraneous light by means of a dark tube during observation.

BUT this is again digression, for I have long since given up this scheme in favor of another, which appeared to have superior claims to accuracy and possessed the great advantage of being identifiable at any time, and in any part of the world.

THE fusing points of pure metals are determinate and unchangeable: they also comprehend nearly the whole scale of temperature: the unoxydizable or noble metals alone embrace a range from the low melting point of silver to the high ignition of Platina: there are, it is true, only three fixed points in this scale, but as many intermediate links may be made as are required by alloying the three metals together in divers and regular proportion. When such a Series has been once prepared, the heat of any furnace may be expressed by the maximum alloy that it is capable of melting.

BESIDES the unity of determinations which such a Pyrometer would give, several other advantages might be enumerated: The smallness of the apparatus, nothing more being necessary than a little cupel, containing in separate cells eight or ten Pyrometric alloys, each of the size of a pin's head: the indestructibility of the specimens; since those melted in one experiment would only need to be flattened under the hammer to be again ready for action; and the facility of notation, since three letters with the decimal expression of the alloy would convey in a moment the maximum heat, thus *Py. S, 3 G.* might be used for an alloy of 0,7 silver, with 0,3 gold, and *G. 23 P.* would express gold containing 23 per cent. of Platina.

HAVING thus explained the principles of my proposed Pyrometer I will proceed to describe the circumstances worthy of notice which occurred in the preparation of the alloys.

As gold melts not very much above silver, I assumed only ten degrees between them: forming each by a suc-

cessive addition of 10 per cent. of gold to the zero, or pure silver; the tenth degree being of course pure gold.

THESE alloys were easily made and require no remark; they may be subdivided in accurate researches, using always the decimal notation:

FROM the fusion of pure gold I assumed upwards one hundred degrees to that of pure Platina; adding one per cent of the latter metal to each degree. Now it is hardly to be supposed that the progress of these hypothetical degrees will represent equable increments of heat: They will, however, as I said before, always indicate the same intensity, and their absolute value, as a matter rather of speculative than of practical interest, may be sought by other expedients, such as the expansion of a Platina Bar &c. in co-operation with the Pyrometric cupel: I shall hereafter have to shew how this has been practised in measuring the melting point of silver.

It was so long ago as the year 1821, when I made up the first twenty alloys of Platina and gold: the metals were in a state of purity, and the proportions were adjusted to less than the thousandth part of the unit of each specimen, which weighed precisely fifteen grains troy. The metals were fused in a powerful forge supported on a small boneash cupel, and enclosed in an earthen crucible; the access of air was prevented as far as possible, and in some cases the metal was wrapped in paper to prevent the separation of small particles: I am thus particular in describing minutely the process of fusion, because some unexpected circumstances presented themselves in the fused buttons, which I believe have not hitherto been observed: Upon examining the specimens on their return from the fire, some were found to have gained considerably in weight. These were always more or less brittle under the hammer, others returned of the same weight as at first, and some few had even lost slightly in weight, and these especially the latter, proved perfectly malleable; they were also of a brighter colour, and more deeply crystallized on the surface, with the curiously knotted retiform indentations so peculiar to the alloys of Platina.

NOTWITHSTANDING the danger of another long digression I can hardly here refrain from a few remarks upon the cause of this phenomenon. Neither Gold nor Platina alone were known to have the faculty of observing oxygen at high temperatures, and yet I could attribute the increase to nothing else, as carbon in many cases was not present, and the cupel exhibited no trace of being acted upon, excepting now and then, where a paper covering had been employed; when the phosphate of lime had assumed under the metallic button a beautiful bright blue colour resembling that of Phosphate of Iron. I satisfied myself that no carbon had been observed by submitting a portion of the suspected metal to solution in Nitromuriatic acid; neither could I obtain traces of silex nor of any other earth, although Mr. Boussingault has observed, that Platina may even be readily fused by combining it with silex, which is, effected by heating the metal in a crucible, lined with wood charcoal. The metal from this treatment, too, becomes brittle, and gains about 1 per cent in weight, but the silex, is readily discoverable by its forming a jelly on solution in aqua regia, which was by no means the case in my experiments. I am rather inclined, therefore, to believe, although unable to confirm the supposition for want of due examination, that the increase of weight must be attributed to oxygen, as has been proved by Mr. Lucas to be the case with regard to silver and copper, but the former of these metals gives out at the moment of its becoming solid the oxygen absorbed while in a liquid state; and copper when quite brittle from the presence of oxygen, may be restored to its malleable state by what is technically called *poling*, that is, by bringing carbon in contact with the melted metal: whereas when I remelted one of the Platina alloys in an envelope of leather, it *gained* additional weight, and became more brittle than before. But I must leave this subject for further examination hereafter.

THE following Table will explain more fully the effect to which I have alluded. I have continued the Series of alloys up to 70 per cent. of Platina, but that, and the previous specimen were not thoroughly fused in the

highest forge heat: G. 55 P. was only half melted by the intense heat capable of fusing the cupel of Gualior Clay\* in which it was supported :

# ALLOYS OF PLATINA AND GOLD.

Number.	Proportions of Gold Platina	Heat employed.	Colour of the Alloy.	Specific gravity.	Weight of the fused Bead.	Malleability.
0	100 0	hottest	brightorange	19.36	1000	Perfectly malleable.
1	99 1	part of	a cast redder	18.4	1001.4	Rather brittle.
2	98 2	Assay	inclining	19.0	1000.	Ditto.
3	97 3	Furnace	to a	19.0	1000.	Ditto.
4	96 4		buff or	19.8	1004.	Not very perfectly fused
5	95 5	Forge	yellow ochre	19.1	1008.5	Brittle.
6	94 6	"	then	18.6	1001.	Rather so on edges.
7	93 7	"	growing pal-	18.7	1014.5	Very brittle.
8	92 8	"	er cream yel-	19.5	1000.	Quite malleable.
9	91 9	"	low and	19.4	1000.	Ditto.
10	90 10	"	wood brown	18.7	1005.	Brittle.
11	89 11	"	then	19.0	1003.	Ditto.
12	88 12	"	acquiring	19.4	1000.	Quite malleable.
13	87 13	"	a [din-	18.8	1013.	Very brittle.
14	86 14	"	gy purplish	18.6	1000.	Malleable.
15	85 15	"	tint	20.0	1000.	Quite ditto.
16	84 16	"	like	19.1	1004.	Brittle on edges.
17	83 17	"	tarnished	19.2	1003.	Ditto.
18	82 18	"	silver	20.5	990?	Perfectly malleable.
19	81 19	"	and	20.9	996.	Ditto.
20	80 20	(boneash	gradually	18.9	1000.2	Not entirely.
21	75 25	cupel	losing the	20.9	992.	Malleable.
22	70 30	melted)	buff tint	20.0	994.	Not quite ditto.
23	65 35	"	until	19.9	990.	Perfectly malleable.
24	60 40	"	it has	19.0	1000.2	Cracks on edges.
25	55 45	"	nearly	18.9	1000.3	Ditto brittle.
26	50 50	"	the	20.0	1000.	Rather brittle.
27	45 55	gualior	bright	—	1000.3	Brittle but not fused.
28	40 60	clay	steel colour	—	991.	Not fused.
29	30 70	crucible	of platina	—	1000.	Platina wires only ag- glutinated or solder- ed together by the gold

NOTES.—I.—The first four specimens were melted under an assay muffle, they were wrapt in paper, and the boneash cupels were all stained and the metallic beads of a fine azure blue, query Phosphate of Iron.

II.—The Beads melted in a forge, when suffered to cool gradually were all deeply crystallized: the colour of the brittle beads was duller than that of the malleable ones.

III.—No. 7.—Was remelted inclosed in leather: it gained an additional 6-10 per cent. and was more brittle than before, this is unfavourable to the oxygen hypothesis.

IV.—The specific gravities were taken after hammering and annealing, but they cannot be depended upon, on account of the small bulk of the specimens and the cracks on their edges from which the bubbles of air could not be perfectly detached; they are however the mean of two separate experiments made at distant periods.

\* This Clay which is to be purchased in most of the Bazaars of the upper provinces in India, under the name of Khallee Muttee, was first pointed out to me as an admirable fire Clay by my friend Captain Presgrave, who has long employed it in making crucibles for the fusion of cast Iron.

I will now proceed to mention a few trials made with my Pyrometric alloys in different furnaces, and in different parts of the same furnace: the disparity of heat is greater than might have been supposed, and where, as in assaying the precious metals, so much depends upon the temperature at which the operation is performed, it would be useful to know every difference in this respect obtaining in various countries, and its effect upon their report of the quality or standard of Bullion.

*Maximum  
Alloy Melted.*

Muffle of an Assay Furnace, front.....	S.	0	G.
Average middle,	S.	3	G.
Ditto behind,	S.	5	G.
The Calcutta Charcoal is better than that of Benares, and frequently heats the muffle to, ....	G.	03	P.
Calcutta, Silver Melting furnaces of the English Construction (Specimens inclosed in an Iron Melting pot), ....	G.	075	P.
Ditto open Native furnace, .....	G.	06	P.
Ditto Blast furnace for Melting Muster Ingots, .....	G.	20	P.
Black lead Table furnace without Chimney	G.	08	P.
Apex of Condensed air Blowpipe flame,	G.	20	P.
Melting point of Copper by two trials under a Muffle, .....	G.	03	P.
Melting of Cast Iron, about. ....	G.	30	P.
Highest Heat of a forge (with the Charcoal of Benares), .....	G.	55	P.

It is just as infusible as the Stourbridge Clay, and appears to be formed of decomposed Felspar: it exists in small lumps, is white and powdery on the exterior, and of a pinkish brown within. Its specific gravity in the porous state is 1.75, and after soaking in water 2.4. By a chemical analysis its composition appears to be

Silex, .....	62	5
Alumina with trace of ox. Manganese, .....	34	0
Oxide of Iron, .....	2	0
Loss, .....	0	5

100 0

THE above are sufficient to shew the use of this simple instrument as an indicator of heat. I lay no stress upon the melting points of copper or iron, because I have had no opportunity of trying them on a large scale. The instrument is well adapted for measuring the relative force and goodness of different fuel, of pit-coal, charcoal-wood &c. a point, in this country especially, where woods vary so much in texture and quality, of no inconsiderable interest. In conclusion I may notice that some ingenuity is necessary in the contrivance of a box to hold and preserve the specimens separate: and that the alloys of silver and gold lose in weight by long exposure to heat: they are however easily replenished, and the little musters need never be thrown away, as the gold may always be again purified: the Platina alloys are very durable. Figure 1 in the accompanying plate represents one of the Pyrometric cupels after removal from the fire, and figure 2 a convenient box for holding the musters.

II.—HAVING now explained the means which I had provided for ascertaining the relative heat of a furnace, I turn to the more interesting portion of my experiments on pyrometric subjects, namely *the determination by means of an air Thermometer of the absolute temperature at which pure Silver enters into fusion*; and here I will pass over many fruitless endeavours made with cast iron\* retorts filled with azote to prevent oxydation, and will proceed at once to the description of the apparatus which at last satisfied my expectations, and furnished the results presently to be enumerated.

\* These experiments only furnished me with one fact new to myself,—namely, that Cast Iron acquires permanent increase of bulk by each successive heating: for the cubic contents of the retort used, as determined by the weight of pure mercury contained at the temperature of 80°, were as follows:

	Cub. Ins. Expansion.	
Before the first experiment,.....	9.18	} 0.51
After the first fire,.....	9.64	
After three fires,.....	10.16	

and the augmentation, which is more remarkable, exceeds the dilatation due to the temperature to which it was exposed: for, as iron expands .0105 in 150 degrees, the increase of bulk upon ten cubic inches should be only .10548—~~.1054~~ at 1800° Farht. or near the melting point of silver—whence it may be concluded that the dilatation of iron is not equable, as has been also proved by Messrs. Dulong and Petit in their experiments on the Thermometric indications of air and metals.

In figure 2 the complete apparatus is displayed at the moment of an experiment. *A*, represents a Retort or Bulb of pure gold weighing about 6500 grains troy, and containing nearly ten cubic inches of air. *B*, is a tube also of pure gold, which at its outer end is firmly united by a small gold collar to a similar tube, *C*, of pure silver; the bore of the latter tube is larger than that of the gold, but to prevent any undue influence from the unequal heating of the air contained in them both, and to confine the operation entirely to the golden Bulb, the two tubes during the last series of experiments were plugged up throughout their interior by wires of the same metals, so fitted as to leave a very minute crevice for the air to pass. The outer part of the silver tube *B* is kept cool with a wet towel to protect the stopcocks and flexible tube, *D*. The last mentioned tube, *D*, completes the communication of the air Bulb with the glass Reservoir *E*, which is intended as a substitute for an inconvenient length of graduated tube: this Reservoir is nearly filled with olive oil, and is furnished with a safety tube and Bulb *F*, into which the oil rises when the air of *A* begins to flow over; it has also a stopcock below, for the purpose of restoring the equilibrium of pressure by drawing off a portion of the oil. In the collar of the reservoir *E*, moreover, there is another stopcock aperture leading into a graduated glass tube *G*, in which traverses a small bubble of oil by way of index. As this tube was very accurately divided into two-hundredths of a cubic inch, and may be read off to a tenth of that quantity, the equilibrium is necessarily capable of very delicate adjustment.

THE furnace, as the figure exhibits, was situated in an adjoining apartment, so as to screen the exterior apparatus entirely from the heat; a small thermometer in *F*, however, serves to note any small change of temperature in the Reservoir.

THE furnace and muffle need no description, being of the ordinary assay construction: p. p. p. are little pyrometer cupels containing alloys of silver and gold, as mentioned in the former part of this paper.



EVERY part of the instrument was proved to be perfectly airtight, or rather the first dozen experiments were rejected on account of minute leakage which was at length entirely overcome, and several more were excluded on the suspicion of the air within the Bulb not being thoroughly deprived of moisture, which desideratum was at last considered to be attained after frequently replenishing the vessel with fresh air from a mercurial gazometer, where it had been exposed for days and even weeks to the drying action of concentrated sulphuric acid.

THE absolute temperature, as must be evident from the construction of the instrument just described, is to be deduced from the volume of air extruded from the heated gold Bulb, which volume again is to be found by the weight of the oil drawn from the reservoir, together with the adjustment of the bubble of oil in the graduated glass tube: the necessary calculus, however, embraces several corrections, some of them of minor effect, and of known and certain influence, as the formulæ for Barometric and Thermometric change, specific gravity of the oil, &c. others, which affect materially the results, and are by no means so certain in their power. These are the dilatation of gold at high temperatures, and the absolute law of gaseous expansion. The close agreement of Mr. Gay Lussac's and Mr. Dalton's expression for the expansion of gas between the freezing boiling points of water, leaves, it is true, but little room for hesitation in the adoption of the term 0.375 per 180 degrees: but as the tables of metallic dilatations only give that of gold up to the boiling point of water, I may be wrong in assuming an equable rate of increase for higher heat, and it is, therefore, as much to provide against alterations in these essential points by future experimentalists, as from a desire to conceal nothing which may affect my general conclusions, that I shall venture to trouble my readers with details of the data on which the several calculations are made: By this means, too, the following tables will speak for themselves, without the necessity of continual explanations.

## FIRST SERIES.

1.—The tubes of silver and gold not plugged :

2.—Contents or interior volume of the golden bulb and tube at the rate of 252,997 grs. of pure water to the cubic inch at 80° Fahr. were found equal to 9,999 cubic inches, but as the *minus expansion* of the portion of air in the gold tube, due to its not being heated to the full heat of the bulb, was rather more than balanced by the *plus expansion* of the air in the silver tube, the volume is estimated at 10. Cub. inches.

3.—Specific gravity of the oil at 80°, found to be 0.9100.

Date.	Oil expelled.	Barometer. before	Barometer. after	Thermometer. before	Thermometer. after	Adjustment of the Index.	No. of Expts.	Notes made at the time.
	troy grains	in dec.	dec.	deg.	deg.	cub. inch.		
May								
29	1744.1	29.55	.48	90.0	97.0	+.005	1	Small square muffle Furnace, silver not melted.
30	1726.0	29.40	.40	95.	93.6	+.028	2	Do. about the same heat or rather hotter but silver not melted.
June 1	1611.0	29.36	.35	94.5	100.5	-.043	3	Black's table furnace with muffle, bright red heat or orange, silver not at all affected.
3	1757.5	29.43	.40	93.3	94.5	+.010	4	Do. could not raise sufficient heat to fuse silver with the large muffle.
5	1786.2	29.46	.43	97.	87.	-.011	5	Same furnace with narrower muffle, a silver wire, held over the bulb barely melted.
6	1753.5	29.31	.33	91.	94.8	-.023	6	Same furnace, heat not full, after this several experiments were rendered imperfect by a minute leakage where the gold & silver tubes were joined, this was remedied by adding solder.
10	1810.0	29.315	.31	94.2	96.	+.025	7	Large assay furnace, heat=S. 4 G. The next experiments were faulty from leakage and it became necessary to cut off & replace the tip of the gold tube the contents were now 10,002 or allowing, roughly for the portion less influenced by heat, 10,00.
July 1	1814.	29.36	.43	90.0	93.0	+.040	8	Large assay furnace, bright orange heat, expansion, continuing doubtful whether moisture was not present.
9	518.5	29.29	.29	84.1	86.	+.055	9	In boiling water.
10 } 11 }	1820.5 1820.5	29.275 29.275	.27 .27	86.5 84.5	84.5	+.062	10	Large furnace, full melting heat.

## SECOND SERIES.

1.—The silver tube was now plugged with a wire, whose cubic measure was 0.611 inches. This projecting a little way into the gold tube, diminished the latter about 0.03 inches.

2.—The volume of the gold tube being 0.415 inches, requires (now that there is no counter-balancing effect produced by the air of the silver tube) a correction to be introduced for its not sharing the full heat of the bulb itself in the furnace. I have thus experimentally estimated this correction, dividing the tube into four compartments:

the first containing 0.185 heated say to 1200 yields Expansion	0.647
second..... .120 .....	1100 ..... .394
third..... .080 .....	1000 ..... .246
fourth..... .030 .....	900 ..... .086

Sum.... 1.373

.415 heated all to 1600° would yield.... 1.785

The quantity of cold air expelled from the tube proportional to 1.785 is 0.319 and for..... 1.373 is 0.290

leaving a difference of..... 0.029

which is to be deducted from the residual gas in every experiment; or, as it comes to the same thing it may be deducted from the contents of the bulb and tube at once,  $10.062 - .03 + .029 = 10.061$ . Therefore 10.000 may be safely used as the volume of air during the present series.

3.—The specific gravity at the beginning and end of these experiments was :

24th September,.....at 88° 0.9111

11th July,.....at 82° 0.9125

and the latter estimation is used for the temperature of 80°, to which in the following series, the weight of the oil expelled is always reduced.

Day.	Grs. Oil expelled.	Barometer.		Thermo.		Adjustment Index.	Number of experiments.	Notes made at the time.
		before.	after.	before.	after.			
July. 14 } 15 }	1789.	29.25	.35	83° 8	89°	+.012	11	Large furnace always used—full melting heat—apparatus placed in the cold muffle the preceding evening.
—	1590.	29.25	.35	83.8	87.	—	12	Same experiment at a full red heat
16	1738.2	29.28	.38	91.	89.7	— .030	13	Oil allowed to remain in the safety tube under a pressure of 3 inches during the night, so that a small portion of air might have been absorbed by it.
17	1805.	29.28	.375	89.8	92.5	+.068	14	Good experiment—when cooled down the index returned almost precisely to the original point.
19	1801.	29.28	.39	90.	89.9	+.033	15	Fresh air from the Gazometer—hot fire.
20	489.	29.37	.37	90.	91.	— .021	16	In boiling water—whole tube submerged.
21	1808.7	29.32	.34	88.5	88.	+.035	17	Hot fire—henceforward the instrument was put suddenly into the muffle when heated to the necessary pitch.
24	1809.6	29.27	.282	91.	88.2	+.005	18	Moderate fire.
—	1816.2	29.28	.27	91.8	94.9	+.018	19	Second fire rather hotter than the last.
25	1821.9	29.28	.32	88.2	90.9	— .060	20	
27	1814.	29.24	.27	85.4	88.2	— .012	21	
28	1836.2	29.29	.285	85.7	88.8	+.019	22	Hot fire.

Day.	Grs. Oil expelled.	Barometer.		Thermom.		Adjustment Index.	Number of experiments.	Notes made at the time.
		before.	after.	before.	after.			
July. 29	1843.4	29.26	.26	83.8	83.9	+.008	23	Before this experiment the gold Bulb had been inadvertently filled with the damp air of the room. hyg. 91°.
—	1787.2	29.29	.27	86.6	91.	+.083	24	Dry air from the gazometer—low heat.
31	1813.4	29.20	.21	82.9	83.6	.000	25	Silver melting heat.
Augt. 2	1816.7	29.436	.442	82.	85.	+.025	26	Full heat.
3	1795.7	29.405	.43	83.7	86.5	+.010	27	Silver not melted close to the bulb
5	1820.	29.41	.44	83.	85.5	-.008	28	A hotter fire.
7	1823.3	29.45	.455	83.	84.3	+.028	29	Ditto.
9	1821.6	29.475	.474	89.	91.4	.000	30	Barely the melting point of silver air fresh from the gazometer.

ALTHOUGH the foregoing series of experiments exhibits as much uniformity as could possibly be expected in a subject so liable to unavoidable irregularities; still I felt anxious to get rid of the small correction allowed for the imperfect heating of the gold tube altogether: with this view, I reopened the joint, and fitted in the thick golden wire mentioned on a former occasion. The interior volume was now reduced to 9.761 cubic inches, and by the trial in boiling water, this appears to be most correctly the influential volume.

## THIRD SERIES.

Date.	Grs. Oil.	Barometer.		Thermo.		Adjustment Index.	No. of Expts.	Notes made at the time.
		before.	after.	before.	after.			
Aug 17	455.9	29.40	.402	87.8	87.5	.000	31	In boiling water—instrument in a very perfect state.
18	1786.3	29.43	.451	84.3	85.1	+.025	32	Large furnace—a little hotter than silver fusion.
20	1725.6	29.472	.490	83.	86.1	+.051	33	A minute portion of atmospheric air had previously been admitted to the dry air of the oil reservoir—good experiment.
21	1786.3	29.486	.500	81.9	86.	-.170	34	Full muffle heat.
23	1695.5	29.43	.44	82.	86.3	-.012	35	Small furnace—bright orange heat; but silver not melted.
25	.....	.....	.....	.....	.....	.....	36	Back of the Golden Bulb melted at a temperature of about S. 9 G.—there had been a little silver solder applied to the part which gave way.

AFTER this accident I endeavoured to render the Bulb again serviceable by patching on a new bottom with as little solder as possible; in effecting the juncture I had reason to fear that a small portion of borax got into the interior of the instrument and injured the subsequent experiments: and, as accidents seldom come singly, I was also perplexed by a few drops of oil having oozed down the tubes into the Bulb, which being suddenly converted into permanent gas produced an excess in the quantity of oil driven from the reservoir; in four experiments the excess was about 150 grains, and the cause was evident during the process of cooling, but it was difficult to estimate the exact amount of new gas generated.

THE contents of the repaired Bulb were 9.766.

#### FOURTH SERIES.

Date.	Grs. Oil	Barometer.		Thermom.		Adjustment Index.	No. of Expts.	Notes made at the time.
		before.	after.	before.	after.			
Sept 6	1841.1	29.575	.580	86°3	88°7	-.002	37	A hot fire.
7	1813.5	29.55	.56	86.9	91.1	+.035	38	Moderate and regular.
—	1923.3	29.592	.58	91.	94.8	+.072	39	Very hot fire, the solder on the bottom of the bolt had evidently run, but no leakage ensued.
8	1848.4	29.54	.54	88.	91.6	+.028	40	A regular fire.
9	1842.7	29.58	.59	87.	89.7	-.037	41	Below the ordinary heat.
11	1900.8	29.49	.49	87.	91.	+.040	42	Hot fire, quere, any air generated?
13	1867.8	29.38	.398	87.	88.5	+.000	43	Solder had partially fused, no leakage
14	1859.5	29.47	.47	88.2	91.1	-.015	44	A good experiment.
—	1852.5	29.48	.48	89.2	92.9	+.065	45	Fresh air from the gazometer, no leakage, fire rather hot.
17	859.2	29.41	.40	87.	89.	+.024	46	In boiling water, this extraordinary anomaly seemed to be caused by an exceedingly minute infiltration of digneous vapour, through the new joint; but on examination with a condensing air Syringe, there did not appear any leakage; the longer the bulb remained in the water, the more gas came over, and when the instrument was again submitted to the furnace, the extruded oil amounted only to 1200 and 1300 grains, proving that some leakage existed, which was not perceptible at a low temperature, with this experiment the whole series was brought to a conclusion.

It now remains to convert the data afforded by the foregoing table into degrees of the common thermometer; a single example will suffice to explain the process of this simple, though somewhat lengthy, calculation; and the table (No. II) which follows will set forth the fundamental data, whence the results of each experiment are deduced.

ONE or two corrections, such as the expansion of the glass reservoir, and of the minute quantity of air contained in the exterior part of the apparatus are omitted in the calculation, as hardly appreciable: the temperature of the air in *E* (figure 3) may not always have been given with accuracy, as the thermometer was unavoidably suspended in *F*. No error, however, on this head could exceed a single degree, as the screen wall effectually kept off the influence of the furnace, or equalized it, on all objects connected with the apparatus outside.

*Formula for the Calculation of the Temperature from Table I.*

On the 27th July, 1826, twenty-first Experiment.				
Weight of oil at temperature 80°	1814.0	grains	Log.	3.2586373
Correction for Barometer	$\left\{ \begin{array}{l} 29.24 \\ 29.27 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{difference of } \log. \text{ rithms} \\ \log. \text{ vol. air} \end{array} \right\}$	$\times$	.0004453
Correction for Thermor.	$\left\{ \begin{array}{l} 85.4 \\ 88.2 \end{array} \right\}$	$\left\{ \begin{array}{l} .9768879 \\ .9737043 \end{array} \right\}$	diff.	.0026830
Constant for spec. grav. oil.	0.9125	$\left\{ \begin{array}{l} .9602329 \\ .9602329 \end{array} \right\}$		
Constant for grs. water per cub. inch	252.397	$\left\{ \begin{array}{l} 2.4020842 \\ 2.4020842 \end{array} \right\}$	—	2.3623171
Results,—Correct volume of air expelled at 85.4		Cub. Ins. 7.8358		0.8940819
Volume of Bulb		10.0000		
Residual Gas in the heated Bulb		2.1642		0.3352974
Correction for change of Bar		Press	—	.0004453
Correct Residual Gas		2.1620		0.3348521
Expansion of gold at 1950° on 10 cub. in. =		470		1.0199467
				1.0
Therefore as 21620 : 10 47 : : 10 :				
Volume of Gas, if all were heated	=	48.428	=	1.6850946
deduct		10.000		
Results,—Quantity of expansion, cub. inches		38.428		1.5846478
Constant for gaseous expansion 0.375		$\left\{ \begin{array}{l} 5740313 \\ 5740313 \end{array} \right\}$		
Constant for 180° fahrenheit.....		2.2552725	$\times$	1.6812412
		1844.6		
	$\times$	85.4	=	3.2658890
Temperature of the Furnace				
in degrees of Fahrenheit...		1930.0		

TABLE II.

Number of Experiments.	Volume of air expelled after all corrections.	Dimensions of Golden Bulb heated.	Expansion converted into degrees at 375 per 1890.	Tempe. of air.	Heat of the Furnace.	Heat of Pyrometric Cupels.	Notes.
	cub. in.	cub. in.	deg.	deg.	deg.		
1	7.472	10.410	1492.	90	1582	none	Orange heat.
2	7.559	10.430	1578.	95	1673	none	Bright orange.
3	7.106	10.370	1239.	95	1334	none	Bright red heat rather orange.
4	7.643	10.442	1644.	94	1738	none	Bright orange, not quite melting silver.
5	7.775	10.465	1771.	90	1861	S.	Silver wire melted.
6	7.620	10.440	1627.	91	1718	S.	Perhaps a little less.
7	7.901	10.480	1917.	94	2011	S. 4 G	
8	7.978	10.470	2011.	90	2101	none	? Damp air
9	2.300	10.032	144.	84	228	—	Ditto } these three re-
10	8.057	10.499	2112.	86	2198	S. 2 G	Ditto } jected.
11	7.717	10.460	1727.	84	1811	S.	
12	6.876	10.350	1110.	84	1194	—	Full red heat.
13	7.566	10.430	1579.	91	1670	S. 1 G	Rejected, some air oozed out in night?
14	7.839	10.475	1863.	90	1953	S. 2 G?	Pyrometer Cupel, not employed, but put down by estimation.
15	7.861	10.475	1863.	90	1953	S. 3 G	
16	2.100	10.030	129.	88	216	—	Doubtful to what the excess can be attributed.
17	7.911	10.480	1930.	88	2018	S. 2 G?	
18	7.915	10.480	1934.	90	2024	S. 2 G	Pyrometer Cupel at back of bulb S. 3 G.
19	7.830	10.470	1835.	92	1927	S. 1 G?	
20	7.810	10.470	1812.	88	1900	S. 1 G?	
21	7.836	10.470	1845.	85	1930	S. 1 G	
22	7.936	10.490	1959.	86	2045	S. 3 G	Pyrometer behind S. 4 G. in front S. 2 G.
23	8.094	10.500	2166.	84	2250	S. 2 G	Damp air, rejected.
24	7.712	10.460	1713.	87	1800	S.	Dry air, fire proved dull.
25	7.864	10.475	1875.	83	1958	S.	Behind S. 15 G.
26	7.838	10.470	1792.	82	1874	S. 1 G	
27	7.769	10.465	1778.	84	1857	S.	
28	7.863	10.475	1875.	83	1958	S. 2 G	Hardly so high.
29	7.923	10.490	1945.	83	2028	S. 2 G	
30	7.866	10.475	1877.	89	1966	S. 1 G	
31	1.979	9.792	124.3	87.7	212	—	The whole bulb and tube submerged in boiling water.
32	7.518	10.190	1701.	88	1789	S.	Perhaps these three are all a little too low, for the part of the bulb next the tube must have been less heated than the rest, and no allowance is made.
33	7.538	10.190	1721.	86	1807	S.	
34	7.524	10.190	1706.	86	1794	none	The difference however must be very small.

Number.	Air expelled.	Volume of heated Bulb.	Expansion in Degrees.	Tempe. of air.	Tempe. of Furnace.	Pyrometric Cu. pel.	
38	7.819	10.121	2015	89	2104	S.	From the uncertainty attending this Series of experiments, it is better at once to reject the resetting temperatures; in nos. 39 and 42 gas was evidently generated, and upon breaking up the instrument, the interior of the tubes was found coated with Oil, and the glaze of Borax.
39	8.360	10.172	2993	95	3088	S.	
40	7.969	10.150	2261	91	2352	S.	
41	7.993	10.150	2269	90	2358	S.	
42	8.218	10.170	2674	91	2765	S. 4 G	
43	8.088	10.153	2462	88	2514	S. 7 G	
44	8.037	10.154	2339	88	2427	S. 2 G	
45	8.042	10.156	2343	89	2437	S. 25 G.	

THE average results may be thus expressed :

Full red heat,.....1200

Orange heat,.....1650

Silver melts,.....1830 By Daniell 2233°, by Wedgwood 4717°

Silver with 1-10 gold,...1920

Silver with  $\frac{1}{2}$  gold, say 2050

WE have now brought the experiments of three months to a conclusion, and believe that they are sufficiently trustworthy to warrant a reduction in the tabular melting point of pure silver to the amount of nearly 400 degrees below the determination of Mr. Daniell; while they indisputably prove the superiority of that gentleman's thermometric table, when contrasted with that of Mr. Wedgwood.

THAT the air thermometer cannot be expected to give indications perfectly accordant, those who have kept registers of the manometer or sympiesometer will be ready to grant. At high temperatures too, a very small difference in the quantity of air ejected produces a considerable change in the corresponding heat, and the air thermometer has the disadvantage of becoming less sensible with every increase of heat, for the portion extruded from the hot bulb must necessarily be cooled down to a known point before it can be measured.

THE substitution of a reservoir of oil or mercury in the place of a mere graduated tube is essential where the instrument is to be suddenly thrust into the fire, as the rapid motion of the air would force a passage through



any moderate bubble of mercury or oil, or convert the latter into a mere film lining the tube; the reservoir employed in the foregoing course was equal to a length of tube, similar to G. of fifty feet or more.

To obviate the uncertainty of the correction for increase of the bulb *A*, an apparatus was constructed for submitting the dilatation of gold and other metals, to actual measurement at the melting point of silver, but as the necessary experiments with it are not yet completed, and as the present paper has already extended beyond the bounds of moderation, it will be prudent to reserve them for the subject of a separate communication.

JAMES PRINSEP.

*Benares, 1st October, 1826.*

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## ECLIPSE OF THE SUN.

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On the 26th April, a partial Eclipse of the Sun was observed at Benares, in latitude  $25^{\circ} 20' 14''$  North, and longitude  $5^{\text{h}} 31^{\text{m}} 35^{\text{s}}$  nearly, East from Greenwich. The Telescope used was the one attached to Troughton's 18-inch Circle,  $2\frac{1}{2}$ -inch aperture. The beginning of the Eclipse was missed, but during the course of it a number of micrometrical measurements were taken by means of the 5 horizontal wires of the instrument; that is to say, the times of transit of the two limbs of the Sun, and of the points of contact of the lunar segment were noted for each of the five wires in succession, and the average differences of time, divided by the time of the passage of the Sun's diameter gave the relative position of the Moon for the centre period of each observation. The Sun's disc occupied  $2^{\text{m}} 21^{\text{s}} \cdot 5$  in passing the wires, and as this quantity did not perceptibly vary from 7 to 8 o'clock, it may be used as a measure of the Sun's diameter, 141 5, in reducing the following observations to a





diagrammatic form in the figure which accompanies. The measurements are supposed to be made from the preceding limb down the vertical, whence they are transferred to the circumference. This vertical was continually changing its angle with the polar axis of the Sun, as the Telescope did not traverse in the equator, but the correction required is barely perceptible on a diagram, for it will be found that in a spherical triangle, including the colatitude  $60^{\circ} 40'$ , and the variable zenith distance of the Sun for sides, and the hour angle at the pole, the angle required is at

6h. 30m.	a. m.	23° 34'
7 00	—	22 29
7 30	—	21 54
8 02	—	22 03

and the value of one degree on the circumference of the Sun is about  $1\frac{1}{4}$  of the 141.5 parts at the maximum, diminishing as the versed sines above and below the Sun's horizontal diameter; the correction, small as it is, has however been applied to the measurements given in the following Table :

Apparent time } Benares. . . . }				Distance from A. to the upper limb of the Sun's disc.	Distance of B. to ditto.	Distance of C. (tragant of Moon's disc) to do.	Horizontal measure of segment.
				in seconds.	in seconds.	in seconds.	in seconds.
d.	h.	m.	s.	"	"	"	"
1	25	18	48	38.3	4.1	33.8	36.8
2			53	28,	3.	42.1	45.0
3			57	23,6	1.5	48.5	50.5
4	19	10	27,6	0.7	55.2	56.1	—
5		06	54,5	0.2	64.8	64.9	—
6		11	25,2	0.1	71.2	71.2	—
7		17	20,4	—	79.2	—	—
8		22	28,8	—	85.0	—	54.
9		29	24,4	5.6	90.2	—	—
10		36	25,3	11.4	94.6	—	27.
11		44	39,2	19.9	96.6	—	—
12		53	17,7	32.2	94.4	—	—
13		58	14,8	42.1	91.1	—	—
14	20	02	36,7	53.8	86.2	—	—
20 05 16 1				end of the Eclipse, or in Benares			
				mean time 20 <sup>h</sup> 03 <sup>m</sup> 07 <sup>s</sup> 5.			

At the period marked as the end of the Eclipse, the Sun's disc was clear of the Moon; but for 10 or 15 seconds later, I remarked as it were a stretching of the Sun's edge toward the point which the Moon had just quitted: this was apparently the effect of refraction by the Moon's atmosphere.

THE elements for calculating this Eclipse, and from which the projection was made, are as follows:

Conjunction of the Sun and Moon in Greenwich Apparent Time,	15 <sup>h</sup> . 02 <sup>m</sup> . 28 <sup>s</sup> . 2
Longitude of the Sun and Moon when in $\rho$	1 <sup>h</sup> . 05 <sup>m</sup> . 05 <sup>s</sup> . 34 <sup>''</sup> . 9
Latitude of the Moon at 13 hours,	N. 0° 56' 49 <sup>''</sup> . 7
at 15 <sup>h</sup> . 2½ <sup>m</sup> .	0° 51' 13 <sup>''</sup> .
Moon motion in longitude from 14 <sup>h</sup> . 03 <sup>m</sup> . to 14 <sup>h</sup> . 33 <sup>m</sup> .	0° 15' 13 <sup>''</sup> .
14 <sup>h</sup> . 33 <sup>m</sup> . to 15 <sup>h</sup> . 03 <sup>m</sup> .	0° 15' 15 <sup>''</sup> . 7
in one minute at $\rho$	0° 0' 30 <sup>''</sup> . 6
Sun's horary motion,	0° 2' 25 <sup>''</sup> . 9
Sun's distance from Cancer,	54° 54' 36 <sup>''</sup> .
Sun's declination at 15 <sup>h</sup> . 2½ <sup>m</sup> .	N. 13° 13' 51 <sup>''</sup> .
at 13 <sup>h</sup> . 40 <sup>m</sup> .	13° 12' 46 <sup>''</sup> .
increase in one hour,	0° 00' 48 <sup>''</sup> . 9
Angle of Moon's path with the Ecliptic,	5° 35' 0 <sup>''</sup> .
Sun's Semidiameter,	15' 54 <sup>''</sup> . 8
Moon's Semi-diameter at 15 <sup>h</sup> . 02½ <sup>m</sup> .	14' 56 <sup>''</sup> . 2
Corrected for altitude } at 13 <sup>h</sup> .	14' 59 <sup>''</sup> . 6
and hourly change, } at 14 <sup>h</sup> .	15' 20 <sup>''</sup> . 6
Moon's Horizontal Parallax at 15 <sup>h</sup> . 02½ <sup>m</sup> .	54' 49 <sup>''</sup> . 3
at 13 00	54' 51 <sup>''</sup> . 0
Sun's Parallax,	8 <sup>''</sup> . 5

THE only correction not applied in the diagram is the effect of the Spheroidal figure of the earth upon the latitude; as this will diminish the parallax at Benares, it will bring the calculation and observation nearer the same line than they are now delineated. At present the difference is but half a minute, tarbe, subtracted from the parallax, or added to the latitude of the Moon: the times of the several observations agree with the calculations, pretty well, considering the difficulty of projecting them faithfully: the average of all the comparisons would shew a correction





of seven seconds subtractive from the assumed longitude  $5^{\circ} 32^{\prime} 35''$ , supposing the place of the Moon to be correctly given by the ephemeris.

MR. WALTER EWER has communicated to me his observation of this Eclipse made at Cawnpoor: he also missed the first appulse.

END at  $19^{\text{h}} 56^{\text{m}} 03^{\text{s}}$ . 5 mean time Cawnpoor: I have omitted to mention that the times at Benares, are by an astronomical clock, keeping a remarkably equable rate of 0.9 daily.

J. P.

*Benares, 17th April, 1827.*

## LITERARY AND SCIENTIFIC INTELLIGENCE.

### BENARES.

*A Method of Forging Stamps, or rather changing the value of Stamped Paper, practised and discovered at Benares.*

The first process is melting some Lac upon a flat stone so as to make a smooth surface: after this the Lac is heated in the sun; when it is sufficiently soft, to receive an impression without adhering to a substance, a genuine stampt paper, of the value to be forged, is carefully faced on the Lac. Cotton wrapped in fine muslin and made into the form of a ball, (somewhat hard), is then placed on the back of the Stamp, and beaten with a round stick for some time, until the impression is complete on the Lac.

The Forger then purchases as much legal paper from the authorized Venders, of one anna value as he proposes to transform

by his process, there being no difference in the English or Native signatures, nor in the smaller die in genuine paper from 1 A. to 16 Rs. value, he is saved the necessity of forging the endorsements. To erase the one anna Stamp he places it between two damp Cotton balls which he beats until the letters disappear; he then fits the old spot on his prepared die and on it the Cotton bag, and renews the beating until the paper takes the impression of the die; this requires some dexterity, the paper being of country manufacture frequently rends when damp.

Detection is difficult, for all genuine Stampt paper loses the gloss of its surface after a little use, and the forged paper has necessarily still one legal Stamp, a regular endorsement of sale, and a genuine signature by an European gentleman.

R. HAMILTON

*Benares, April, 1826.*



*Notice accompanying Two Copper Spearheads, presented to the Society by Mr. Cracroft.*

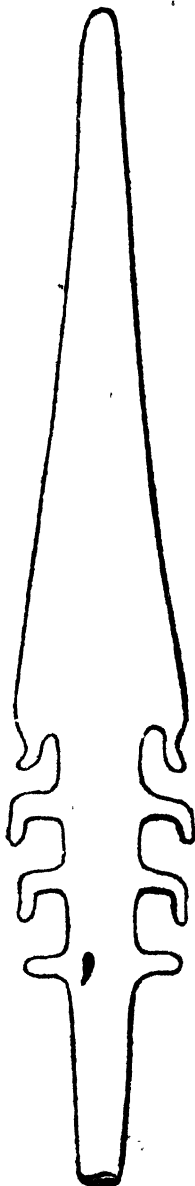
A Shepherd named Jykurun, living in village Niorai, near Etan, in zillah Etawa, observed sticking in the ground, a metal instrument from above which the earth had been washed away by the rains. On digging, he found two Copper Spearheads, one much corroded and broken, the other in a very perfect state, the two weighed together a seer and a half or  $3\frac{1}{2}$  troy pounds.

The tradition of the country regarding these and others, of a similar nature, which have been discovered, is that they are Arrowheads, formerly used by a gigantic race of men who lived in the days of the Mohabharut war—the probable truth seems to be that they were made when iron was so scarce and expensive, and the art of working it so little known, as to make copper instruments of offence, or cutting tools, more available than iron ones, notwithstanding the superiority of the latter metal in point of durability, and of efficacy for such purposes.

The Spearheads are  $13\frac{1}{2}$  inches long, and 2 inches broad; at the broadest part there is a small hole, to admit either a thong or string, by which the instruments might be tied to a bamboo which received the conical part (this is  $2\frac{1}{2}$  inches long).

The copper does not appear to have been hardened by any admixture of tin, nor by any other process, in which respect the instruments differ from those discovered in North America, which are said to be little inferior in hardness to iron.

The lower part is not made hollow to receive the shaft, as in modern Spears, but is formed into a solid frustum of a cone, apparently intended to be inserted in the hollow of a bamboo, and at-



tached by a leather thong through the hole mentioned.

Since the above were presented, Mr. C. has transmitted three more of a similar nature, but of a much larger size. They measure 2½ feet in length, and are formed exactly like Spearheads, at the base which appears intended for insertion in a bamboo, there is a projecting barb on one side over which a string was probably attached. The small ones have several crooked barbs on each side, and this certainly makes them look like Arrowheads by the side of the others:—nor can the latter be imagined to be daggers or swords, otherwise the handles would have been better defined, and most likely formed out of the same piece of metal, as they are generally seen in the steel swords of the natives. Taken as Spear and Arrowheads, these antique weapons are certainly much beyond the ordinary dimensions of such arms of the present day.

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*To the Secretary to the Literary Society at Benares.*

SIR,—I beg leave to acquaint you, for the information of the Society, of which I have the honor to be a member, that at my encampment near to Pipalda, a small town in the Rajah of Jaipur's territory, and situate between Beasia and Kotah, commonly called Bundi, on the high road toward the Decan, from Agra, I observed a musical wind instrument, resembling the Arab and Scottish Bagpipes, and called in this part of the country Pungi—the letter G being pronounced as in the English surname of Gibbon. Not having before seen it, or ever heard of its being known in any part of India, I venture to trouble you with the following brief sketch of the same from my Note Book :

The 'Pungi is made of rather a large sheep skin, and resembles a Biheesti's Water Mashq. It has a wooden tube to blow into, for the purpose of occasionally inflating the bag, with a pipe of wood also, at a short distance from the former, containing nine holes, literally on the upper side, for the fingers, and two holes at the end. This pipe, with the mouth-piece or tube, occupy the cavities of the sheep's fore-legs; the former being six inches, and the latter two inches in length, exclusive of that part over which the leather of the bag is fastened.

The Pungi, or Native Bagpipe, is in common use in the Jaipur territory, for celebrating marriages, as well as on other joyous occasions. A young man present, did me the favor of accompanying it with his voice, and the song was not unpleasant.

Lieutenant-colonel Watson informs me that there is usually more than one pipe to the Scottish instrument, and that commonly the bag is inflated with a kind of bellows: both this and the Pungi are, of course, compressed by the arm: when played upon, and in other respects it appears similar to the Highland Bagpipe, that so gladdens the hearts of all who come from the land of cakes.

The very rough sketch may serve to explain what is wanting in the above account, and for the Arabian Bagpipe, as used by the Arabs frequenting the sea-port of Bushire, I refer you to Lieutenant-colonel Johnson's Book of Travels overland to England, A. D. 1817-18, which contains an accurate Drawing of the same.

I am, Sir,

Your obedient servant,

JOHN J. HARRIOT.

*Nimach in Meywar.*



## Quarterly Register.

### OF OCCURRENCES IN THE EAST.

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#### MISCELLANEOUS ASIATIC INTELLIGENCE

##### TESTIMONIES OF REGARD FOR THE LATE BISHOP.

*Proceedings of a Meeting held at the Town Hall, Calcutta, on the 6th of May, 1826.*

Pursuant to a notice of the High Sheriff, a numerous and respectable Meeting of the inhabitants of Calcutta, was assembled at the Town Hall, on the morning of the 1st Instant, for the purpose of expressing the deep feeling of sorrow with which they viewed the unexpected death of their beloved Bishop, and of taking into consideration the most desirable mode of perpetuating his revered memory.

The High Sheriff having read the requisition in which the meeting originated, and stated the object for which it was convened, Sir CHARLES GREY was called to take the Chair, upon the motion of Lord COMBERMERE, and with the universal concurrence of the Meeting.

Sir CHARLES GREY having accordingly taken his seat, opened the business of the day with observations to the following effect.

GENTLEMEN,

Before I proceed to any thing else, I am reluctantly compelled to correct a seeming mistake, as to the object of this meeting. A notice has appeared this morning, professedly by authority, which, though probably well meant, has in it something too much of the character of solicitation. I know

not of what authority it speaks, but the Friends of the late Bishop are anxious only, that expression should be given to the feelings with which the community regarded him; Subscriptions for his Monument, if they are spontaneous indications of respect and sorrow, will be valuable testimonies, but not otherwise; and I trust that neither solicitation, nor influence will be employed to swell their amount. Leaving this matter, it is with real agitation and embarrassment that I find it my duty to mark out the grounds on which this Meeting appears to me to have been called for: assuredly it is not that there is any difficulty in finding those grounds, nor that I have any apprehension, that you will not attend to a statement of them, with willingness and indulgence. But this is a very public occasion, and my feelings are not entirely of a public nature. Deep as my sense is of the loss which the community has sustained, yet do what I will, the sensation which I find uppermost in my heart, is my own private sorrow for one who was my friend in early life. It is just four and twenty years, this month, since I first became acquainted with him at the University, of which he was, beyond all question or comparison, the most distinguished student of his time. The name of REGINALD HEBER was in every mouth, his Society was courted by young and old; he lived in an atmosphere of

favour, admiration, and regard, from which I have never known any one but himself who would not have derived, and for life, an unsalutary influence. Towards the close of his Academical career he crowned his previous honors by the production of his "Palestine;" of which single work the fancy, the elegance, and the grace have secured him a place in the list of those who bear the proud title of English Poets. This, according to usage, was recited in public, and when that scene of his early triumph comes upon my memory, that elevated rostrum from which he looked upon friendly and admiring faces; that decorated theatre; those grave forms of ecclesiastical dignitaries, mingling with a resplendent throng of rank and beauty; those antique mansions of learning, those venerable groves, those refreshing streams, and shaded walks; the vision is broken by another, in which the youthful and presiding genius of the former scene, is beheld, lying in his distant grave, amongst the sands of Southern India,—believe me the contrast is striking, and the recollections most painful.

But you are not here to listen to details of private life. If I touch upon one or two other points, it will be for the purpose only of illustrating some features of his character. He passed some time in foreign travel, before he entered on the duties of his profession. The whole continent had not yet been re-opened to Englishmen by the swords of the Noble Lord, who is near me, and his companions in Arms, but in the Eastern part of it the Bishop found a field the more interesting, on account of its having been seldom trodden by our countrymen; he kept a valuable journal of his observations, and when you consider his youth, the applause he had already received, and how tempting, in the morning of life, are the gratifications of li-

terary success, you will consider it as a mark of the retiring and ingenuous modesty of his character, that he preferred to let the substance of his work appear in the humble form of notes to the volumes of another: this has been before noticed. There is another circumstance which I can add, and which is not so generally known. This journey, and the aspect of those vast regions stimulating a mind which was stored with classical learning, had suggested to him a plan of collecting, arranging, and illustrating all of Ancient and of Modern Literature, which could unfold the history, and throw light on the present state of Scythia: that region of mystery and fable; that source from whence eleven times in the history of man, the living clouds of war have been breathed over all the nations of the South. I can hardly conceive any work for which the talents of the author were better adapted, hardly any which could have given the world more of delight, himself more of glory; I know the interest which he took in it. But he had now entered into the service of the Church, and finding that it interfered with his graver duties, he turned from his fascinating pursuit, and condemned to temporary oblivion a work which I trust may yet be given to the public.

I mention this chiefly for the purpose of shewing how steady was the purpose, how serious the views, with which he entered on his calling. I am aware that there were inducements to it which some mind will be disposed to regard, as the only probable ones; but I look upon it myself to have been with him a sacrifice of no common sort. His early celebrity had given him incalculable advantages, and every path of literature was open to him, every road to the temple of fame—every honor which his country could afford, was in clear prospect before him, when he turned

to the humble duties of a country-church, and buried in his heart those talents which would have ministered so largely to worldly vanity, that they might spring up in a more precious harvest. He passed many years in this situation in the enjoyment of as much happiness as the condition of humanity is perhaps capable of. Happy in the choice of his companion, the love of his friends, the fond admiration of his family—happy in the discharge of his quiet duties and the tranquillity of a satisfied conscience. It was not, however, from this station that he was called to India. • By the voice, I am proud to say it, of a part of that profession to which I have the honor to belong, he had been invited to an office which few have held for any length of time without further advancement. His friends thought it at that time, no presumption to hope, that ere long he might wear the Mitre at home. But it would not have been like himself to chaffer for preferment: he freely and willingly accepted a call which led him to more important, tho' more dangerous, alas! I may now say, to fatal labours. What he was in India why should I describe? You saw him! You bear testimony! He has already received in a Sister Presidency the encomiums of those from whom praise is most valuable; especially of one whose own spotless integrity and a sincerity far above suspicion, make every word of commendation which is drawn from him of ten-fold value. I have reason to believe, that short as their acquaintance had been, there were few whose praise would have been more grateful to the subject of it. Would that he might have lived to hear it! What sentiments were entertained of him in this metropolis of India, your presence testifies—and I feel authorized to say, that if the noble person who holds the highest sta-

tion in this country had been unfettered by usage, if he had consulted only his own inclinations and his regard for the Bishop, he would have been the foremost upon this occasion to manifest his participation in the feelings which are common to us all. When a stamp has been thus given to his character, it may seem only to be disturbing the impression to renew, in any manner, your view of it: yet if you will grant me your patience for a few moments, I shall have a melancholy pleasure in pointing out some features of it which appear to me to have been the most remarkable. The first which I would notice was that cheerfulness and alacrity of spirit which, though it may seem to be a common quality, is in some circumstances of rare value. To this large assemblage I fear I might appeal in vain, if I were to ask, that he should step forward who had never felt his spirit to sink when he thought of his Native Home, and felt that a portion of his heart was in a distant land: who had never been irritated by the annoyance, or embittered by the disappointment of India. I feel shame to say, that I am not the man who could answer the appeal. The Bishop was the only one whom I have ever known who was entirely master of these feelings. Disappointments and annoyances came to him as they come to all, but he met and overcame them with a smile, and when he has known a different effect produced on others, it was his usual wish that "they were but as happy as himself." Connected with this alacrity of spirit, and in some degree springing out of it, was his activity. I apprehend that few persons, Civil or Military, have undergone as much labour, traversed as much country, seen and regulated so much as he had done, in the small portion of time which had elapsed since he enter-

ed in his office, and if death had not broken his career, his friends know that he contemplated no relaxation of exertions. But this was not a mere restless activity or result of temperament. It was united with a fervent zeal, not fiery nor ostentatious, but steady and composed: which none could appreciate, but those who intimately knew him. I was struck myself upon the renewal of our acquaintance by nothing so much as the observation, that though he talked with animation on all subjects, there was nothing on which his intellect was bent—no prospect on which his imagination dwelt—no thought which occupied habitually his vacant moments, but the furtherance of that great design of which he had been made the principal instrument in this country. Of the same unobtrusive character was the piety which filled his heart. It is seldom that of so much there is so little ostentation. All here knew his good natured and unpretending manner: but have seen unequivocal testimonies both before and since his death, that under that cheerful and gay aspect there were feelings of serious and unremitting devotion, of perfect resignation, of tender kindness for all mankind, which would have done honor to a Saint. When to these qualities you add his desire to conciliate which had every where won all hearts—his amiable demeanour which invited a friendship that was confirmed by the innocence and purity of his manners, which bore the most scrutinizing and severe examination, you will readily admit that there was in him a rare assemblage of all that deserves esteem and admiration.

But I will not leave the matter upon these grounds. What we do this day we do in the face of the world, and I am loath to leave it open even to the malignant heart to suppose that we have met here

on a solemn, but hollow pretence,—that we use idle, or exaggerated words, or would stoop to flattery, even of the dead. The principal ground of all on which I hold the death of the Bishop to have been a public loss, was the happy fitness and adaptation of his character, for the situation and circumstances in which he was placed. There is no man, whether he be of the Laity or a Churchman, to whom I will yield in earnestness of desire, to see Christianity propagated and predominant throughout the world: but it would be sinful, if it were possible, to banish from our recollection the truths which the experience of former ages has left for the guidance of the present. It is an awful but an unquestionable fact, that a fuller knowledge, a more perfect revelation of the Will of God has never been communicated, rapidly to large masses of mankind, without their being thrown into confusion. To some it has seemed that religion is so important an element of social order, that no alteration can be made of its quality and proportion, without the whole mass dissolving, fermenting and assuming new forms, that by mysterious condition of the lot of humanity, all mighty blessings are attended by some great evil, that every step to Heaven is even yet to be won by fresh sacrifices, and atonements—there is another, and I trust, a better mode of reasoning on these symptoms, of interpreting these terrible signs. I will not readily believe that religion has been one of the causes of disorder—but rather that the vices of men having prepared the crisis, and called for the revulsion and re-action of the preservative principles of society, religion has only thus manifested herself, in a more visible and tangible form; and come as a ministering Angel, to enable those who were struggling for the right to persevere and to prevail. The ap-

palling fact however remains not the less indisputable, that it is in scenes of extensive disorder, amidst mortal strife and terrible misery, that she has achieved her greatest triumphs, displayed her strongest powers, and made her most rapid advances. When Christianity first spread itself over the face of the Roman Empire all the powers of darkness seemed to be roused to an encounter. The storm blew from every point of the compass; unheard of races of men, and monsters of anarchy and misrule, more like the fantastic shapes of a dream than the realities of human life, appeared on the stage; and that period ensued which has been perhaps rightly considered, as the most calamitous in the whole history of man. When that New World was discovered, which now presents such fair and animating prospects, religion was imparted to the Southern portion of it by carnage and by torture; I say that in South America the ground was cleared by the torch and dug by the sword, and the first shoots of Christianity were moistened by the blood of unoffending millions. Again, when in Europe the Church cast its old slough, and re-appeared in somewhat of its pristine simplicity, the whole Continent was convulsed by Civil War for a century and a half: Witness in France those battles and massacres and assassinations of the Huguenots and Catholicks:—In Germany that closing scene of thirty years confusion in which the grotesque and barbaric forms of Wallenstein and Tilly are seen struggling with the indomitable spirit of Mansfield, and the majestic genius of Gustavus Adolphus:—Witness in England the downfall of her ancient throne and the eclipse of Royalty:—Let me not be misunderstood—I hold, that there is no one who has rightly considered these events who must not, even whilst he mourns

over them, admit that it is better the changes took place even with their terrible accompaniments than that they should not have taken place at all. But while I avow this, I hope it is not presumptuous to breathe a fervent prayer, that India may receive the blessing without the misery: not faint-heartedness, that I tremble at the possibility of all Southern Asia being made a theatre of confusion, not luke-warmness, that rather than see Religion advance upon the rapid wings of strife, I would prefer to wait for her more tardy approach, preceded by Commerce and the Arts, with peace and knowledge for her handmaids, and with all the brightest forms of which human felicity is susceptible, crowding in her train. I confidently trust that there shall one day be erected in Asia a Church, of which the corners shall be the corners of the Land, and its foundation the Rock of Ages; but when remote posterity have to examine its structure, and to trace the progress of its formation, I wish they may not have to record that it was put together amidst discord, and noise, and bloodshed, and confusion of tongues, but that it rose in quietness and beauty like that new temple where “no hammer or axe nor any tool of iron was heard whilst it was in building;” or in the words of the Bishop himself—

No hammer fell, no ponderous axes rung,  
Like some tall palm the mystic fabric sprung!

That such may be the event, many hands, many spirits, like his must be engaged in the work: and it is because of my conviction that they are rarely to be found, that I feel justified in affirming his death to have been a loss not only to his friends, by whom he was loved, or to his family of whom he was the idol, but to England, to India, and to the World.



Upon the close of this address, which produced a powerful impression on the meeting, Lord COMBERMERE rose and proposed the following Resolution:—

That, upon the occasion of the death of the late Bishop of Calcutta, it is desirable to perpetuate, by some durable monument, the sense of public loss with which this community is impressed; and the feelings of respect and affection with which the Bishop was regarded by all who knew him.

The motion being seconded by the Hon. Mr. HARRINGTON, was unanimously adopted.

In seconding the proposed Resolution, Mr. HARRINGTON observed; It is not my intention to detain you unnecessarily by any lengthened observations. I am confident that we all participate in the same feelings of unfeigned esteem, affection and veneration for our late excellent Prelate; and that we are not only willing but anxious, to demonstrate, by a suitable memorial,—the sense entertained by us, in common with all who knew him, of his distinguished talents, and acquirements; his endearing virtues in private life; and the eminent services rendered by him in a short, but zealous and active career of public duty. These have been amply and justly stated in the very able speech which you have heard from the Chair; and I shall therefore merely second the Resolution which has been moved by Lord COMBERMERE.

It was next agreed, upon the motion of the ADVOCATE GENERAL, seconded by the Hon'ble Mr. BAYLEY; That the most appropriate course appears to be, to cause a *Sepulchral Monument of Marble* to be erected in the Cathedral Church of Calcutta; and that Subscriptions be received for this purpose.

The ADVOCATE GENERAL spoke as follows:—

If I were to consult only my own wishes, I should keep silence

on this affecting occasion; where it is more easy to feel than to speak. But, it having fallen to my lot to propose a resolution, it seems fitting that I should preface it with a few remarks, on the subject of that admirable person, whose loss we have to deplore. I do not intend (I hope I have a better taste) to repeat and weaken by repetition, what has been so ably and so eloquently said by one who has known him long and known him well; but only to point out a few of those distinguishing traits, which peculiarly fitted him for the situation he had to fill—the path which he was destined to tread.

Without a more than ordinary zeal in the cause of christianity, a man would be useless, in this country, who had to hold that high place in his profession, which Dr. Heber filled, and to perform the duties which it imposed upon him; but that zeal itself would be worse than useless unless accompanied by an equal portion of liberality. Never have I met with the union of these qualities so complete and perfect in any other man. The warmth of his zeal prompted him to every exertion; while his liberality was extended to all conditions of men, without any exception of sect or degree, or country, or colour. Nor is it immaterial, that in private life, his benevolence, the simplicity of his manners, and the absence of idle and pedantic forms endeared him to all who had the happiness to know him: while the rank which he held in England and the literary world, for talents, high attainments and classical knowledge, gave a sanction and a lustre to the measures which he deemed it proper to adopt for the benefit and instruction of these remote countries. Is it too much to say, that it will be difficult indeed to supply the loss of such a man? The meeting has given an answer to the question in the resolution they have already passed—in their vote to

record by some suitable memorial the sense which they entertain of his merits. It only remains therefore to determine what kind of memorial they should adopt. It appears to me and to others, that the usage of our own country, and of Europe at large, points out a monument, in marble, as the most appropriate. And though this may, perhaps, be considered less immediately and directly useful than some other kind of memorial, which might be suggested, it has, at least, the advantage of meeting more frequently the public eye: and if things of this kind have any effect at all, it may tend for a long period of time to excite the love and imitation of those excellencies, which it commemorates. If the meeting concur with me in the kind of monument to be preferred, it is further only necessary to propose the situation in which it shall be erected. The Cathedral of this city immediately occurs to the mind—that Cathedral over which this inestimable Prelate presided with so much honor to himself—(that however is a trifle)—and with so much benefit to others—where his voice has been so often heard, and always in the cause of religion and virtue.

The third resolution moved by the Venerable Archdeacon CORRIE, and seconded by the Hon'ble Sir A. BULLER, proposed, That a Committee of Management should be appointed to superintend the receipt and application of Subscriptions; and that they be desired to communicate with the brother of the late Bishop, RICHARD HEBER, Esq. one of the Representatives in Parliament for the University of Oxford; and to request that he will superintend the execution of the Monument in England.

In proposing this resolution the VENERABLE THE ARCHDEACON made the following observations:

My own views of the loss which the public generally has sustained by the lamented occasion of our meeting, have been so fully, publicly expressed elsewhere, that it is unnecessary, and it would be improper to detain you, with any further expression of my feelings on that head. In speaking on this subject it is, however, impossible altogether to exclude private feeling, so strongly did the deceased attach to him all who had the opportunity of being near him; but I shall take the liberty only to state, that during a long journey through the Upper Provinces, during which the late Bishop could not but be seen at almost all seasons, and under almost every variety of circumstances, I can truly say, that in his habitual temper and conduct, I never knew a person who came so near perfection.

HOLT MACKENZIE, Esq. next proposed, That the following gentlemen should form the *Committee of Management*:

The Ven. Archdeacon CORRIE—Mr. Secretary Lushington—The Hon'ble Col. Finch—W. Prinsep, Esq.—W. Money, Esq.—Rev. Principal Mill—Rev. W. Eales—Rev. J. Young, and that the Rev. Mr. Robertson act as Secretary.

This was seconded by the Honorable Mr. BAYLEY, and adopted by the Meeting.

It was also suggested and approved by the Meeting, that the Committee of Management, if any surplus should remain after the erection of a suitable Monument, should consider the propriety of applying it to the foundation of an additional Scholarship in Bishop's College, to be named *Heber's Scholarship*.

Upon the adoption of this Resolution, the Rev. Dr. BRYCE rose and addressed the Meeting, as follows:

Allow me, Sir, to take the opportunity, afforded me by the Honora-

ble Judge's suggestion, of trespassing on the attention of the Meeting for a few moments. I am far indeed from presuming to add any thing to the just and animated eulogium on the virtues and character of the late BISHOP of CALCUTTA, which you have this day delivered from the Chair. In the most eloquent and feeling manner you have done justice, and what eloquence could do more than justice to the worth that distinguished this excellent and truly amiable man. But you have alluded, in a particular manner to the benevolence which distinguished him as a man, and to the truly Catholic and liberal sentiments, which characterized him as a Churchman, and I rise, Sir, to bear my humble testimony, founded on personal experience, to which I must now look back with a melancholy pleasure, that you have ascribed to Dr. HEBER no virtues which he did not most eminently possess. The situation I held in another Church, having the promotion of the same great objects in view, as that of which Bishop HEBER was the distinguished *Head*, led me frequently into conversation with the late excellent Prelate, on these objects; and never did I enjoy that pleasure and honour, without admiring the truly Christian and Catholic Spirit, which distinguished all he said. Devoted zealously to the service and the honour of his own Church, Bishop HEBER heard with a pleasure, which it was not in his nature to conceal, of the exertions of other Churches, to carry into execution the great work of Piety and Charity, which every religious Society at home has in view, in sending their Ministers to India; and he proved himself by the warm interest he took in every scheme to promote the Gospel, not a Bishop of the Church of England, only, but a Bishop of the Church of Christ. Encouraged

by the kindness of the late Bishop's manners and the sincerity of his good will, I felt that at any time, I could seek his advice or his assistance, in every thing where the promotion of moral and religious instruction was the object: and at this moment I have, indeed, but too much reason to sympathize with my Brother-Clergy of the Church of England, in the loss, they particularly have sustained. It is one that will not soon be repaired. The death of Dr. HEBER has left a blank in the Church, that will not easily be supplied: and Society at large, and the Native population of these extensive regions yet sitting in darkness, have much to weep over in the loss of this excellent and beloved Bishop, as well as the Church, to which he did so much honour, and the Ministers of other persuasions, who like myself, were always welcome to the benefit of his advice and assistance. For sure I am, Sir, that any one who had the happiness to know Dr. HEBER will agree with me, that never did a Christian Missionary come to the East, with a spirit better fitted for the task of enlightening it in the great truths of the Gospel—with a zeal more warm in the cause, yet tempered by knowledge the most extensive, or, in one word, with virtues and talents, that, under Providence, gave so much assurance of success, as did those of Dr. HEBER.

The fifth Resolution, proposed by the Hon. Sir J. FRANKS, and seconded by the Hon. Sir C. GREY, determined, That in addition to the objects already named, the Committee should be at liberty, if the Funds should be found sufficient, to appropriate a portion of them to the purchase of a Piece of Plate, to be preserved in the family of the Brother of the Bishop, as an *Heir-loom* for ever.

G. UDNY, Esq. next rose and proposed, that Sir C. Grey should

be requested to favor the Meeting with the substance of his impressive Speech, delivered on this occasion.

The motion being seconded by the Hon. Mr. HARRINGTON, and carried unanimously; The Hon. the Chief Justice was prevailed on to comply with the general wish.

The immediate business of the day being over, Mr. MACKENZIE rose to move the thanks of the meeting to the Chairman. This duty, he observed, all must be eager to discharge, and all must feel that it would be imperfectly fulfilled by the mere form of respectful acknowledgment usual on the occasion of public meetings. It was impossible to express the feelings excited by the tribute which their Chairman had paid to that Excellence they were met to honor; every breast responded to the admirable delineation of the genius, the attainments, and the singular beauty of character which distinguished the lamented Prelate, to the just estimate of the loss sustained by his death, and to the touching accents in which that loss had been deplored. With the general vote, therefore, of acknowledgments to Sir CHARLES GREY for his conduct in the Chair; he would propose to combine the distinct tender of their thanks for his having so given expression to the sentiments they desired to utter, and so fulfilled the arduous task of speaking of their lamented Bishop in terms worthy of REGINALD HEBER.

The motion made by Mr. MACKENZIE being seconded by C. SHAKESPEAR, Esq. it was voted,

That the thanks of the Meeting should be given to the Chairman, for his able conduct in the Chair; and especially for the feeling and eloquent manner in which he illustrated the character of their lamented BISHOP.

It was finally proposed by H. SHAKESPEAR, Esq. and seconded

by the Hon'ble Sir C. GREY, That the thanks of the Meeting should be given to the High Sheriff, for the prompt attention paid by him to their requisition.

### REQUIEM.

The following beautiful lines by our late revered and lamented Bishop, will be perused with a deep and melancholy interest by all to whom he was in any way known:

Thou art gone to the Grave, but we  
will not deplore thee,  
Though sorrows and darkness en-  
compass the Tomb,—  
The Saviour has passed through its  
portal before thee,  
And the Lamp of his Love is thy guide  
through the gloom!

Thou art gone to the Grave, we no  
longer behold thee,  
Nor tread the rough paths of the  
world by thy side;  
But the wide arms of mercy are spread  
to enfold thee,  
And sinners may die for the *sinless*  
has died.

Thou art gone to the Grave, and its  
mansion forsaking,  
Thy soul in amazement and fear  
linger'd long;  
But the soft light of Paradise beam'd  
on thy waking,  
And the strain which thou heard'st was  
the Seraphim's song.

Thou art gone to the Grave, but 'twere  
sin to deplore thee,  
Whose God was thy ransom, thy  
guardian and guide,  
He gave thee, he took thee, and he  
will restore thee,  
And Death has no sting, for the Sa-  
viour has died!

### DEPUTATION TO THE BURMESE COURT.

The party that went from Camp to Amerapura, was, in fact, a deputation sent by Sir Archibald Campbell, to the Burmese Court,

to communicate to the King of Ava, the congratulations of the British Commissioners, on the happy restoration of friendly relations.

The party consisted of Capt. Lumsden, of the Bengal Horse Artillery, Lient. Havilock, D. A. A. General, and Mr. Assistant Surgeon Knox,—As the Burmese Commissioners, who left the Camp on the evening of the 24th Feb. had expressed a wish that time should be allowed to announce the approach of the deputation, their embarkation in the War Boats destined for their transport was delayed until 3 o'clock A. M. on the 26th, and incidental delays, detained them until 5—The Southerly wind, which had blown with violence for some days, had given place to a dead calm, several hours before they got on board. Deprived of this advantage, a passage somewhat more protracted than had been originally expected, was to be calculated on, but as the boats were well adapted for stemming the stream and manned by a numerous, dexterous, practised and indefatigable crew, the delay was not likely to be very great—as however, a day and night had passed away, and they were still distant from Yapadaing, nearly mid-way between Yandaboo and Ava, there was reason to think, that their progress was intentionally delayed. They did not reach the Burman Camp, near that Town, until 4 P. M. on the 27th, when they received a courteous but very urgent invitation from the Chiefs to land, and halt some hours for refreshment. The Atawoon, who had taken an active part in the recent conferences, received them with marked civility and attention. The arrival of Dr. Price at seven in the evening, developed the real state of affairs, and it appeared that the Court did not fully apprehend the character of the proposed mission. Dr. Price having

conferred with the Burman Commissioners, again set off to the Court, and on his return, at noon, on the 28th, the Deputation was gratified to learn, that the King of Ava had determined to receive the Strangers in a manner befitting the delegates of the representatives of the British power in the kingdom.

Yapadaing is about Twenty-four English miles from Ava. The deputies reached the capital in darkness, only a few minutes before mid-night. They were conducted with every mark of respect, by a numerous deputation of the Officers of State, from the landing place, through the Eastern Gate of the City, under the walls of the Palace, to the house of the Commandant of the Northern Division of Ava, where they were entertained in a style of the most cordial hospitality. Nine o'clock on the morning of the first of March, was fixed for their state reception at the Palace: at eleven all preliminary forms had been adjusted, and the head of the procession was about to leave the dwelling, when its progress was arrested by the announcement that the Monarch had retired to sleep. Respectfully intimating, that their own prolonged voyage had rendered them by no means averse to a similar indulgence, the Deputies retired to await the termination of this period of repose. A little after 3 they were informed, that the hour of presentation had arrived. A discussion here arose on a point of ceremony often before canvassed at this Court. The Ministers had, in the morning, stipulated, that the British Officers should part with their Swords on leaving their house, that the aggregate number of attendants should be restricted to six, and that they should quit their Boots or Shoes at the foot of the Royal Stair-case. All these points of etiquette were cheerfully conceded.

It was then further demanded, that they should move with uncovered feet from the third Gate of the Palace, to which the obvious objections were urged, that although the Officers were ready to conform to all the established usages of the Court, they were not prepared to go to the length of interminable concessions. That the Burmese Ministers must from the first, have fully known the definite limits of the national ceremonial, and could not, therefore, escape from the dilemma either of having at first demanded less, or having now proceeded to exact more, than the dignity of their Royal Master required. These remarks being met by evasive circumlocution, the Deputies at once declared, that whilst they acknowledged the civility they had experienced, they had only further to request, that Boats might speedily be prepared for their return to Yandaboo. The claim was, upon this, abandoned.

Followed by a concourse of spectators, numerous and animated by an anxious curiosity, but governed by all the restraints of respect and decorum, the Deputies were escorted to the Hall of Justice, there to await, for nearly an hour, the completion of the preparations within the precincts of the Palace. A few minutes after five, the first portal was opened; three others expanding in succession displayed the interior Court of the abode of Royalty, occupied by not fewer than Four Thousand Guards, regularly armed, with a Park of Artillery, of upwards of Forty pieces. The Monarch of Ava appeared seated on his Throne of State, surrounded by the Ensigns of Royalty, environed by the Princes of the Royal Blood, and lineage, and attended by the high Ministers and Chief Officers of the realm. His Majesty received, with every mark of gracious consideration, the congratulations of the

Deputation, in the name of the Commissioners, on the happy union of the two States, accepted of their presents, and directed suitable returns to be made, and, in conclusion, invested the British Officers entrusted with this charge, with honorary titles of distinction. It is known that the Court of Ava is peculiarly jealous on the point of ceremonial observances, but there is reason to believe, that the Deputies were welcomed with all those marks of favour and consideration, which were bestowed on former occasions upon the accredited ambassadors, envoys, and agents of the Supreme Government of India.

On the breaking up of the Durbar, the Deputies retired to their former quarters, and awaited the orders of the Sovereign, regarding the time and means of return.

Previous to their presentation, it had come to their knowledge, that Six Prisoners of War, taken at Ramoo, were yet confined within the walls of Ava. The Deputies, accordingly, demanded their liberation, and after some demur, their claim was admitted. The Prisoners were sent to them on the evening of the 2d.

On the morning of the 3d, all was prepared for their departure. As they reached the Capital in darkness, and had no opportunities of leaving their residence, except on the occasion of their presentation to the King, they were not able to form more than a general notion of the place, derived from some delay in their Embarkation at the Eastern Gate, and their passage along the small river which washes this side, and thence past the point of confluence, down the channel of the great Irawaddy. Two hours after sunset, they reached the British Head-Quarters.—*Govt. Gaz.*

The new boundary that we adverted to in the Extra, does not,

we imagine, comprehend the town of Martaban, as that is situated on the West bank of San-loon or Martaban river, but of course there remain many points for definitive adjustment—by adverting to the terms of the Treaty, as formerly announced, it will be seen, that we continue to hold Rangoon, until the final payment of the stipulated indemnification, which we may anticipate the Burman Court will not be very prompt to discharge. The final measure to give effect to the terms of the Treaty, will be the subject, we understand, of further negotiation between Mr. Crawford and the Burmese Commissioners, as will be the provisions of a Treaty of Commerce. We understand, that it is not improbable that Mr. Price may be sent to Calcutta, on the part of Ava to discuss such modifications of the terms, as the Court of Ava may hope from the liberality of the British Government.

The following is the distribution of the British Force, in Ava. The Garrison of Rangoon is to be formed of the Head-Quarters of H. M. 45th Regiment, the 9th N. I., two Squadrons of Madras Cavalry, and details of Native Infantry Corps.

The force to be sent to Martaban, and the Provinces East from thence, will consist of the 1st, 32d, and 46th Regiments of Madras N. I. with a Detachment of Madras Artillery.

H. M. 13th, 38th and 47th Foot, with the Horse and Foot Artillery, and Engineer Department, embark for Bengal. H. M. Royal, 41st, and 89th Regiments, with Native sick and convalescents, for Madras. The land column from Yandaboo, comprises H. M. 87th Regt., a Detachment of the Body Guard and Horse Artillery, the 26th, 28th, 38th, and 43d Regiments of Native Infantry and Pioneers. The Detachment on Route to Aracan, consists of the 18th N. I. with

Lieutenants Trant and Bissett, of the Quarter Master General's Department, and that on the Route from Prome, of a detachment of Horse Artillery and Body Guard, the 32d N. I. and Pioneers. A small division at Prome will leave as soon as the Commissariat Stores have been embarked. In Pegu, Colonel Pepper remains, with a Detachment of H. M. 45th, and the 1st European Regiment, with the 1st, 3d, 34th, and part of the 12th M. N. I. and Madras Artillery.

The 13th Regiment was embarked on the *Almora* and *Aurora*, which sailed on the 26th and 28th March, the 28th on the *David Clark* and *Felicitas*, on the 24th and 28th, and 41st on the *Hamayun Shah* and *Golconda*, on the 28th and 29th. The *Carron*, *East Indian*, *Macaulay* and *Sukimani*, were preparing for the 47th and 48th, and would leave in a few days.

Major-General Sir Archibald Campbell, K. C. B. landed from the *Enterprise*, yesterday forenoon, under the usual Salute from the Ramparts of Fort William, due to his rank.—*Government Gazette*, April.

We have been favoured with the following Journal of the Proceedings of the Deputation to the Court of Ava, of which we gave some account last week:—

*February 26th.*—Set off about 5 A. M. from Yandabow. Met, after day light an Officer, bringing down a communication from the Burman Chiefs at Yeppadine, to the English camp. Another, who was passing down, asks: "is the weighing of the money finished." Meet the advance of the boats coming down for the transport of our troops. Bring up opposite our own advance post, for breakfast, about 8. The Lamine Zaray,\* who was in

\* Or Secretary of the district of Lamine.

the boat with us, asked this-morning for a list of the presents. He asked also, if the gilt chair (Capt. Lumsden's) had come from the ship country,\* and if it had not been taken at Mellone. The May myaboo lost a fine gilt chair there.

28th.—After getting on but slowly, stopped for dinner about five o'clock. Went on again for some time, and there the boatmen and passengers lay down to sleep; after the moon rose, we again proceeded with our journey. Yesterday 27, we continued to advance at the same slow rate, and did not arrive at Yeppadine till about 4 p. m. Whilst coming up, Lamine Zaray told me that a Wone-dowk, at our camp, had instructions to ask to purchase from us, for the King, a large English boat, a gun, and a shell. When remonstrating with him respecting the slowness of our progress, he replied: and yet you may remember how quickly you expected us to communicate with the Capital from Mellone. We heard that Mr. Price, proceeding towards our camp, had passed us in the night. When approaching pretty near to Yeppadine, before noon, Maha Silwa joined us; breakfasted with us, and then preceded us in his lighter boat to Yeppadine. On arrival at this place, we find that there is a small house prepared for our reception; and an invitation is given us from the Chiefs there, to land and take some refreshment; after waiting half an hour, the Atwane Wone came to visit us; and upon the consideration that Mr. Price was now in our rear; and also, that the Atwane Wone appeared anxious we should not hurry on in advance; coupled with this, that he could, without seeming to do it, quite easily prevent our going on, we settled to remain for the present, and not attempt proceeding, until the

moon should be well up. The Atwane Wone also said, he would come down and dine with us, at the time (after sun-set,) which we appointed. Before we sat down to dinner, Mr. Price's boat was heard coming up the river, towards the ghaut we landed at. After we had dined, he came in with the Atwane Wone, and took his dinner also; and there was a good deal of desultory conversation kept up amongst us. Just before the meeting broke up, he acquainted us that "he had an interview with the King and Queen the day before in the morning; that great alarm prevailed on account of our deputation; that the Queen fell into hysterics, and that the King, on seeing him had called out, "Oh Price save me:" that this was by a false idea of the object of the deputation, it being said, that the Chief of our flying Artillery was coming up, that we were spying out the road and that, under the guise of a present to the King, one of the articles we were bringing was a musket, so contrived as to explode without gun-powder; besides which, the King was vexed at the prospect of being exposed to the visits (or intrusion) of Strangers after his misfortunes." Mr. Price went on to say, that he had in his possession an order from the General for our return, on account of the state of affairs as above related; but, that being exceedingly anxious, that the progress towards a thorough pacification, already so well begun and happily advanced, should not be interrupted, he would take upon himself to withhold this document, for the present, as by his making another visit to the capital, he hoped, we should be enabled to proceed on our course, as originally intended, without there being any necessity for delivering the same. The party broke up about ten o'clock, and Mr. Price and the Atwane Wone retired together.

\* As they often denominate ours.



The above-mentioned communication made by Mr. Price, although the Atwane Wone was present, was not at that time interpreted to him.

We do not know the period at which Mr. Price set off for the Capital; but he told us, that we might expect him on the morrow, at the latest about 3 P. M.

We remained in perfect uncertainty, as to what we should think of the matter, until next day at noon, when Mr. Price walked in, and told us, that every thing was settled in a favourable point of view, and that we had nothing to do now, but proceed at once, a faster boat having been ordered, and just ready for us. He said, that he had come down the stream with considerable speed; as he had kept General Campbell's watch in his hand, and urged the boatmen to exert themselves, by pointing out the lapse of time. We re-embarked about 2 P. M.; the Raywone and Laurine Zaray, accompanying us as before, the former in a gilt boat.

We arrived at Kyouk-ta-lown, a little before sun-set; and at this juncture, the people were so anxious to proceed with us, that it was not without some remonstrance (all in good temper however,) that we obtained time to procure a biscuit and glass of wine from a boat a little rear of us, and to make use of this refreshment. We heard from Mr. Price, but I forget at what particular period, that we had at first been placed in a heavy boat, in order that our advance should not be inconveniently quick. It was about 11 P. M., when we came to a halt, and we found ourselves then abreast of a chokey, which I supposed to be, a little way up the river face of Ava. We remained there some little time, but tired of the boat, and not seeing any appearance of our being invited ashore, we got out of the boat, and

drew near to a watchfire on the bank. This evidently made the people in charge of us, determine to let us proceed to the place of our ultimate destination; so having got us into the boat, they proceeded with us, for the space of perhaps nearly a mile. We reached a temporary landing place, and went ashore when we met some Officers of Government, who accompanied us up into the Fort, and to the house of the Chief, who was to be our entertainer: the Commandant of the North-gate, or Division. Here we had supper ready for us, and prepared after our own style, which our host was perhaps enabled to appreciate as the best, from his acquaintance with Mr. Judson; to whose family, and to himself, he had been a kind friend. At the landing place, a person calling himself John Leavindiere, introduced himself as Interpreter. He spoke tolerably good English, with considerable volubility; and, as his name partly implies, he also speaks French: he dresses in the Burman fashion; and it appears, that he was born, and brought up at Calcutta. He asked me, on the way up, if General Campbell had returned from Yan-da-boh with his Army. I replied, certainly not, that the General had been promised a sufficiency of boats, to convey his Army down the river, that this promise had not yet been redeemed to the full extent, and that, consequently, the Army remained in its position, "Ah," said he, "what lies these people tell! they reported here, that the boats had been supplied." Mr. Price supped with us. We heard that the change of feeling, or of purpose in the palace had been altogether extreme; for the King had expressed a strong desire, to have us introduced to him on that night; and the intention was only dropped, on Mr. Price's assurance, that an interview of this kind would be unbecoming to both parties.

We were in readiness, about nine o'clock next morning, (1st of March) for the promised interview with the King; but eleven o'clock came, without bringing us any summons to repair to Court. In the mean time, the question whether we should take in our swords was warmly agitated. On the one side it was declared, that to take into the palace, weapons of war, was a thing altogether at variance with established custom; to which it was replied, that the sword was merely a part of an Officer's dress. The Burman then said, that, "whilst in the Burman country, it would be no more than right for us to conform to the Burman custom; to which Mr. Price answered, that in that case, we ought to clothe, ourselves in passoes or Burman waist-cloths. The point, however was given up, on our part as not worth prolonged discussion. About eleven o'clock, we had a summons to proceed to the Roundaw; but just as we reached the head of the stairs, to go down to the street, word was brought us, that the King had lain down to sleep. We were therefore recommended to stay at home for the present which would be better than to proceed to the Roundaw, and be inconvenienced by waiting there in the heat for a considerable time: we accordingly returned in.—About 3 o'clock, or after, we had a second summons; and then a second discussion began as to the place at which we should take off our shoes. We proposed to throw them off, at the bottom of the steps of the Palace, according to a mode of proceeding that we had before partly agreed upon amongst ourselves to adopt; from the opinion expressed in camp by Mr. Judson, as to what it would be right to do, and from what Mr. Price had said was his own ordinary custom; but the Burman said that this being a particular occasion, it was proper that we should

throw off our shoes at the gate, the place where we might come into the view of the King—This was positively refused. The Burman retired and came back after a short interval, saying, that we might approach in the manner we ourselves proposed. We reached the Roundaw, which was not distant, about four o'clock; and remained there till near five. The Roundaw is nearly opposite the eastern gate of the Palace; and near it are several houses, of the common kind we saw in Ava, which are used as prisons. Whilst sitting in the Roundaw, \*Man-kanyay, who had been employed so much about us, examined Capt. Lumsden's dress and cartouch-box with much attention; and more, as I thought, to discover if it contained gun-powder, than from mere curiosity. At length we were acquainted that it was time to enter the Palace; we therefore left the Roundaw, preceded, as before, by the presents from the British Commissioners. These were prostrated before the gate, and we made a bow. Came within the Palace yard, and had to enter two or three more gates, in the same manner. There were a good many men armed with muskets, and several pieces of ordnance drawn out in display. We ascended the steps of the Hall of Audience, at the northern extremity, and came in sight of one of the bands, the music of which we had heard as we advanced. We proceeded along the Hall, and were directed to sit down in the corner of the open space in front of the throne, at the left side of it, and at the furthest extremity of the part allotted for people to sit in. After some little time, they brought us in betel, pickled tea, and garlic, in vessels of cut glass and gold; with a guglet of cool water, covered with

\* A Than-dawtsane, or deliverer of the royal word.

a gold cup. To be entertained in this manner, is estimated a mark of particular favor. The King made his appearance; and a person then read over a list of the presents offered to his Majesty. Before coming to the Palace, we had been asked, if it would be agreeable to us to receive a title from the King; which having been answered in the affirmative, they at this time proceeded to read the titles conferred, and to invest us with them, by binding on the forehead of each, a piece of gold, or gilt leaf, on which the words composing it were written. We were also each presented with a ruby ring, a piece of silk cloth, two boxes and two cups. It was then asked if we had any request to prefer; to which Captain Lumsden replied, that as peace had been happily restored between the two great nations, it was to be hoped that it might remain firm; or words of this kind. The King then withdrew, and after some time, we also retired. Immediately after his Majesty had gone, a murmur of voices, in an under tone, suppressed during his presence, arose throughout the hall. On the way home, I spoke to the Raywone, who was walking by my side, respecting the six Bramin Sepoys who had been released, one of whom had found his way to us, before we set off for the palace. He asked if I had met them; but though I was able to say I had seen one, and that I knew the others were at no great distance, nothing decided was done at that time. On the day following, they still held off from accomplishing any thing toward the release of these men, until Capt. Lumsden wrote a strong remonstrance, which they threatened to shew to the British Commissioners, unless these prisoners should be delivered up; and on this they were, at length, produced, on the evening of the 2d. A Hindoostanee woman who

had been captured, and kept, I believe, as a slave to the wife of some Officer, contrived to come to the house where we were lodged, and begged with much earnestness, that her case might be considered. She also was brought away long with us. It may be mentioned, that Maun-kan-yay, when once roused to exertion about the prisoners, did not give up the question until it was quite settled; and specially he was very particular in his inquiries, to know if the woman had actually been released; probably because she was not present at the time. But the Burmans are exceedingly minute in many points of arrangement. This same man would not be satisfied with Captain Lumsden's assurance and my own, that he had given, and I had received, the only ring intended for Mr. Robertson, but obliged me to go and produce it, from the place where I had it locked up. In like manner, when we were going away, every box and bundle that we had, was noted down in a list; and this list consulted after our arrival in Camp.

It was appointed for us to go off, on the morning of the 3d; and we had thus an opportunity, as we did not set out till after sun-rise, of viewing the approach to the City: a gratification that we had not experienced on our arrival.—Near the place at which we embarked, lay the King's splendid State Barge, gilt and ornamented in a very beautiful manner. There were also some guilt War Boats of the common kind. The Myeet\* gnay, (or small river, as compared with the Irrawuddee), is about half the size of the larger stream above the junction. Its water is said to be very fine, pure and wholesome, whilst that of the great river is reckoned unhealthy. The course of the river took us in a circuit to the left, and at the tongue

\* Called Douthawuddee.

of land, formed, by a junction of the two streams, we observed an unfinished battery, which it is probable they had been working at almost up to the time at which we saw it. At Tseegine, on the right bank of the river, we observed the first brick and mortar house that we saw up here; now intended for the British Resident, and lately the property of Mr. Price. Lower down, on the left bank, we perceived another, the property of Mr. Lansago. We had a fine view of the wall of the City, with its antique-looking close set battlements. At the North-western portion of the river face, some defences in wood were observed. On passing this quarter, we judged that the Pyadthad, or regal-spire, and consequently the Palace, was much nearer to the opposite side of the City, than to the side next us. We stopped to breakfast at Kyouk-talown,\* twelve miles from Ava. When we came abreast of Yeppadine, the Chief there were very anxious that we should come ashore, saying, that they themselves were going down to our Camp, and that we might all go together. As, however, we were desirous to reach that point before it should be late, we declined waiting, and urged our boatmen to proceed. A short time before sun-set, the Thandawtsane-mane overtook us, and pressed us very much to delay our progress, until the Chief should come up. Failing in this, he called to our men to row slowly, but here he was frustrated also. It was as well that we did not consent to wait, for with all the exertions made, we did not reach Camp till half-past seven. The Chiefs arrived there next morning. In excuse for this rather impudent proceeding of Mawn-kan-yay, in directing our boatmen to row slowly, I would say, that it was not

with any uncivil intention; but with the idea, that he should be thereby helping to prevent some dissatisfaction, on the part of the British Commissioners, if he and his coadjutors could induce us to soften down the circumstances regarding the six Sepoys who had been detained; and whatever else displeasing there might be known to us, about the boats and men, &c. &c. as yet deficient. And also, that he and they wished to ascertain if we were satisfied with the treatment we had met with, and the honors conferred upon us, for on these points, I believe they had a good deal of anxiety.

It remains to mention a few circumstances that presented themselves as worthy of remark in the course of this deputation.

That the King's Palace should be found an object of splendor, might easily have been anticipated, but it might less easily have been supposed that it should unite with this quality, chasteness of design in the structure, and taste and elegance in the ornamental part: with an arrangement of ceremonial, that accorded admirably with the rest. From the Rowndaw, we had an earnest of what might be expected within the walls by a view of the Pyadthad, or regal spire above the throne, in all its richness of gilding and delicacy of form; the latter giving the idea of a series of small roofs, succeeding each other in decreasing magnitude, until the whole was surmounted by a handsome Tee. The well-constructed wall and gates, around the Palace, shewed that the person of the Monarch was secure against all intrusion; which beside its importance as a state affair, might not be superfluous in a City, whose population, though most likely overrated, is reckoned at a million; and where also it is found necessary to draw ropes across the streets at night, to assist in preventing robberies; any one passing

\* Or "one Stone," which well describes the place.

the streets, after a certain hour, if unable to give a satisfactory account of himself and business, must be content to undergo confinement till morning. On entering entirely within the gates, the Colonnade of the Hall of Audience, and that of the grand Council Chamber, make a magnificent appearance. The melody and softness of the music, kept time to by the quaint yet graceful attitudes of female dancers close by; the white and commodious dresses of the Courtiers, and the airiness of the building, both suiting so well to the climate they were in; lastly, the approach of the Sovereign, announced by a pleasing chant: these, altogether, formed a spectacle at once beautiful and new. On the throwing back of the open-work doors behind, the King drew near, ascended the steps, and took his seat on a cushion. He was clothed in a white jacket and turban, and a silk passow or waist-cloth, with a number of small gold chains, attached to a breast plate in front, and carried over the shoulders and beneath the arms to the back. The opening of the doors, displayed the paneled and gilded wall of a chamber in the rear. The situation we were in, was not favorable for studying His Majesty's countenance, for we were distant 30 or 40 paces, and the way the light was cast, also made against us. I would say, judging from every thing, that he appeared as if he was performing a duty that was indispensable and irksome, but which he was, nevertheless, determined should be done in a becoming manner.

We understand that Mr. Leansago, was at our entertainer's house a little before we arrived there; but, that in consequence of an order to that effect, no Europeans were allowed to appear there after it.

The day after our arrival, the house we lived in was crowded to

excess, with people desirous of seeing the strangers; our appearance, customs, and dress exciting curiosity among them. On the second, our host had lost all patience with the populace, and, in consequence, some of the intruders felt the discipline of the bamboo. Our worthy entertainer appeared desirous of being deputed officially to accompany the English; or probably that he might be sent to Calcutta, as the Envoy from the Burman Court; for he dropped some hint that seemed to tend that way. He considered himself as Mr. Judson's patron; and another officer, Keeper of the Wardrobe, stood in the same relation to Mr. Price: I heard him asking the latter, "if we were acquainted with this."—Mr. Price told me that he had heard his patron, I think on the day of the audience, making a report to Mane Tha Gyee, the King's Brother-in-Law, that seven carts of the treasure which had been sent off for safety, had stopped, and were about returning towards Ava.

In conclusion, I must say of the Capital, at least what we saw of it, that we found it to be a well-built Town, and kept in good order.—*Government Gazette, April 13, 1826.*

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FORT WILLIAM; APRIL 12, 1826.  
*General Orders by the Right Honorable the Governor General in Council.*

On the occasion of the return of His Excellency the Commander in Chief to the Presidency, and the close of the late short, but brilliant campaign in Upper India, distinguished by the ever memorable capture of the Fortress of Bhurt-pore, and the important political results which have thence ensued, the Right Honorable the Governor General in Council desirous to offer to Lord Combermere, in the most public manner, the expression

of his cordial thanks and congratulations, on the successful completion of the Service which called His Excellency to the Western Provinces. His Lordship in council is also pleased to direct, that the following Testimonial of the sense entertained by Government of the distinguished merit, and exemplary conduct of the Army, by whom the above splendid achievement was performed, under the personal command of the Right Honorable Lord Combermere, be published for general information.

—  
FORT WILLIAM, 30TH JAN. 1826.  
*To His Excellency the Right Honorable General Lord Combermere, G. C. B. &c. &c. &c.*

MY LORD,

We have had the honor to receive, by the hands of Captain Dawkins, your Lordship's Dispatch of the 19th instant, announcing the capture, by storm, of the Fortified Town, and the unconditional surrender of the Citadel of Bhurtpore, on the preceding day.

2.—The intelligence of an event reflecting such glory as a military exploit, and fraught with such important benefit to the British Interests in India, in a political point of view, has been received by us with sentiments of commensurate admiration and applause, and demands from us the expression of our most cordial thanks and acknowledgements to your Lordship, and the brave Troops by whom the conquest of this renowned and hitherto impregnable Fortress has been achieved.

3.—Impressed with the highest sense of the value and importance of the Service which has now been performed under the personal direction of your Excellency, of the Skill and Science with which the Siege was conducted, and the gallantry and devotion displayed in the Storm, we most warmly con-

cur in the well-merited encomium which your Lordship has bestowed on all the Officers and men under your command, and we request your Excellency, in any General Orders which you may be pleased to issue to the Army on this occasion, to express our most cordial concurrence in the sentiments of approbation with which you have brought to our notice the gallant and meritorious exertions of all who had the honor of sharing with your Lordship in an achievement, which will ever hold a distinguished place in the Annals of our Military Prowess in the East.

4.—Where the conduct of every one has been such as to deserve and receive the warm approbation with which it has been honored by your Excellency, we could not specify our sense of the meritorious Services of some, without appearing to overlook the no less praiseworthy exertions of others. Nor could we, indeed, by any applause of ours, add to the proud satisfaction which all must feel on the perusal of the terms in which they have been collectively and individually mentioned by your Excellency. Refraining, therefore from the farther indulgence of so gratifying a feeling, we content ourselves with requesting your Excellency to offer our thanks in particular, to majors general Reynell and Nicolls, who commanded the First and Second Divisions, and to whose able support, and the excellent disposition made by them for the attack which they personally directed, your Lordship has expressed yourself to be so greatly indebted.

5.—We deeply regret the loss of the brave Officers and Men who have nobly fallen in the Service of their country. If any source of consolation, however, can be found in the first moments of public or private sorrows, it is to be sought in the reflection, that those whose fall we lament, have died a Sol-

dier's honorable death in the Arms of Victory; and that their memory will live in the grateful recollection of the Government whom they faithfully served, and be embalmed in the imperishable record of the triumph which they sealed with their blood.

6.—The Standards entrusted by your Excellency to the charge of captain Dawkins have been safely delivered, and will be retained as a memorial of the Splendid Achievement which has illustrated the auspicious commencement of your Excellency's Command of the Indian Army.

We have the Honor to be,

My Lord,

Your Lordship's most

Obedient Humble Servants,

(Signed) AMHERST.

J. H. HARTINGTON.

W. B. BAYLEY.

The Official Dispatch from His Excellency the commander in chief, dated Bhurtpore, 19th January, 1826, in answer to which the above letter was written, has been already published in the General Order issued from the Political Department, on the 29th January last. In that Report, the Right Honorable Lord Combermere expressed, in appropriate terms, the applause due to the Officers and Troops who have conquered under His Lordship's command; and that authentic and honorable testimony, derives a value from his high authority, and personal cognizance, which it could have obtained from no other quarter. The governor general in council will not, however, deny himself the gratification of seizing the opportunity now presented, whilst publicly offering his thanks and congratulations to the commander in chief on the successful close of the Campaign in Upper India, of, at the same time, repeating, in the name of the Supreme Government, the well-merited encomiums and acknowledgements bestowed by His Ex-

cellency, on those Individuals, who specially entitled themselves to the honor of his notice and commendation.

The eminent merits and services of Majors General Reynell and Nicolls, during the whole course of the operations against Bhurtpore; the excellence of the dispositions made by them for the Assault; and the firm, undaunted manner in which those dispositions were carried into execution, justly form the theme of the commander in chief's applause and admiration, and the Governor General in Council has already communicated to those distinguished Officers, through His Excellency, the sentiments of approbation and gratitude with which the Government contemplates their skill, bravery, and judgment.

The judicious arrangements and gallant exertions of Brigadiers General Adams, G. A., McCombe, and Edwards, at the head of their Brigade; and of Brigadier General Sleight, commanding the cavalry; as also the zeal, science, courage and patient endurance of fatigue, displayed by Brigadier McLeod, C. A., Brigadier Anbury, C. B. Capt. Irvine, major of brigade of engineers, with every officer and Private of the Artillery, sappers, miners, and pioneer corps, on whom necessarily devolved so large a portion of the most laborious and important duties, connected with the siege, have been specially adverted to, and warmly acknowledged by the Right Honorable Lord Combermere. His Excellency has also expressed his cordial thanks to Brigadiers Whitehead, Patton, C. A. and Fagan, of the infantry, brigadiers Childers, and Murray, C. A. of the cavalry, and brigadiers Hetzler and Brown, of the artillery service, and to lieutenant colonel Delamine, 58th N. I., lieutenant col. Wilson, commanding a detachment, majors Hunter, 41st N. I. Everard, H. M. 14th,

Fuller, H. M. 59th, and Bisshopp, H. M. 14th. They are stated to have performed the duties allotted to them in the ablest manner, and to have taken ample advantage of every opportunity which occurred for signalizing their zeal and devotion. The Right Honourable the Governor General in Council has now to record his full concurrence in the well-merited eulogium pronounced by the commander in chief on the services and good conduct of the whole of the above officers and departments, and to offer to them the expression of his warmest approbation and thanks.

To His Majesty's 14th Regt. commanded by Major Everard, and 59th, commanded by Major Fuller, belongs the proud distinction of having led the columns of Assault on the memorable 18th of Jan. The gallantry, order, and steadiness evinced by those corps were equalled by the conduct of a detachment of the European regiment leading a small column under lieutenant colonel Wilson. Among the native corps who emulated the example of their European comrades in Arms, and proved themselves worthy of the distinguished places which they held, his excellency the commander in chief has enumerated the following; viz. the 6th regiment, N. I. commanded by lieutenant colonel Pepper, one wing of the 41st, by major Hunter, the 23d, by lieutenant colonel Nation, the 31st, by lieutenant colonel Baddely, the 60th, by lieutenant colonel Bowyer, the grenadier company of the 35th, the light company of the 37th, and the Sirmore battalion.

The services of lieutenant colonel Skinner and the two regiments of native irregular cavalry, under his command, have been prominently noticed by his excellency the commander in chief, and His Lordship in Council has much satisfaction in adding, that the efficient

manner in which that brave and meritorious officer is stated to have performed every duty entrusted to him, during the operations against Bhurtpore, augments his claim to the favorable consideration and high estimation of the Supreme Government.

The governor general in council has great pleasure in knowing, that the officers of his excellency's general and personal staff, major-general Sir S. Whittingham, quarter-master-general, and lieutenant-col. McGregor, acting adjutant general of the King's troops, lieutenant-col. Watson, and lieutenant-col. Stevenson, adjutant general and quarter-master-general of the army, lieutenant-col. Cunliffe, commissary-general, and lieutenant-col. the honorable J. Finch, military secretary, have entitled themselves to the honor of his excellency's public thanks and acknowledgements. The value of such commendation will be duly appreciated by these several officers, and will constitute the most grateful reward of their zealous, honorable and meritorious exertions in the service of their country and of the East India Company.

In testimony of the peculiar honor acquired by the Army, under the personal command of His Excellency the Right Honorable Lord Combermere, during the late campaign to the Westward of the Jumna, the Governor General in Council is pleased to resolve, that all the corps in the Service of the Honorable East India Company, whether Infantry or Cavalry, who were employed at the Siege of that celebrated Fortress, shall bear on their Regimental colours, the word "Bhurtpore;" and His Lordship in Council will take measures for submitting, through the proper channel, to His Majesty's gracious consideration, that a similar distinction may be granted to His Majesty's Regiments.



By command of the Right Honorable the Governor General in Council.

(Signed) GEO. SWINTON,  
*Secretary to the Government.*

We have been favored with the following extract from the letter of a respectable Native, residing at Cabul, noticing some of the circumstances attending the unhappy fate of our late Travellers in Bokhara. We had not before heard of one of the party, a Mr. Guthrie.

On the arrival of the Sahiban at Khulm, Mir Morad Beg, the Chief of Koonduz, sent for them to his presence, and put them under restraint, together with Mir Izzutullah. They remained in that state about a month, and after much difficulty and vexation, Sahibzada Mir Ahmed Shah, became a mediator, and 20,000 Rupees being given, they were released. The party thence proceeded, by regular stages, towards Bokhara, where the gentlemen were received, and treated by the King with great consideration: so far indeed, that their property of every kind was exempted from taxation. Even the customary tax of 1 Rupee in 40, was remitted in their favor. They remained at Bokhara for some time, following their pursuits, and when about to leave the city, the King sent for them, invested them with a Khelat, and gave them their dismissal. They departed and arrived at Ahbeha. From that place, the eldest gentleman proceeded with Sahibzada Vezir Almud Shah, to Andkho, for the purpose of purchasing horses. He had not been there many days, before he was taken ill, and by the will of God died. The people who were with him, at the time of his death, were seized. The corpse even was not allowed to be taken. At length, after a great deal of trouble, the Sahibzada prevailed, effected their release; and taking the corpse, went to Bulkha, where

he joined the second gentleman, and interred the deceased in that city.

A few days afterwards, by the will of God, Mr. Guthrie died, and after that Mr. Trebeck, the second gentleman, attended by the Sahibzada, arrived with the property, &c. at the shrine of Shah Murdan, where they remained for some time, during which Mr. Trebeck was taken ill, and expired at Shah Murdan, on the 1st of Jamad ul Awul. The son of the Motawalli (or officiating Priest) of Shah Murdan, then seized, and plundered the baggage and horses, and the men belonging to the party, being completely broken, and in a distracted condition, fled, some towards Herat, some to Cabul. Some days before that happened, the Sahibzada had sent his family and some horses to me, with injunctions to take care of them, which I strived to do.

I am endeavouring to collect together all the people of the party. I shall take care of them, till I receive an answer, which I am expecting with anxiety. Send somebody soon, I shall be honored by receiving any orders that may be in my power to execute; the gentlemen themselves also said, take care of the Sahibzada and the horses belonging to the Sahiban.—*Gort. Gaz. April 17, 1826.*

We shall devote a liberal portion of our paper of Monday, to the Report of the case, *Bebe Manoonah versus John Brereton Birch, William Coates Blaquier, Peter Andrew and Alexander St. Leger McMahon*. Of the four defendants in this action it will be seen that a verdict was only found against one, and the verdict is confined to a single Count of the indictment, and acquits Mr. Birch of the heavier part of the charge, that of having "corruptly" perverted the course of Justice.

This case has excited an uncommon degree of public attention, from the rank and station of the parties indicted, and received from the Court a most patient investigation. It will be seen from the evidence of Mr. CLELAND, that the Magistrates of Calcutta, for the better furtherance of the ends of Justice and Police, have their several departments allotted to them under instructions from Government—an arrangement, from which, as it would appear in the present case, these ends may sometimes rather be defeated, than attained. It is, therefore, to be hoped that one of the good fruits resulting from the late trial will be the adoption of a better system in future: and we cannot see, for our part, what possible objections can be offered against a distribution of the Acting Magistrates over different parts of the city, giving to each the duties of all the departments, which they now divide among them, when all sitting under the same roof.—*John Bull*, April 23.

\*  
SUPREME COURT,—FRIDAY,  
21ST APRIL, 1826.

*The King on the prosecution of Bebee Manoonah versus William Coates Blacquiere, John Brereton Birch, Peter Andrew, and Alexander St. Leger McMahon.*

The following Gentlemen composed the Jury for the trial of this case:

FOREMAN, HENRY ENGLIS LEE.

John Mackay,  
Robert Middleton,  
James Ogilvie,  
Joseph Willis,  
Alexander Frazer,  
William Godfrey Smith,  
William Sutton,  
William Woollaston,  
John McClure,  
Richard Wellesley Barlow,  
Henry Cavendish.

Two of the gentlemen originally called, Mr. Claude Hamilton and Mr. Matthew Law, challenged by Mr. Turton, the former on the ground of his being a minor, and the latter on that of his being a personal friend of Mr. Birch. They were excused from serving on the Jury, the Advocate General observing that his clients wished the utmost fairness to be observed in the selection of the Jury by whom they were to be tried.

The plea of NOT GUILTY having been recorded on a former occasion the usual questions were not put to the Defendants; but the Indictment merely read to the Jury by the Clerk of the Crown.

*Indictment.*—The Jurors of our Lord the King upon their oath present that John Brereton Birch, late of Calcutta at Fort William in Bengal Esquire, William Coates Blacquiere, late of the same place Esquire, Peter Andrew, late of the same place Esquire, and Alexander St. Leger McMahon, late of the same place Esquire, before and at the time of the committing of the offences hereinafter mentioned were severally and respectively Justices of our Lord the King, assigned to keep the peace within and for the Provinces, Districts and countries of Bengal, Behar and Orissa, and within and for the Presidency of Fort William in Bengal and places thereto subordinate within which Presidency the Town of Calcutta then and now is situate and lying, and that they the said John Brereton Birch, William Coates Blacquiere, Peter Andrew, and Alexander St. Leger McMahon were Justices of the Peace, acting in and for the Town of Calcutta aforesaid at a certain Police Office, there situate and being to wit the Calcutta Police Office, and the Jurors aforesaid do further present that one Bebee Manoonah before and at the time of the committing of the several offences in this Court hereinafter

mentioned to wit at Calcutta aforesaid at Fort William in Bengal aforesaid had personally appeared before and applied to the said John Brereton Birch so being such Justice as aforesaid at the said Police Office situate and being in the Town of Calcutta aforesaid for the purpose of laying an information on oath before him the said John Brereton Birch as such Justice aforesaid against certain persons, to wit one Kychong one Malye Angee and one Lowput, who had theretofore threatened the life of the said Bebee Manoonah in order to the obtaining sureties for the peace against the said Kychong, Malye Angee and Lowput, and that the said Bebee Manoonah had then and there to wit on such appearance and application as aforesaid offered to make oath to the satisfaction of the said John Brereton Birch that she the said Bebee Manoonah had just cause to apprehend that her life was in danger, and which said information or oath the said John Brereton Birch had then and there to wit on such application and appearance as aforesaid refused to take or receive, and had then wholly refused to enquire into the matters concerning the same : and the Jurors aforesaid do further present that before and at the time of the committing of the offences in this count hereinafter mentioned, the said Bebee Manoonah was about again to apply at the said Police Office to the Justices there sitting and acting, to wit the said John Brereton Birch, William Coates Blacquiere, Peter Andrew, and Alexander St. Leger McMahon for the purpose of laying such information on oath as aforesaid in order to the obtaining such sureties of the Peace against the said Kychong, Malye Angee and Lowput as aforesaid for the matters aforesaid, and the Jurors aforesaid do further present that the said John Brereton Birch,

William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon so being such Justices as aforesaid, well knowing the premises aforesaid, but not regarding their duty as such Justices but contriving combining and confederating to obstruct and prevent the due course of Justice and to injure prejudice and aggrieve the said Bebee Manoonah heretofore to wit on the Twenty first day of February, in the year of our Lord Christ One Thousand Eight Hundred and Twenty Six, with force and arms at Calcutta at Fort William in Bengal aforesaid, unlawfully, wrongfully, corruptly and contrary to their duty as such Justice as aforesaid did conspire combine confederate and agree together and together with divers other persons to refuse to take the information on oath of the said Bebee Manoonah or to grant any sureties of the Peace to the said Bebee Manoonah against the said Kychong, Malye Angee and Lowput, or in any manner whatsoever to enquire into the matters aforesaid or into the complaint of the said Bebee Manoonah, and the Jurors aforesaid do further present that in pursuance of such corrupt and unlawful combination, conspiracy, confederacy and agreement, the said John Brereton Birch, William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon so being such Justices as aforesaid afterwards to wit on the Twenty first day of February, in the year aforesaid at Calcutta at Fort William in Bengal aforesaid to wit at the said Police Office in Calcutta aforesaid did unlawfully, wrongfully and corruptly and without any reasonable or probable cause whatsoever and contrary to their duty as such Justices as aforesaid refuse to take the information on oath of the said Bebee Manoonah, she the said Bebee Manoonah then and there

appearing before them the said John Brereton Birch, William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon, and then and there requiring the said John Brereton Birch, William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon as such Justices to take such information and oath of her the said Bebee Manoonah, in order to the obtaining of Sureties of the Peace by her the said Bebee Manoonah against the said Kychong, Malye Angee and Lowput for the matters aforesaid, and the Jurors aforesaid do further present, that in further pursuance of such corrupt and unlawful combination conspiracy confederacy and agreement the said John Brereton Birch, William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon so being such Justices as aforesaid then and there to wit at the time and place last aforesaid did unlawfully wrongfully and corruptly and without any reasonable or probable cause whatsoever refuse to grant any sureties of the Peace to the said Bebee Manoonah against the said Kychong, Malye Angee and Lowput and to enquire into the matters aforesaid or in any manner into the complaints of the said Bebee Manoonah to the great damage of the said Bebee Manoonah in manifest breach and violation of their duties as such Justices to the evil example of all others and against the Peace of our said Lord the King his Crown and Dignity.

And the Jurors aforesaid do further present that the said John Brereton Birch, William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon being such Justices as aforesaid heretofore to wit on the twenty-first day of February in the year of our Lord Christ One Thousand Eight Hundred and Twenty-Six aforesaid with force and arms at Calcutta at Fort William in Bengal aforesaid

unlawfully, wrongfully, and corruptly and without any reasonable or probable cause whatsoever and contrary to their duty as such Justices did refuse to take or receive the information on oath of one Bebee Manoonah who then and there personally appeared before them the said John Brereton Birch, William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon, and then and there required them the said John Brereton Birch, William Coates Blacquiere, Peter Andrew and Alexander St. Leger McMahon to take such information in order to the obtaining of sureties of the Peace by her the said Bebee Manoonah against certain persons to wit one Kychong, one Malye Angee, and one Lowput, who had theretofore violently threatened the said Bebee Manoonah, and from whom she was apprehensive her life was in danger, or in any manner to enquire into the complaint of the said Bebee Manoonah to the great damage of the said Bebee Manoonah in manifest breach and violation of their duties as such Justices to the evil example of all others and against the Peace of our said Lord the King his Crown and Dignity.

And the Jurors aforesaid do further present that the said John Brereton Birch, being such Justice as aforesaid heretofore to wit on the Twenty first day of February, in the year of our Lord Christ One Thousand Eight Hundred and Twenty Six aforesaid, with force and arms at Calcutta at Fort William in Bengal aforesaid unlawfully wrongfully and corruptly and without any reasonable or probable cause whatsoever and contrary to his duty as such Justice did refuse to take or receive the information on oath of one Bebee Manoonah who then and there personally appeared before the said John Brereton Birch and then and there required him the said John Brereton

Birch to take such information in order to the obtaining of Sureties of the peace before him the said John Brereton Birch by her the said Bebee Manoonah against certain persons to wit one Kychong one Malye Angee and one Lowput who had theretofore violently threatened the said Bebee Manoonah, and from whom she was apprehensive her life was in danger or in any manner to enquire into the complaint of the said Bebee Manoonah to the great damage of the said Bebee Manoonah in manifest breach and violation of his duty as such Justice to the evil example of all others and against the peace of our said Lord the King his Crown and Dignity.

The other three counts were similar to the above.

Mr. *Turton* then rose to address the Court and Jury. There was no need, he felt convinced, for him to bespeak their attention to the case which would this day come before them, because, though it was one of an unusual description, its importance was proved by the circumstance of the Jury being then called to try it, and by the extremely crowded state of the Court. Those persons who attended from mere curiosity, would, he feared, be disappointed if they expected to hear a very interesting case tried, for he should only make a plain statement of facts as they really occurred.

He would here observe that it seemed to be considered by his learned friends on the other side that this prosecution was brought before a Jury with feelings of exultation and triumph, but this was not the case, because he knew certainly that every one engaged in bringing it forward, regretted extremely the necessity which forced them to do so. And he begged the Jury, if any such feeling existed amongst them, and he would not believe it did, or if they had any prejudice against the

magistrates, either with or without cause, arising from any thing which they might have heard, that they would dismiss it from their minds and give them a fair, dispassionate trial. For his own part, he would indulge in no invective;—he would indulge in no harsh remarks against individuals or the Police generally, and he again begged the Jury to give a cool and unbiassed decision in this case.

It was not a pleasing task for any one to arraign the conduct of gentlemen, with whom they were living in habits of friendship and intimacy. He would therefore merely detail the facts of his case and then state his opinion of the law applicable to it. If he should be incorrect in the latter, he would be set right by the Bench. The importance of the case they were called upon to try would, he knew, induce the Jury to excuse him if he exceeded the usual limits of a speech, and assured of this, although it would be uninteresting to them, he should cite the law for every point as he went on. He would state the circumstances which took place at the Police, and when he stated that the discussion of them took up ten hours, and that they were afterwards discussed at intervals for five days, he hoped that this also would prove an excuse for the details into which he should enter.

The four defendants were magistrates, he stated, for the provinces of Bengal, Behar and Orissa, but acting principally in Calcutta. Mr. Blacquiere had been in this situation about 20 years; Mr. Birch since 1809; Mr. Andrew about 8 or 9 years, and Mr. McMahon had been appointed much more recently. He thus stated the length of time they had filled these situations, because it shewed, that it was impossible for his learned friends to justify them, in this instance, on the

ground of inexperience. Even Mr. McMahon, the gentleman most recently appointed to the magistracy, must have had sufficient experience to know that when a magistrate was called upon to act in such case as the present, he had no discretion; unless it appeared on the face of the complaint itself that it was absurd.

The prosecutrix was a Portuguese woman, who was intimate with the wife of a Chinese named Achao. It was known to the gentlemen of the Jury, that in Calcutta two factions of Chinese existed, the one the Tiretta Bazar;—the other, the Durrumtollah party. It was also, he believed known to them that during the last year very serious disturbances had taken place between these two parties. Such was the state of the parties in February last, when Achao, a Chinese of the Tiretta Bazar party, was severely beaten by the other party. He applied to the Police magistrates who refused to interfere, and sent him to the Supreme Court, which being shut at that time, he could not proceed by indictment. He resolved to proceed by bringing an action against the parties who he considered had wronged him, and came to the Supreme Court for the purpose of making an affidavit in order to obtain bailable process against them. When he came to the Supreme Court for this purpose, he was accompanied by his wife and the prosecutrix. The latter returned to her house from the Court, and at night it was surrounded by Chinese who threatened her life. Alarmed at this she ran to Mr. Strettell and begged him to accompany her to the Police that she might put herself under its protection. This was about half past five o'clock on Saturday afternoon, and when she heard from Mr. Strettell that it would be of no use to apply to the Police on that day, she was afraid to return

to her house, and so great was her alarm, that she remained at Mr. Strettell's office almost all Saturday night, and almost all day Sunday, and the first thing on Monday morning Mr. Strettell again found her there. He then advised her to go to the Police, but she said that would be useless unless Mr. Strettell went with her. He went with her, and found Mr. Birch sitting, apparently without any business before him. He told him, he had brought a client who wished to swear the peace against certain individuals. Mr. Birch asked where the client was and Mr. Strettell pointed her out. Mr. Birch then asked against whom she wished to exhibit articles of the peace, and when he heard it was against certain Chinese, he refused, stating that the magistrates had resolved not to interfere in their quarrels. Now if it was not for the violence of the Chinese, why did the Police refuse to interfere in their quarrels? But this was no excuse, and Mr. Strettell said that he could not admit such an excuse, and as it was not discretionary with a magistrate, to take sureties of the peace, he must insist on his doing his duty. When the Court and Jury considered that Mr. Strettell was on terms of intimacy with Mr. Birch, they would presume that this remark was made respectfully. After this Mr. Birch said "if I hear you, I must also hear Mr. Wodsworth." Now it was strange that if a magistrate had committed one error, he must commit another for the purpose of being consistent, or that he must go back and correct his first error, before he will hear another suitor, and thus set all right. Mr. Wodsworth was sent for and he came, and Mr. Birch said to him, "where are your petition and witnesses?" Mr. Wodsworth was taken by surprise, and did not at first know what was meant. Mr. Birch told

him he referred to the Chinese, adding, "Mr. Strettell insists on my hearing him and I will hear you first." This was because Mr. Strettell's client on this occasion was intimate with the Chinese of the party opposed to that for which Mr. Wodsworth acted. Mr. Strettell said his complaint had no reference to Mr. Wodsworth, but Mr. Birch refused to hear him, and said he must attend again the next day. Mr. Strettell then left the office, Mr. Wodsworth promising that his clients should commit no violence in the mean time—a promise to which he should again refer by and by, when the Jury would see how well it was kept. The time between this and Mr. Strettell's next appearance, was spent by Mr. Birch, in consulting his brother magistrates, and the result was a determination not to interfere—Mr. Turton observed that he had forgotten to state that on the first application, Mr. Birch went up stairs to Mr. Blacquiere, and refused to act because Mr. Blacquiere had advised him not to do so. Mr. Strettell was to have been at the Police the next day, at 2 o'clock, and when he arrived about 5 minutes after that time, he found Mr. Wodsworth going away, who told him the case was adjourned till the next day. He requested Mr. Wodsworth to return with him to the Police, which he did, Mr. Strettell being unwilling to allow a further adjournment on account of the anxiety of his client. When he went to Mr. Birch, he was told that he was too late—that Mr. Wodsworth had gone away, and that the case was adjourned. Mr. Strettell said, he had brought Mr. Wodsworth back, and must insist on his client's information, which he now had in writing, being taken. Mr. Birch then said "I cannot hear you, we have resolved to have nothing to do with the Chinese—you must go to the Supreme Court." This

was on the 21st February, and thus the life of the prosecutrix, according to the magistrates, was to be kept in danger from that time to the 1st March, when the Supreme Court opened, without any thing being done.

Mr. Turton had omitted to state that when the prosecutrix returned from the Police, her house was surrounded by the Chinese, and she, very much frightened, again went to Mr. Strettell. Mr. S. wrote to Mr. Wodsworth and proposed they should go together to quell the riot; Mr. Wodsworth's answer shewed the opinion he had of the gentle Chinese, for he refused, alleging they might be killed and stabbed. But Mr. Wodsworth, thinking no doubt that his writer and burkaru were more powerful than himself, sent them to disperse the Chinese, but the prosecutrix was so alarmed that she went and remained at Mr. Strettell's from that time until she obtained the protection of the Police.

The learned gentleman begged the attention of the Court and Jury to the expression of Mr. Birch, "we have determined to have nothing to do with the Chinese, and we cannot hear you." Mr. Strettell said that to take securities for the peace was purely a ministerial office of the magistrates who had no discretion to refuse to receive the information.—Mr. Birch then said "Bring another magistrate to sit with me, but I will not do it alone."—Mr. Strettell then went to Mr. McMahon who very politely came down and joined Mr. Birch.—They talked together, and Mr. McMahon said, "one justice can receive an information as well as two, and besides it is not in my department."—He then retired.

Mr. Strettell then said he would go to Mr. Blacquiere, and Mr. Birch said, "do so, but it will be of no use." Mr. Birch was no

prophet, and how did he know it would be of no use, unless they had concerted it between them. He however went to Mr. Blacquiere, and Mr. Blacquiere told him he was busy and should be so till 12 o'clock at night, adding that it was not in his department. Mr. Strettell said that his complaint belonged to any department, but he would wait till 12 o'clock at night. Mr. Blacquiere then said, that he should not be at liberty till 12 o'clock the next day. Mr. Strettell said he would wait till twelve the next day, upon which Mr. Blacquiere said, "I will not hear you; go out of the office and do not interrupt me."

Mr. Strettell thought there was still another magistrate and he went to Mr. Andrew, who said he would consult Mr. Blacquiere. He went to Mr. Blacquiere, and when he came back, said it was out of his department. Mr. Strettell said that he saw he could get no justice at the Police and would go to Lord Amherst with his client. Mr. Andrew said that would be of no use, for if he did so, Lord Amherst would refer the matter to Mr. Shakespeare, who would refer it back again to the Police. Mr. Barwell the Superintendent of Police still remained, and Mr. Strettell went to him. Mr. Barwell said "I do not always act, but I cannot allow a refusal of Justice, I will take your information."—Now, the learned gentleman said, it was to be presumed that Mr. Barwell would not have sworn the information if he had not thought it sufficient. When he had sworn it, it was late in the evening, and it would have been inconvenient for him to have remained at the Police. At the time the application was made to the ordinary magistrates, Mr. Wodsworth's clients were present but when Mr. Barwell took the information they were gone, and Mr. Strettell consented that warrants should be

issued against them. Mr. Barwell, when he went away, told Mr. Habberley, an assistant at the Police that he should not be there the next day, and desired him to give his compliments to one of the gentlemen who might be there, and request him to take the recognizances of the persons complained against. Mr. Strettell told Mr. Barwell that he did not think the magistrates would do so, and in that case, Mr. Barwell desired the parties might be brought to his house, and he would do so. The next day Mr. Wodsworth was at the Police, and his clients were ready to give sureties, but Mr. Birch said he never acted on informations not taken by himself. Now he could have heard it on the first day—the defendants were ready on the second—and on the third Mr. Barwell heard it. All the magistrates refused to take the recognizances, and at last, Mr. Birch told Habberley to take the parties to Mr. Barwell's house. But Habberley, he supposed, sided with the majority of the magistrates, and told Mr. Strettell that he could not go unless he was paid five gold mohurs. Mr. Strettell, he said, was paid his expences, and he must be paid *his* also. When Mr. Barwell afterwards spoke to him about this, he said that he had been romancing a little. When he found that he could not get the money, he told Mr. Wodsworth to take his clients away, for the summons could not be acted upon till Friday, in consequence of some time having elapsed after the hour when the parties were ordered by the summons to be in attendance.

*The Advocate General* objected to Mr. Turton's going into this matter unless he meant to prove it.

*Mr. Turton* said that he had a right to state what took place in Mr. Birch's presence.

*The Advocate General* presumed his learned friend intended to prove what he was asserting.



Mr. Turton expressed his sorrow that he had made a mistake, Mr. Birch had just left the room when this took place. He should be extremely sorry to say any thing harsh of any of the defendants, and was quite as anxious as his learned friend that the jury should come to a dispassionate verdict, and he again begged them to dismiss from their minds every thing not proved by evidence.

Mr. Turton stated that he should be able to prove that applications had been made to three magistrates to take the recognizances of the Chinese, and that these applications were rejected by them. At length Mr. McMahon at the request of the opposite party, consented to take the recognizances required until Friday, when Mr. Barwell would again be at the Police. This was agreed to, and on the Friday when Mr. Barwell again attended, he expressed his disapprobation of what had been done, and took the recognizances on the original information. This then was the result of five days contingent conversation on an information so complete that at length one of the magistrates who originally refused to hear it took the recognizances required by the party who made it.

If, the learned counsel observed, he had thought, that with justice to the other defendants, Mr. McMahon could have been excepted from this prosecution, he would have been excepted, because no doubt the long experience of his colleagues carried great weight with it; but he could not be excepted, because if the act of refusing to take recognizances was illegal, all who committed it were punishable alike by indictment. He had heard it asserted by authority that magistrates who did not act corruptly were not punishable by information or indictment. He had heard this asserted too by the highest living authority, but bold

and rash as he may seem to be in doing so, he meant to dispute it. He fully acquitted every gentleman accused this day of personal corruption, but there might have been personal bias. He understood that his learned friends would endeavour to shew that this was a trivial case, and that the prosecutrix was set on to make the complaint. But even this he could disprove. And if he brought forward a party who would swear to particular circumstances — who would swear her life was in danger, he held that it was not in the power of magistrate or judge to refuse to take sureties of the peace.

In Hawkins's Pleas of the Crown, which was considered to be a high authority, it was laid down, that if a person feared another would burn his house, or kill or beat him, every justice was bound to protect him, on his demanding such protection, and making oath that the other party had threatened to injure him, and that the demand was not made out of malice or vexation. He should, in this case, prove the demand for protection as clearly as possible, and if the justice of the peace would not take the oath of a complainant, he could not say that he did so because he was not satisfied with the persons appearing before him. And in this case the complaint was that the defendants refused to enquire at all into the matter brought before them.

The learned counsel next cited the case of the King v. Palmer, in Burrough's Reports, in which it was held that a justice of the peace could not refuse to take sureties for the peace, although the complainant was a malicious or dangerous person. His client might be a malicious person, but it could never be said that she was a dangerous one, Mr. Birch had nothing to fear from her.

He then cited the King v. Doherty, where articles of the peace

were exhibited by a wife against her husband, and where an affidavit in dispute of the facts stated by the former was put in. But the court held that such an affidavit could not be heard, and Mr. Justice Le Blanc held the same doctrine, notwithstanding the expression made use of, that, "he would do her business," was one of a very ambiguous nature.

His learned friends may state that this doctrine would bear hard on a poor man who could not find sureties, but a man's circumstances were to be considered, for what would bear hard on a poor man might be quite inadequate to a rich man. If this argument of his learned friend were pushed to its full extent, it taught that every poor ruffian might go on as lawlessly as he chose, because he could not find security for his behaviour.

A word now about departments in the Police.—And however convenient it may be to the Police that its business should be so divided, still when articles of the peace were exhibited against any individual, no justice of the peace could refuse to act.—Suppose a duel was about to be fought:—suppose the two parties of Chinese were actually drawn out in martial array against each other—was the magistrate to say that it was not in his department to prevent a duel, —a murder,—or a beating.

He understood that the Court and Jury would be told that the defendants were ready to grant summonses, but he denied this. They would not even hear the informations, they would not look into them, and the substance of the assertion made at the Police was, that the magistrates had no authority over the Chinese.

He would call unquestionable witnesses in support of his case—Mr. Barwell, Mr. Strettell, and Beebee Manoonah. His learned friend would perhaps ask him why

he would not call Mr. Wodsworth; and he would reply, because he would not deprive his learned friend of his evidence. He would prove his case by the evidence of persons whose veracity never was, and never could be disputed, and if his learned friends could give a different color to the case from that which he had given it, let them do so by calling their own servant Habberly into the witness box.—He knew that his learned friend in his reply, to which he would not give him the chance of answering, would throw this into his teeth, but he repeated, if he could give a different color to the case, let him do so, and personally no one would rejoice more than himself.

He now came to the meaning of the word corruption. The case to which he had already referred when examined was more for than against him. He knew the case from having been present at its discussion—he knew the parties engaged in it—and he knew the great odium against Mr. C. Pearson who made the application for a criminal information against the magistrate referred to in it. But he was prepared to dispute the law of Lord Chief Justice Abbott on that case, and that too on the authority of Lord Mansfield and Lord Kenyon.

The case to which he alluded was that of the *King v. Borand*, and it arose out of the Manchester business. It related to an unpaid magistrate, and to a criminal information, and what did Lord Chief Justice Abbott say respecting indictments.

[We cannot follow the learned counsel through the cases he cited, though we hoped to have done so. We must therefore content ourselves with saying that he contested the law laid down by Chief Justice Abbott in the case of the *King v. Barron* 3. *Barnveldt and Alderson*. He also quoted the *King v. Samsbury* 4. Term Re-

ports, 451, to prove that pecuniary corruption alone was not corruption in the legal sense of the word, but that passion and opposition were equally so. He also referred to the *King v. Palmer* to shew the difference between an indictment and a criminal information. We regret that we are not able to cite these cases at length but the omission is unavoidable, and as they contained principally mere arguments on the law of the case, our readers will more readily excuse it.]

He would call upon his learned friends to assign one reason why the magistrates should refuse to interfere in this case. Their refusal put every one out of the pale of the law who happened to quarrel with a Chinese. His learned friends may say there was a difference, but there ought to be none, for the law ought to be administered alike to all—to the poor as well as to the rich—His learned friends would perhaps say that as the defendants were charged with having acted corruptly; the corruption must be proved, but on this subject, he need only appeal to the court. The word corruptly had as much to do with the indictment as any Chinese word had to do with it, and if his learned friend asserted that he must prove the corruption, he supposed he would likewise insist on his proving that the defendants were instigated by the devil, if such a technicality had appeared on the indictment.

He now begged to thank the Court and Jury for the attention they had paid to a speech more than usually dry, dull and uninteresting. If any prejudice of any description still remained on their minds, he begged them to discharge it, and if he had stated any thing which he should not prove, he trusted they would discharge it also. He looked for their cool dispassionate verdict, after they heard his learned friends, and no one would enjoy

more personal gratification than himself if they could return a verdict in their favour.

Mr. Clarke then called *Bebee Manonah*. I live in the Bow-bazar; I know a Chinese named Achao and his wife Bebee Junnoo; in February last, I came to this Court with them at the desire of the latter; in consequence of my having come here three Chinese came to my house with knives to beat me; they said to me "you gave evidence for them—we will cut you to pieces with these knives;" they had knives up their sleeves; I ran to Mr. Strettell's; the Chinese were named Malai-Ungi; Sumchung; Lao put; they came to strike me with knives and I ran to Mr. Strettell's to tell him; that day I did not go to the Police; I went to Mr. Strettell's on Saturday, but from apprehension I did not go home, but slept at Mr. Strettell's; I went on Monday to the Police, I was at Mr. Strettell's for three days; he said "if you entertain any fear of your life you may remain here," and I did not go home for three days, because I feared danger of my life; the Chinese came to my house on the evening of the same day, when I came to the Court and where a process was obtained about 5 o'clock; I went with Mr. Strettell to the Police that he might procure a summons with me; I had no conversation with the magistrates; Mr. Strettell stood near Mr. Birch's table and spoke to him in English; I went to the Police again the next day and went to the upper story; when I returned from the Police on Monday I went to Mr. Strettell's where I remained altogether three days; I was there all Monday and all Monday night; on Monday evening after I left the Police nothing happened to me; I went directly to Mr. Strettell's; on Tuesday morning I went with Mr. Strettell to the Police after he had eaten his tiffin about

1 o'clock, and I returned about 2 or 3 or 4 o'clock; I went to my house; the Chinese abused me and called me names; I remained at my own house all night; I did not go any where else; I saw Mr. Strettell go to Mr. Blacquiere, but I did not go before him, I was without; I saw Mr. Blacquiere sitting there; when I was taken to the upper story I saw two magistrates, one of whom I believe is named McMahon and the other Andrew; after I had gone to my house on Tuesday I went again to Mr. Strettell's the next day in the morning; I did go to my house on Tuesday; none of the Chinese came into my house on Tuesday; they stood outside and abused me; I went to Mr. Strettell's again on Wednesday; I know Mr. Barwell; I obtained a summons from him; I first saw Mr. Barwell the day Mr. Strettell took me with him; I do not know the Bengali days of the week.

*Mr. Clarke* asked "did you take an oath at any time at the Police Office?"

The Advocate General objected to it, as her answer would involve the gist of the case. The question was too leading.

Continued—I did take an oath before Mr. Birch, when I procured a summons, and Mr. Birch entered into the case of the Chinese.

The Chief Justice—Was it on either of the days when you went with Mr. Strettell?

A. — When I went with Mr. Strettell I was twice sworn, once before Mr. Birch and once before Mr. Barwell; I was first sworn before Mr. Barwell; after I had seen Mr. Barwell on the Wednesday, I again went to the Police to complain accompanied by Mr. Strettell; this was two days after the matter was brought before Mr. Barwell; on this occasion I was taken before Mr. John Birch.

Cross-examined by Mr. Advocate General.—Mr. Birch bound over the parties against whom I

complained, I was satisfied with whatever he chose to say, I am not married to a Chinese; I have two children, the father of whom is dead; I have been married; I am not living with a Chinese; I am not married to a Chinese, why should I be? I have no concern with any Chinese, you had better send and enquire whether any Chinese lived in my house, no Chinese has lived in my house; my father has dealings with Chinese; I do not live with my father; my children came home at holidays; I am a widow, and my husband has been dead many years.

*Advocate General to the Interpreter.*—Why does she wear that shawl? Tell her to take it off!

*Chief Justice.*—Why should she take it off?

*Advocate General.*—I wish the Jury to see her my Lord.

*Chief Justice.*—I see no occasion for it.

Examination continued.—I know there are two parties of Chinese, the Tiretta Bazar and Durrumtollah parties; Achao belongs to the Tiretta Bazar party; he and his wife begged, entreated and wept to me, and I came with them; I am intimate with them; I proposed to Mr. Strettell to pay him Sicca Rupees 200 to carry on this cause, telling him I was poor and could afford no more, he said never mind; I went with Achao's wife to see the Tiretta Bazar Chinese in jail, but why should I ask them for money; Mr. Strettell is the regular attorney of the Tiretta Bazar and Mr. Wodsworth of the Durrumtollah Chinese: the two parties of Chinese have been constantly engaged in litigation with each other; I have five persons bound over to keep the peace already in two sets; on Monday night I went along with Mr. Wodsworth's kurkaru and one of Mr. Strettell's accompanied by a bebee, a little way into the lane, and the

Chinese began to make a noise and call us names; the hurkaru went in and we came away; I went to point out the people who called me names; Puchung, Muchung and others were the Chinese who abused me; I pointed out the people who had abused me formerly; they were ten or twelve; I know the names of four or five of them; Achong, Pow-chi, Appa, and Sum-chung; they were standing in the road and I passed and they abused me; I went to my house on Tuesday night; two constables had gone there to look for somebody and they knew me; one constable went with me the day I got a summons; he was unable to serve the summons, and the next day the Attorney produced them; I do not know whether they went willingly; they had not been summoned, but they got their summonses afterwards at the Police; when I was before Mr. Barwell I did not swear that I was a married woman and my husband out of Calcutta, I swore my husband was dead and I a widow; I do not understand English; if any one wants water I understood this; I did not swear that I was a married woman and my husband out of Calcutta, before Mr. Barwell.

*Mr. Dickens* called *W. Lennox Cleland, Esq.*—I am a magistrate; I know the defendants; they are magistrates for Bengal, Behar and Orissa; I believe they are paid; I know that I am; all the magistrates are not paid; the defendants were magistrates in February.

Cross-examined by *Mr. Money*.—I have been a magistrate since last October; I am aware of a great number of cases in which Chinese are engaged, and I know from information before me that there are two parties of the Chinese; there are a great number of complaints made by Chinese; and when a complaint has been made one day by one party a similar

complaint has been made the next by the other; Mr. Hedger, Mr. Wodsworth, Mr. Strettell and once Mr. Hogg are their Attornies; Mr. Wodsworth on this occasion was the Attorney of the Durruntollah and Mr. Strettell of the Tiretta Bazar party; I know this because on some occasions Mr. Strettell's Clerk has appeared; on one occasion Mr. Wodsworth was security for the Chinese; on another a kept woman of one of the Chinese, and a Khansama, whose security I thought it better to take than to send the Chinese for three days to Jail; there are three departments in the Police; the Report department in which Mr. Birch and Mr. Blaquiere sit; the Felony department in which Mr. McMahon and myself sit; and the Misdemeanor department in which Mr. Birch and Mr. C. Tower sit; these divisions are made by the authority of Government, that authority is in writing; (Mr. Turton submitted that it ought to be produced); in cases where complaints of Felony originate at the Thannah and are of importance and require immediate attention they do come before the Report department; I think that on the 21st February I was not at the Police; from what I have seen of the two Chinese parties it is my opinion that the principal number of the complaints have originated in malice or vexation.

In reply to *Mr. Dickens*.—I remember a man of the name of Assoy coming before me in March last, a short time after I came to the Police, the heads of both parties were bound to keep the peace; on the occasion I sat with Mr. Birch while he bound over to keep the peace; in a case where Mr. Hogg appeared, I bound some Chinese over to keep the peace; Mr. Trower has been a justice of the peace for a long time, but has only acted lately; he was in the Conservancy department; on an

occasion when Assoy came before me, Mr. Strettell's writer appeared for him; he has appeared three or four times as Attorney for eight men; suppose a duel were about to be fought and I not not in the misdemeanor dept. I should not refuse to take sureties; if I thought the case, as connected with the Chinese, was one of malice or vexation, I would not take sureties because from the difficulty of getting sureties I should often have to send a man to jail for what I thought no offence.

In reply to *Sir C. Grey*.—According to the arrangement in Feb. among the magistrates this case would have first come before Mr. Birch alone; every case does not come on the first instance before the Report department; those only do which come from the Thannahs; other charges come before the department to which they belong.

*Mr. Turton* examined *Charles George Strettell, Esq.*—I was employed by the prosecutrix on the 18th February, who informed me that she considered her life to be in danger, certain Chinese having threatened her because she had come here to be a witness; I did nothing that day, because it being near six o'clock I thought the magistrates would not be in attendance; I understand that Mr. Blaquiere and Mr. Cleland are sometimes at the office at that time; I went on the Monday to prefer a charge against the three Chinese named; she appeared to be in the greatest agitation; when I told her I could not go to the Police on Saturday she begged me to allow her to remain at my house; I did so; when I went to Mr. Birch I told him a client of mine was in fear of her life; he asked me who she was, and I pointed her out; he asked me against whom I complained; I said against certain Chinese; he said he could have nothing to do with this, and I must go the Supreme Court; I

said I probably would if it were open; until I said the complaint was against Chinese, he appeared very willing to go into the charge, and then he said the magistrates had been much troubled by the Chinese, and had resolved not to interfere; I said this reason was insufficient and I begged him to state some distinct reason for the satisfaction of my client; he said he had refused to hear Mr. Wodsworth, who was engaged for the Chinese on the other side; Mr. Wodsworth was sent for and came almost immediately; he had not his witnesses, and begged to have till next day to produce them; Mr. Birch asked me if I consented to it; I said I had nothing to do with Mr. Wodsworth or his clients, that my client's life was in danger; Mr. Birch turned round to Mr. Wodsworth and said "you see Mr. Strettell will get me into a scrape," Mr. Wodsworth said to me "Mr. Birch has not heard my clients and rather than get him into a scrape, I will undertake your client shall not be molested;" Mr. Birch went away as he said, twice to consult Mr. Blaquiere, and when he came back, said Mr. Blaquiere advised him not to act; I agreed to wait till next day; a circumstance occurred the same afternoon, which induced me to write to tell Mr. Wodsworth that my client's life was in danger, and this was afterwards communicated to the defendants; Bebee Manoonah went on the day following Tuesday to the Police in a Palanquin, stating she was afraid to walk; when I went to the Police, I found Mr. Birch, who told me Mr. Wodsworth was gone, and the case was adjourned till to-morrow; I told him that my client's life was in great danger or at least that she considered it so; I told him I had an information in writing as he suggested, and he told me "the magistrates have resolved not to hear you;" I asked for a reason

for it; he said he was resolved not to submit to the remarks of Mr. Turton to a Jury; Mr. Birch persisted, and said if I could get any one else to sit with him he would hear me; I went up to Mr. McMahon, and detailing the circumstances, told him what Mr. Birch had said; I said it was imperative on them to take sureties; Mr. McMahon came down, and after some conversation, Mr. McM. said it did not require his intervention, one magistrate was enough and he retired; Mr. Birch then said, the fire was always on his head and he would not hear me till he had heard Mr. Wodsworth: he did not attempt to hear Mr. Wodsworth; I told him I was going to Mr. Blaquiere, and he told me to go, but it would be of no use; I told Mr. Birch that I would represent the matter to the Chief Justice if I did not succeed in getting the matter settled to-day, but as I thought the Chief Justice would not interfere, I should make a representation to Lord Amherst; when I went to Mr. Blaquiere I told him I had an information in my hand, and that I wanted him to bind over certain Chinese, and he said that he was busy; Mr. Blaquiere said he should not be at leisure till 12 at night; I said I would wait; he said "but why come to me, it is in Mr. Birch's department." I said, I know nothing of departments, and I will wait till you are disengaged; he then said he should not be disengaged till 12 next night, and desired me to leave the room and not interrupt him; I went to Mr. Andrew, and he said he must go to Mr. Blaquiere; he went and came back, telling me it was not his department; he was busy, but did not at first make this excuse: I said I had been to Birch and Blaquiere and none of them would attend to it; I had known Mr. Birch and Mr. Blaquiere for 12 years very intimately and was then in habits

of strict intimacy with them; I believed the life of the prosecutrix to be in danger then, and at the end of this trial I think it will be in greater danger; when I told Mr. Andrew I would go to Lord Amherst, he told me I may do so, but it would be of no use because it would come back again to the Police; subsequently, Mr. Barwell took the same information, with a very trifling exception as that I offered to the defendants; I merely inserted that the information was not given through malice; Mr. Barwell having sworn the information, granted summonses which I asked for; on the first day the Chinese were not in attendance; on the second day they went before all the magistrates, and Mr. Wodsworth requested they may be bound over lest I should take warrants out against them; the only application made to Mr. McMahon was that when he came down; when I saw Mr. Wodsworth begged "*them to take the sureties*" I mean the defendants; Mr. Habberly was present; the day following was fixed for our attendance; in the first instance I saw Mr. Birch; he said "you have had the information sworn by the chief magistrate, and I never act on an information not taken by myself;" he got up and went away: I said "before you go, Sir, hear a message from the chief magistrate, who desired Mr. Habberly to take the Chinese to his house;" Mr. Birch on hearing the message, "then for God's sake Mr. Habberly take them there;" I met with an obstacle in taking them there; I took the Chinese to Mr. McMahon and Mr. Andrew, and I told the former that Mr. Barwell had sworn the information which Mr. Habberly held in his hand; Mr. Barwell's message was delivered to them, and they said that Mr. Barwell had taken the information and they could not act; when I said that I must go to Mr. Barwell, Mr.

McMahon asked what he was required to do, and I told him to take recognizances; he said he would do so if I would allow him; I wished Mr. Wodsworth to be security for them, and that they should be bound over on their own recognizances; Mr. Wodsworth wished me to be satisfied with their recognizances only, and I objected, but at length I agreed to take Mr. W.'s private security and their recognizances till Friday; I wished them to be bound over generally: I attended on the Friday again, and Mr. Barwell was in attendance also; I complained of the misconduct of Habberly; Mr. McMahon was not then present. Mr. Barwell, having sent for Mr. McMahon, Mr. H. stated that I was right in what I stated, Mr. Barwell said, well, McMahon there is no necessity for discussion between you and Strettell, this business is a great disgrace to the Police, and if any magistrate in the Mofussil had thus acted, he would have been suspended from the service.—I was never before employed for Chinese except a few times; I do not consider myself to be the attorney of Chinese; I remember the prosecution of Chinese in the January sessions; on one occasion I went to Mr. Cleland to procure the release of three men; in the present sessions I was instructed to deliver a brief to counsel.

Cross-examined by Mr. Advocate General.—I have been engaged for this client; I was engaged as attorney for a woman who was a witness in the last case, and whose life was threatened by a gang of Chinese; on the occasion I have referred to, Mr. Wodsworth became security for his clients, and not for the whole gang; on a subsequent occasion Mr. Birch told me Mr. Wodsworth had given bail for the whole Durruntollah party; I never knew Mr. Wodsworth make a promise for the whole party until 8 or 10 days after the 20th; I

know one of the Tiretta Bazar party was engaged at the Police, but I do not know that two were; I do not know that the Police have been accused of partiality on account of the people employed by them, and this is the very thing I have to complain of, for Mr. Wodsworth informed Mr. Birch that in consequence of his not having heard his clients, he had presented a petition to the Chief Justice on behalf of his clients who were opposed to the gauger of the Police who, Mr. B. said, was a most excellent man, and had been found guilty without evidence; at the Police I was not more warm than I am now, except when I told Mr. Andrew, that I would go to Lord Amherst; I told Mr. Blacquiere when I went to him that I had brought an information, and wished him to get securities for the peace; this was first said; I know not whether there was any other reason for Mr. Blacquiere knowing it was in Mr. Birch's department except that Mr. Birch had told him so before; when Mr. Blacquiere told me he was engaged in investigating a murder, I have no doubt of it, because Mr. Blacquiere told me so; I was intimate with some of the defendants and so was my father; I threatened to move for a criminal information against them; I made an affidavit on the subject of a Jury—(some discussion took place as to the propriety of this evidence;) I never suggested to the Under Sheriff any person I should wish to be on the Jury; I know exactly to what your question is directed; Mr. Poe objected to me the bringing this cause to an early trial, on the ground of the difficulty of obtaining a Jury, and I proposed to him to send a list to the Sheriff's Office, and that I should do the same; he shook his head and walked away, and I sent a list to the Sheriff's writer, and desired him to shew the list to Mr. Waddington, if he could not find



a Jury, communicating to Mr Poe that I had done so.

In reply to *Mr. Turton*—None of the persons I proposed for the Jury are summoned.

*The Advocate General* rose for the defence, and he could not begin better than by congratulating his clients on the arrival of that day which would remove the obloquy under which they had labored ever since the finding of the bill against them by the Grand Jury, who, it was well known, only heard the evidence on one side. Ever since the bill was found, that circumstance had been made a subject of triumph and exultation, and even near the place where he was then standing, such language had been uttered as was both unusual and unheard of. But the day was now come which would bring to light the falsehood of the aspersions against them. He had now the happiness, however, of addressing men who would divest their minds of every thing except what they heard from the witnesses—men who knew the value of an oath, and who would, if he may so express himself, re-judge in their calmer hours the judgement they should deliver this day. In the remarks he had made on the language which had been used towards his clients, he always excepted the language of his learned friends. They did not make mirth of men, who having filled high situations, were brought low—they did not rejoice when they saw those accustomed to administer justice, brought to render an account of themselves.

But his learned friends had this day adopted a course, which, in rather a long practice, he had never seen adopted before in a court of law, and which he would venture to say had been adopted this day for the first and the last time. He had never before heard a counsel spend an hour in proving to a jury that they were to find a verdict

without taking the guilt of the accused parties into consideration. Where now was the style used by judges, that the motive constituted the guilt of an action? What was the use of our education if we gave such a verdict as had been called for to day? If such a verdict should be given, it would in future be vain to say that the laws of England were not contrary to nature, because they were contrary to nature if guilt were to be decided on without taking guilt into consideration.

He thanked his friend for the reference he had made to Mr. Sergeant Hawkins. The passage quoted by his friend shewed that the magistrate must be satisfied that the application was not made in malice. A criminal information against a magistrate was an irregular course of proceeding in which it was necessary to prove the fact of corruption, but did it follow that a magistrate was bound to investigate the case brought before him, and that from circumstances he might not judge of the merits of it? His friend's proceedings were at variance with his professions. A great error had been run into by his learned friend and his solicitor, who supposed the magistrate had nothing to do but to take the sureties of persons against whom articles of the peace were exhibited, as if this part of their office were merely ministerial and not judicial. The learned counsel here cited Dalton, 269, in support of the view he took of the subject.

But he would ask what were the circumstances of the present case. Was there nothing which shewed the feelings of the parties to it? Was there nothing to shew the suit originated in malice and vexation? Did not, according to Mr. Strettell's own account, Mr. Birch see nothing to justify his interference in the quarrel? Mr. Birch asked whether it was sworn in the

information, that the complaint did not originate in malice or vexation, and if he had taken sureties of the peace on an information in which this was not sworn to, he would be liable to an indictment. And when he was asked this question what did Mr. Strettell do? Why he went to the next table, and put in the allegation without consulting his clients at all. The woman said she did not see Mr. Birch on the Monday.

Mr. Turton begged the Advocate General's pardon. She had not stated this.

*The Advocate General* appealed to his Lordship's notes.

*The Chief Justice* said that she did see Mr. Birch on the Monday.

*The Advocate General*.—Then let it be so. But the conversation between Mr. Strettell and Mr. Birch passed in English of which she was ignorant, and if this insertion was made without her authority, Mr. Strettell did wrong, and if so, there was an end of the case, for all the offence charged was, that this information was not taken. He had one species of argument to address to the Court, which related to the counts charging the conspiracy to pervert the justice of the country, and the overt act charged was that they refused to take the information of the prosecutrix. Now there was no evidence that they ever met together for the purpose of so conspiring, and thus the first and second counts fell to the ground.

But he would not shelter his clients behind mere technicalities. He would ask, would any man hear such a case as that brought before his clients, who had been three months in the magistracy. The prosecutrix said she saw Mr. Birch, who swore her and granted her summonses, and that she was satisfied. It was on the evidence of this woman—of a woman whose ideas were so confused—of a woman whose intellect was so debas-

ed—that Mr. Strettell had behaved as he did. He says that he behaved coolly, that he only said he would appeal to the Governor General and Chief Justice, and this was not the most decorous thing to say to a magistrate on the Bench. It was not what a man ought to do, it was not the way to go about it, and Mr. Birch must have thought himself threatened by a suitor. He would ask, whether it was possible, considering their intimacy, that Mr. Birch could be mistaken in Mr. Strettell's manner? And here he could but admire the love which some people bore to the public good,—he could but admire that more than Roman virtue which could at one moment break asunder an intimacy of years, and forget the benefits received during the existence of that intimacy. This may be patriotism, it may be virtue, but he thought himself formed of different materials, though Mr. Strettell thought it his duty to press the matter to the probable ruin of his friends and their fortunes. The learned gentleman cited this as a proof of the state of mind of Mr. Strettell, and to free the Jury from any feelings which may have arisen from any color which that gentleman's personal feelings might have given to the whole transaction.

Would the Jury, he asked, take the case on the shewing of Mr. Strettell or of his client—of that woman who could not point out the persons who insulted her, as appeared from the circumstance of the constables being unable to serve them with summonses. She might have been outraged, she might have been insulted, that was more than he knew or cared. But what was there extraordinary in the circumstances to hasten the exhibition of articles of the peace. Articles of the peace were granted when danger was apprehended. And what was the strict necessity

which prevented Mr. Strettell, who was satisfied with Mr. Wodsworth's recognizances on the Monday, from waiting till the Tuesday.

It had been stated by a gentleman on the other side of the table (Mr. Cleland) whose assertions were not to be disputed, who had never been suspected and who could never be suspected, that almost all the complaints amongst the Chinese arose from malice or vexation. He should like to know whether Mr. Birch was not of the same opinion. Mr. Cleland says that he was on one occasion obliged to take the security of the mistress of a Chinese and her Khansama for a man who was brought before him, and in doing so, he acted like a man of courage and of virtue—of virtue, because he would not send a man to prison for three months for what he could hardly call an offence—and of courage, because he was not deterred from doing his duty, and ran the risk of being placed in the situation of his clients this day. Was that innocent in Mr. Cleland which was guilty in Mr. Birch? On the evidence the prosecutrix had given this day, his clients must be acquitted, and probably his learned friends would now say that she was not worthy of belief in a Court of Justice. And on her evidence alone was Mr. Birch to summon people before him, and deprive them of their liberty? No! if he had committed a fault, it was one of a different nature, for he ought to have adhered to his first resolution. He acted wisely in the matter: and never refused to take the information, but merely said that he would not do it at present.

The fact was, that Mr. Wodsworth was the attorney of the Durrumtollah party of the Chinese, and Mr. Strettell of the Tiretta Bazar party, from which a gauger and interpreter had been selected for the Police. The ef-

fect of this selection was, that even in Courts of Justice it had been inferred that the magistrates were favourable to the Tiretta Bazar party. Was this no excuse for Mr. Wodsworth being present? He believed the magistrates had been unjustly exposed to suspicion, and they ought to be above suspicion. In what situation would Mr. Birch have been placed if he had not acted as he did? If Mr. Wodsworth had not been present, it would not have been right to the other party nor wise to himself. It had been said that our empire in this country was founded on opinion, and opinion was never so strong as when it was founded on a due administration of the law. Would Mr. Birch's acting in the way he was required to do have strengthened this hold? On Monday Mr. Wodsworth attended and said he was not prepared because he was ill, and on Tuesday Mr. Birch found the application was one of party and not of justice, and he therefore refused the application made to him. From thence he went to Mr. Blaquiere's room, whom he supposed to have conspired with Mr. Birch because he said the complaint was in Mr. Birch's department. But Mr. Strettell had told him the nature of the charge, and it was from Mr. Strettell that he knew it was in Mr. Birch's department.

He would now say a few words on the subject of departments. Some time ago an order came from the Government that the business of the Police should be divided into departments. Mr. Blaquiere took what is called the Report department, and any thing coming from the Thannahs was in his department. When Mr. Strettell applied to Mr. Blaquiere, he was engaged in an enquiry of a most momentous nature, and even if he had not been, he was not obliged to act. An erroneous action was

not a crime, and for adhering to the duties of his department, he was free from blame, while wandering out of it, he would have been exposed to censure. A duel had been supposed, and his learned friends supposed the way to try moral offences was to put extreme cases. Was any oath made of an assault or threat; or did the prosecutrix prove her application to be important to herself? She probably said the parties accused had been abusive, had threatened her, and called her names, but did she say they had ever done any thing else? The learned counsel expected that she would have said that one did this, and one did that, but when he asked her what they did; she replied - they abused me. And upon evidence like this, four gentlemen of unimpeached and unimpeachable character were called upon to enter upon their defence by their friend. He knew not how other gentlemen may feel, but for himself he came from a country where proceedings like the present were unknown and where men were not trampled upon because they were gentlemen.

Their Lordships would excuse the pause he had just made, when he told them that he was about to submit a point of law to them. He apprehended what had been stated, was this; that the prosecutrix saw Mr. Strettell go into Mr. Blacquiere's room, and when the door was opened, she saw Mr. Blacquiere. Could this be called a sufficient appearance?

From Mr. Blacquiere they went to Mr. McMahon. And he would call the attention of the Court to this part of the case. For his own part he had never felt any anxiety on Mr. McMahon's account. He was applied to by Mr. Strettell and went down to Mr. Birch. Was this refusing to take the information? By the laws of England, one magistrate was enough to take sureties, but by the regulations of

Calcutta two were necessary to try a case. He must have supposed he was called down to try this case, and when he found it was not so, he said he had business upstairs, and must go.

Mr. Barwell was there at the time, why had not his learned friend called him? He had left Mr. Wodsworth to be called for the defence.—It was very likely the learned counsel said, he too should call him,—no; no; Mr. Wodsworth and Mr. Strettell were like birds of prey, fighting for whatever may fall.—But why did not Mr. Turton call Mr. Wodsworth? Was Mr. Strettell's evidence so excellent that it could not be improved by him? Why did he not call Mr. Barwell?—The reason was obvious—it was because the first witness had sworn before him that her husband was alive and out of Calcutta and had contradicted this here to-day. His learned friend did not want the evidence of these two witnesses to clash one against the other, and therefore had not called him.

It was unfair to say that the under officers of the Police were anxious to receive bribes. It had been stated that Habberly wanted gold mohurs, but this was not proved and he asked why was that man's conduct referred to, if the charge against him were not proved. Mr. Birch said the Chinese factions wanted to make a tool of him, and he desired them to go to Mr. Barwell and not oblige him to act contrary to justice and truth, and it was for this he was placed in the situation of a defendant this day. Well; they went to Mr. Barwell, and this affair which had been compared to an impending duel or murder, ended in summonses being issued for the offending parties. Even these summonses were never executed, and in so little danger was the prosecutrix placed, that the parties against whom they

were issued, appeared voluntarily the next morning at the Police.

The learned counsel now came to the charge against Mr. McMahon, than whom no man under the cope of heaven existed, less likely to pervert the course of justice. What did he do on the present occasion. He knew that he was acting irregularly in binding them over till Mr. Barwell's return to Calcutta, and was not Mr. Barwell the fittest person to take their recognizances. And for this Mr. McMahon was brought here this day. A day may come when redress may be obtained, but what would be sufficient redress for the pain he has suffered for months past—what would be sufficient redress to the defendants for being pointed at as judges about to be tried themselves? Party spirit had guided this as well as the other points of the prosecution, and must have guided the man who could think Mr. McMahon a fit object of prosecution, and he had no doubt the same feeling guided the proceeding against the other defendants. It was stated by one of the best witnesses ever examined that these complaints of the Chinese arose out of malice and vexation. Mr. Strettell knowing the circumstances, brought an affidavit to the Police, in which was an important omission, and he must have known the complaint originated in malice and vexation. He introduced the necessary allegation on this point, and it would have been culpable if he had acted on an information so framed.

The Court and the Jury would do him the Justice, the learned counsel said, to say that he had not appealed to their feelings or to any passion of their minds. If he had done so he might have told them that if they convicted the defendants they ruined them in property and prospects. He might have shewn some of them who had

grown grey in the public service, and he might have asked whether a prosecution like this was a proper reward for such services as they had rendered. But his clients had forbidden him to follow such a course. The language they had held to him was—do not attempt to excite the pity of the Court, but enter the Court and meet the case manfully, defend that which is legal—deny that which is false—explain that which is doubtful. We have been calumniated, but we appeal to the laws, and by them let us stand or fall. This was the language which had been used to him, and it was such language as suited his own feelings, because when he was employed by honorable men to defend them, he should blush to use any other mode of defence than that which his clients in this case had adopted.

The Right Honorable SIR C. GREY then proceeded to address the Jury. It was of great importance, he said that the magistrates in such a city as Calcutta, should do their duty, and on the other hand, there was no one who must not feel sensible that it would be highly wrong to throw blame unjustly on those who filled the important situation of magistrates. The Jury, he was satisfied, would entertain no feeling of triumph or congratulation at witnessing such gentlemen placed in the situation of the defendants now before them. It was his duty, the learned judge remarked, to give them such information on the law applicable to the case as suggested itself to him, and in doing so he hoped for the assistance of his brethren, who he hoped would express it, if they differed from him in what appeared to be the law of the case. He was the more anxious on this point because the case now before them, although originating in a very trifling one, had become one of

vast public importance, and was so considered by the public. He was therefore anxious that if his brethren did not concur in the observations he was about to make, they would correct him as he went on.

He would say then, that it was not necessary that corruption in the ordinary sense of the word should be proved against the defendants. Of this, no suspicion existed even in the mind of the prosecutrix, and if the verdict of the Jury should be against the defendants, the public ought not from the proceedings of this day, to suspect them of corruption.

With regard to the subject of the charges in the indictment, His Lordship would now call the attention of the Jury to the manner, in which like circumstances a magistrate may act.

And he would here observe that on some occasions a magistrate acted judicially, and in some ministerially, and in the latter case he had no discretion. In such a case his motives cannot be questioned. He is to do this, and if he does it not, he commits a crime. There was a difference between this case, and that which had been pointed out in the 4th Term Reports, because if the law speaks plainly, and directs a man not to do a thing, and he does it, this is his offence, and the motive is not considered, but if the law leaves no discretion—the case is different.

But when a magistrate sits judicially and the law allows a discretion, then it was contrary to law and to reason not to exercise it, and if in exercising it, he commits an error of judgement, he commits no crime.

And it would be a great hardship if it were otherwise. If an officer were told to receive certain evidence, and he did not receive it, he would be guilty of a crime, but if in the administration of the

complicated system of British Law an error of judgement subjected a man to an action, he, for one, would not any longer fill the chair which he then occupied. And this principle rested not only on reason, but on the opinions of all the authorities who draw a distinction between judicial and ministerial acts of magistrates. And unless one case could be brought forward since the beginning of the laws of England in support of a contrary opinion, he did not expect the gentlemen he was now addressing, would confirm it by their verdict.

Was the situation in which the magistrates were placed in this instance—a judicial or a ministerial one. The counsel for the prosecution had said that it was purely ministerial, but His Lordship could not agree with that assertion. And he came to this opinion from one of the best authorities, because an authority which was in every body's hands—Burn's Justice. But if a mandamus had issued from the Court directing them to take the information of the prosecutrix, their situation would have been purely ministerial, and if they had refused to obey the order of the Court, they might have been proceeded against for contempt of Court. In this instance, he was of opinion the magistrates were acting judicially, and it also appeared to him that the indictment could not be supported, unless some dereliction of duty should be proved against them.

The true definition of the words, mistake, error of judgement and improper motive were not agreed upon, and His Lordship could only go through some of the motives which might be considered as improper ones. If a justice of the peace thought a case a trifling one, and refused to interfere on this account, his was an error of judgement. If he was of opinion that he could not take the information till other parties were in attendance

that was also an error of judgment, as it would be if he were to put off interfering till a more convenient time.

On the subject of departments, he would observe that nothing was more obvious than that some method of doing business must be adopted by every one, and it was impossible that the business of the administrators of the Law could be properly done, unless they had the power of making arrangements for its despatch.—He was not of opinion that there was any legal authority in this Country under which a magistrate could be exempted from any duty which came before him.—If one magistrate had too little to do, he could not refuse to do any thing else even if it were out of his department.—But still there was no impropriety in the division of the duties of the Police into departments, and it was ridiculous to suppose that a man, after having had his complaint dismissed by one justice of the peace, was at liberty to go round to every justice in the office, and press his complaint upon him.—All these may have been reasons why the magistrates refused to act, but they were probably only erroneous impressions or mistaken notions, but not improper ones.

But His Lordship would now state what would have been improper motives, and if from a desire of avoiding trouble, the magistrates had refused to take the information of the prosecutrix, that was an improper motive, and a neglect of duty, and even if the party applying for relief had acted in such a manner as to produce irritation, the magistrate ought not to have punished him by passionately refusing his suit.

An intelligent magistrate had said, that the greater number of the complaints of the Chinese were malicious and vexatious.—But did the magistrates enquire in this particular instance whether the com-

plaint was so. They might have been operated on by the general character of such cases, and have refused to do, but they ought to have divested themselves of this feeling.

If the magistrates, to save trouble—or from a fear of consequences—had made a resolution to turn a deaf ear to complaints of any description—it was a dreadful impropriety. It was the duty of the magistrates to facilitate the course of justice, by hearing and preparing charges before they were brought to this Court, and the charge here was, that the prosecutrix's life was in danger. If the magistrates were determined not to hear such cases as this, then the course of justice must be stopped—and if they came to this resolution for the purpose of saving trouble, their behaviour was very improper.

With regard to Mr. McMahon and Mr. Andrew, they stood nearly upon the same footing, and appeared to have acted under an impression that they were not called upon to take the information in question. In the first place, Mr. Birch sent for Mr. McMahon, who shewed no indisposition to act, and this was confirmed by the subsequent conversation with Mr. Barwell, and at length Mr. McMahon did take the recognizances of the parties. Mr. Andrew appeared to have been in the same situation, and told Mr. Strettell, you must not blame us, but the Government, who have restricted us to departments. Mr. Andrew was engaged in his own department and had a right to send the matter to Mr. Birch, who was disengaged in his department. If Mr. Andrew and Mr. McMahon acted under this impression, the indictment against them could not be sustained.

Mr. Blacquiere's part of the proceedings was distinguished from all the rest. He first said, that it was not in his department. But

the Jury were satisfied of the objections made by Mr. Birch, and that the resolution was made by the magistrates which had been ascribed to them, and which were so strange for men of their experience, he was bold to say it was a dereliction from their duty, but they must remember that Mr. Blaquiére was engaged in an important investigation, which was likely to occupy two days.

With respect to the charge against Mr. Birch, he unquestionably acted from a motive, and the evidence against him was fuller than it was against the other defendants, for Mr. Strettell had given in evidence, that when he told him, the charge was against certain Chinese, he was met by an exclamation of "we have resolved to have nothing to do with Chinese; you must go to the Supreme Court," and if the Jury were satisfied from the evidence that Mr. Birch had come to this resolution, they must believe the charge against him. But the experience and respectability of Mr. Birch rendered it improbable that he had come to such a resolution. He afterwards said he would not hear the case unless Mr. Wodsworth was present, and there might probably be an excuse for this, since he had refused to hear Mr. Wodsworth in a similar complaint shortly before. On the other hand, he might not have acted from a bad feeling towards any one. It was a nice point for the decision of the Jury, and in dismissing them to consider of their verdict, he entreated them not to come to a rash conclusion, and not to do any thing so mischievous as upon insufficient grounds to cast a stigma upon the magistracy of Calcutta. He would not for a moment suppose that a body of British Subjects, and especially a British Jury, could rejoice at the condemnation of so respectable a body of men as the defendants. With these observations, he should close his remarks,

again begging them to come to a cool and dispassionate decision on this important matter.

The Jury were absent for nearly two hours, and when they returned, their Foreman stated that they found Mr. Birch *GUILTY on the second count*, with the exception of the word "corruptly" of the indictment, and the other defendants *NOT GUILTY*.

The *Chief Justice* informed the Jury that as the second count was the count which charged the defendants jointly with having conspired, he feared they could not find Mr. Birch guilty on that count, because by doing so they found him alone guilty of doing a joint act. His Lordship explained the counts to the Jury again, and after some consideration they found Mr. Birch *GUILTY* on the third count, and the other defendants *NOT GUILTY*.

The *Advocate General* expressed to the Court his wish that Judgment should be forthwith passed on Mr. Birch.

Mr. Turton observed that he might not be quite regular in the observation, he was about to offer, but as he had a right to be heard in aggravation of punishment, he begged to say that as this prosecution had not originated in malice or ill feeling, his client would be satisfied with the most moderate punishment which the Court could award.

The *Chief Justice* in passing sentence observed that he deeply regretted to see a gentleman of Mr. Birch's respectability in his present situation, but he had no idea that the decision was wrong, which the Jury had come to. He therefore thought the end of justice would be answered by an infliction of a fine of two hundred rupees, upon payment of which he was to be discharged.

The Court from an early hour in the morning was crowded to excess, and the late hour at which it broke up near 8 o'clock, did not



seem to have diminished, the interest excited in the public mind by this important trial.—*John Bull*, April 24.

The annexing of the provinces of *Martaban*, *Ye*, *Tavoy*, and *Mergui* to our already overgrown Empire in the East, is a measure, that when known in England will doubtless give rise to no little discussion, and difference of opinion. If their riches are to be measured by the extent of their population, they will not be regarded as acquisitions of much value; but there are many other considerations to be taken into view, in ascertaining their worth. There is one light, in which the very scantiness of their population may be regarded, as an encouraging circumstance. It appears to us, to open a door for an experiment in Colonization, from which the best effects may result. These provinces stand in a different situation from the rich and populous plains of Hindostan; and measures, which applied to the one, would be both unjust and injurious, may prove in the other of a very opposite character and tendency. It would, however, we apprehend, be necessary to pave the way for such an experiment, as we allude to, by transferring our new possessions from the Company to the Crown—a measure to which we can scarcely anticipate any opposition from the Court of Directors. On the contrary the Company might, by means of their new Conquests, be able to enter into some thing like a compromise with those, who advocate the extension of Colonization to our Indian possessions generally; and by yielding a part might be able to retain the rest under the system of Government, in the permanence of which they have so manifest an interest.—*John Bull*, May 4.

*Asiatic Society*.—A Meeting of the Society was held on Wednesday evening last. The Hon'ble

Mr. Harington, the President, in the Chair. Captain Gerard, Captain Ellis, the Reverend Mr. Cra-ven, and Reverend Mr. Holmes, were selected Members. Various presents to the Library and Museum, were laid before the Meeting, including a number of mineral specimens from Martaban and the Provinces to the South, forwarded by Captain Low—several of which were of much interest. Amongst them, may be mentioned Stalactites and other specimens of Carbonate of Lime from the Phoonga Caves of Junk Ceylon, Magnetic Iron Ore from Tavai, Marble from Martaban, Granulated Tin Ore from Junk Ceylon, Phoonga, Mergue and Tavai, and Water from different hot springs in those districts. We do not think, that any notice of the locality of the first of these places has ever appeared.

The Pyramidal rocks of Phoonga, occupy a line of about ten miles, running nearly North and South—the Northern extremity lies behind the Town of Phoonga on the Peninsula; the Southern stops about four miles from the Sea shore. They rise from the Sea perpendicularly to various heights between two hundred and five hundred feet. The most majestic present a columnar appearance at a distance, but, on approaching them, this appearance is found owing to the decomposition of the most friable parts, and the alternate reddish, grey, or bluish and white stripes left upon the surface, by the water which has filtrated through the rock, depositing such substances as it held in solution.

About six feet above high water mark, runs a series of natural excavations: the roof is about ten feet high, supported by stalactitic columns of various shapes and dimensions. The sides and compartments of the Grottoes, are of similar formation. Adjoining to the range of excavation is a rock, which is completely perforated,

and it forms a stately and elegant arch, about twenty feet high, from the roof of which depend clusters of stalactites of the most massive and grotesque description. The Phoonga Rocks are evidently connected with those of Triang, and as similar formations occur in Martaban, it seems likely, that the chain extended formerly up to that Province. In Tavai, however, Granite and Schistus are predominant.

The Tin formation of the Peninsula, according to Capt. Low, seems to break off in about Latitude 15° N. but as the countries west of the great range of mountains dividing Siam from the western portion of the Peninsula, and extending northwards to Ava proper, have not been explored, and are understood to be scantily peopled, it is not unlikely that metallic mines are continued in that direction, and this conjecture derives confirmation from the recurrence of Tin, as well as other Ore, particularly Lead, in the district of Thaum-pe in about Lat. 19° N. and Long. 100°. The Tin Ore here presents itself, it is said in the form of a black sand, found in the beds of rivers, and is precisely of the same description therefore as that of the more southerly latitudes.

The Mineral Waters are from Laukyen, in Tavai about 15 miles N. E. from the Town; and En-bien and Seinle Daung, in Martaban. The temperature of the first is 144, of the second about 107, and the last 135 of Fahrenheit. The latter is a Chalybeate, the others have no peculiar sensible qualities, but neither has been analysed. The Seinle Daung Fountain has very much the appearance of the crater of a volcano.

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A Meeting of the Medical and Physical Society was held on Saturday evening. A. Gibb, Esq. the President of the Society in the Chair, Dr. Govan, Dr. Jameson, and Mr. Fender, were elected

Members. A variety of interesting communications were submitted to the Meeting. Observations were received from Mr. Playfair, on the burning of the Hands and Feet, a complaint, not uncommon amongst the Natives sometimes affecting Europeans, and of a very obstinate and distressing nature.

A letter was received from Dr. Butter, forwarding the dried leaves of a plant, to which public attention was attracted some time since by a note, addressed to the Editor of the India Gazette, descriptive of a vegetable that was regarded as an infallible antidote against the bites of venomous snakes.

A letter was also read from Mr. Olsen, by whom the virtues of the preceding had been first learnt from a Native, in his service, and who professed to have discovered it by following the Mongoose, when bitten by a snake, and observing the animal have recourse to the leaves of this plant: the fresh leaves are to be used, the juice of which being expressed, is to be inhaled by the nostrils. According to the discoverer, the efficacy of the remedy is certain and immediate. The plant, upon reference to Dr. Wallich, is found to be the *Phlomis Esculenta* of Rosburgh, the *Holkusa*, or *Chota Holkusa*, of the Natives, and is a common annual weed, growing on cultivated fields in Bengal, and in some parts of Hindustan, and in vigour during the rainy and cold seasons.

An account of the absorption of the Bones of the Cranium, by Mr. Barker, of the successful removal of a large Tumor on the Upper Lip, by Mr. Hutchinson, of the successful exhibition of Quinine in Fever, by Mr. Young, and of the diseases that prevailed amongst the 20th L. I. Battalion in Arracan, by Mr. Mitchilson, were also laid before the Meeting.

A description of a Sulphureous Spring at Senah, by Mr. Ludlow,

was transferred to the Society by the Medical Board, from which we gather the following particulars :

Sonah is situated on the Eastern face of the Mewat Hills, about 35 miles from Dehli, and 15 from Gorgaon ; the spring issues from a well, dug in one of the most rugged and precipitous of the range. The water is at the temperature of 108, and emits sulphureous vapour so copiously as to impregnate the air most sensibly for some distance around it. The well is about 30 feet deep, in the centre of a basin 16 feet square, with steps leading to the water ; it is covered over by a beautiful dome of ancient Architecture, and surrounded by apartments with open verandahs, which form a court or area, and are occupied by an establishment of Gosains, who levy small contributions on the Bathers. These flock to the spring, in vast numbers, both Hindus and Musselmans, and the well is usually occupied 18 hours out of the 24, by persons both sick and well, and of all classes except the very lowest of the Hindus who have a separate reservoir at a little distance, filled by the dirty water of the principal basin. The water of the Sonah Spring does not contain any chalybeate or saline matters, and bears a stronger analogy to the Moffat, than the Harrowgate water, which it resembles, in being strongly charged with Sulphuretted Hydrogen.

A specimen of Rhubarb from the Choir mountain, one of the peaks of the Himalaya, was submitted to the Society sent down from Mr. Royl, with observations. The plant has been introduced by him into the Botanical Garden at Seharanpur, but he thinks it unlikely to succeed in the plains. For this and other vegetable hill products, both esculent and medicinal, it seems likely that a more elevated situation would be preferable, and a supplementary Gar-

den would be advantageously established in the hills. A situation of this kind is pointed-out by Mr. Royl, at a place called Mussoreea Tibba, lying on the top of the second range of Hills, in about Lat.  $30\frac{1}{2}^{\circ}$  and Long.  $78^{\circ}$ , and having an elevation of 6,600 feet above the level of the sea. Showers occur through the hot weather, and there are several springs in its vicinity—the soil is good, and abundance of leaf mould is at hand. By converting the elevation into latitude, the place may be considered on the parallel of about  $41^{\circ}$ , and therefore admirably adopted for the growth of such plants as thrive in the temperate parts of Europe. We entertain little doubt that it would speedily render us independent in a great measure of a supply of medical drugs from the West, and in the greater state of preservation in which they would reach us, they would be infinitely more efficacious.—*Government Gazette, May 8.*

#### JOURNAL OF A MARCH OVER THE ARRACAN MOUNTAINS.

*March 13th.* — Arrived at Peking Yeh from Yandaboo, after a pleasant march of eight days, and encamped on the banks of the Irrawaddy, Moonza the "Saudaway Eboon" sent by Government to give us safe conduct through the Burman Territory, was dispatched from Peking Yeh, to have canoes in readiness for crossing the river.

*14th.*—Employed crossing the river and getting the stores and baggages over, in doing so we lost three Ponies and five or six Bullocks, the breadth of the river is 1150 yards, current strong: as far as the villages of Kutchmgoo, the country is completely inundated during the wet season, which renders the soil extremely rich. From this to Shembughuen, the country is particularly fertile, pro-

ducing Indian Corn, Rage, Cholum, Coulter, and Chenna, the village of Shembughuen was very extensive, now completely burned to the ground, by the Burmese Army, in their retreat from Chalain Mew, after the fall of Malown, it is situated in an uninterrupted plain, with beautiful Gardens, Groves, Trees, &c. &c. The road we passed over, is remarkably good at this season, the distance 9m. 5f. — Two days on this march.

16th. — Arrived at Chalain Mew, at 8 o'clock, the road was very good and must have been made at a great expense, being lined at each side by a parapet wall of brick, it was intended as a defence against the inundation of neighbouring Paddy fields which are irrigated from the Chalain river: this part of the country is beautiful: surveyed the fort of Chalain Mew, which is a place of great antiquity, being one of the oldest brick forts in the country, but very insignificant as to strength, although a well chosen spot, Chalain Mew, during war furnished ten thousand fighting men, to the Burman army, five thousand of whom only proceeded down the country: few of those had as yet returned. We at this place found we could not proceed by the Talak road (as it was intended one wing of the regiment should take) from want of water, and being impassable for any beast of burden.

17th. — We marched at day light, the road leading through extensive Paddy fields which were however, dry at this season. The high road strikes off to the right, at the Pagoda Seingoon, and runs in a southerly direction, but is not frequented this season for want of water; from this point we went in an easterly direction to the village of Ponglohing, which is situated on the foot of a small range of hills, covered with jungle, and on the banks of a very extensive jeel, which is formed by the inundation

of the Irrawaddy: on this jeel or water, there were numerous flocks of water fowls of all descriptions, and extremely tame; we also saw a large Jackall here. We encamped on the banks of the jeel one mile beyond the village; this place is well inhabited: here we had a fine view of an extensive plain towards the banks of the Irrawaddy, about four miles.

18th. — This morning the first part of the road, winding along the banks of the jeel, which we then crossed; about a furlong broad; a mile further we ascended a small ghaut to the Pagoda of Minas-hatwah, and from thence to the village of Knuzee which is a very considerable village, and has a few boilers for Saltpetre. From Knuzee to Boonzong, is three miles: Boonzong is situated on the banks of the Mow river, which is navigable for small boats; this is the southern boundary of the Chalain district, which for richness and size is the finest in the Burman empire, is said to contain 200,000 inhabitants; a little above Boonzong, we crossed the Mow river, and passed through the village of Kounzadorah, which has a large gilt Pagodah, and several good Koungs (or houses where the Poonghees live), four miles from which we encamped at the large village of Zehdah, which gives its name to the district: the road before we arrived, for about a mile ran between two jeels from the length of the march; the regiment did not arrive on its ground till very late; here we got some very fine toddy and fish; this district contains twenty-four villages and 10,000 inhabitants, and is generally fertile.

19th. — This morning at daylight, we as usual started the road leading through an extensively well cultivated country, interspersed with several beautiful Groves of Palmyra trees: passed a village called Shaegion, which is

inhabited by shans—a race of people of a very warlike cast, their features more prominent than the Burmese: they wear loose trousers, &c. We this day encamped at the village of Kwensae, which is situated on the banks of the Mine river in a low jungly country and which is the southern boundary of the Zehdine district; this evening we had a fine view of the mountains we were approaching, which rather surprized us from extreme height.

20th.—Day light this morning we started, after crossing the Mine river twice; we arrived at the foot of the first range of hills, and were now on the eve of ascertaining the long questioned report of a practicable road over the Arracan mountains, a circumstance had it before been known would have saved the Government a very considerable expence, and would have been the means of finishing a long and harassing warfare in half the time it has taken in the present instance. The ascent of this days march was very gradual, nor were we at any time obliged to quit our ponies after once more crossing the Mine river: we encamped in the vicinity of the famous Kyoung and Pagoda of Shoe Chatoah: the scenery at this place was really magnificent, the Pagoda and Kyoung, on the summit of an almost perpendicular hill, the Kyoung being gilted from top to bottom: to the southward and westward was another range of hills, and in the valley beneath that in which we were encamped, the Mine river was flowing over its stony bed, its waters as clear as chrysal, and winding its course within a few feet of our tents. The Pagoda of the Shoe Chatoah is a place of great sanctity, and is resorted to, by Pilgrims, from all parts of the kingdom: at the Pagoda, there is an impression of the foot of Guadma, which is held in great veneration: the foot

is placed in the interior of the Gilded Kyoung, and is surrounded by Quadrangular railing with small gates on each face; outside of this railing, the poor classes are obliged to offer their prayers; the honor of entering is only to be gained by money, which is exacted by a regular tax gatherer of Government, according to the rank of the visitor, the lowest donation is twenty Rupees; in descending from it, I counted the steps,—970—covered by a handsomely carved canopy, (supported by Pillars), of teak-wood.

21st.—Starting this morning we followed the course of the river. Winding between the hills for about four miles, then ascended a small range, at the foot of which was an extensive plain, covered with luxuriant pasture, and in many places, the natives were employed in tilling the Paddy fields, which were irrigated from an old ford of the Mine river; after passing the small villages of Siraoh and Chitalaing, we arrived at the large stockaded village of Nipah Mew, which is the chief place on that district to which it gives its name. and has seven villages, 4000 Inhabitants; during the War, Nipah Mew furnished three hundred fighting men, none of whom ever went down the country, but were employed to defend the stockade as well as some of the adjacent hills; the people in this village appeared to have a more pleasing cast of features, and were much neater dressed, than any before seen; the stockade is not very strong and is falling fast to decay; the road now led through a small range of hills, covered with thick jungle, until we came to the small Kyoung village of Doh; the country here for a short distance was more open, and we encamped on the banks of the Nullah, leading to the Mine river, which we had this day crossed nine times; in the evening we strolled through the

village, which was surrounded by a thick railing, as a protection against wild beasts, and for confining their cattle during night. The Kyoungs are a distant race of people that inhabit the hills, they acknowledge the Burmese authority but have a chief of their own sect; they are not of a fighting cast, as none of them were employed during the War, they don't appear to have any particular form of religion, but worship the Sun and Moon, for affording them light, their Cattle, Swine and Fowls, as the means of their subsistence. Their women when arrived to the age of forty, have their faces tattooed, which gives them a most hideous appearance; their dress is commonly black cloth, whilst that of the male is white; their employment is chiefly fishing from the mountain streams, the produce of their labour is laid on a frame of bamboo, with large fires underneath until completely dried, when they are taken down to the vallies and exchanged for Rice, &c. &c.

22nd.—At our usual hour commenced marching this morning, and entered at once into a narrow valley, on each side of which were extremely steep hills covered with thick jungle, the foliage of which was dry and withered, from the long grass on the hills, having taken fire, which when once the case will spread for miles, in every direction, destroying all vegetation in its progress. The Mine river flows through this valley, and on this day we crossed it thirty-one times, being generally about the depth of three feet; at one part of the road, there was rather a steep ascent, in going up which we were obliged to dismount from our Ponies, and which detained the Baggage in the rear, till rather late: we halted this day at a narrow spot, in the valley, where there was hardly room to pitch the Sepoys tents; we were all extremely crowded.

23rd.—This morning we started earlier than usual, having to ascend the great range, the road was extremely rugged, which with darkness rendered it very unpleasant. Four miles and a quarter from where we started this morning, we arrived at the bottom of a great range of Mountains, and from here for the last time, took our leave of the Mine river; after having followed its course thirty miles, we began to ascend the Mountains in real earnest. Now riding being out of the question, our horses were led up by the followers, and ourselves scrambling as we could after them. After resting ourselves several times for breath; about one mile from the bottom, the regiment halted for a short time, to allow the Elephants, Bullocks, &c. to come up: breakfast, such as it was, being ready, we got it under the shade of some large trees; water was procured by descending about two hundred yards on the North side, it rises from a spring situated in a ravine, and is surrounded by large trees, interspersed with bushes of Fern; from this place for the next mile, the road was very abrupt, and defended at one point by a stockade, of which the position is very well chosen, the advance to it on the western side, being on the top of the narrow ridge for five furlongs, and from twelve to fifteen feet broad; the whole of this ridge, (with the exception of a small foot path), was defended with a strong abattis. The road still, was very abrupt; the soil here was chiefly of a gravelly nature, interspersed with sand and stones. Three miles further on we arrived at the Summit of the Arracan mountains, on the great range of the Po-Koung Roma Young, which is now the boundary of our Eastern Empire; the mountain we had just ascended, is the highest of the range as far as we could see, was clothed with a deep forest of lofty trees,

amongst which the walnut flourished very luxuriantly, the fruit of which though not yet ripe, was a very large size. A mile further we halted at the stockade position of Mady Gine, which commands the whole of the road, and with a small body of men, properly defended, would throw a great obstruction in the way of an advancing army. We here met with great privation, from the want of water, none being procurable nearer than six hundred yards down a nearly perpendicular descent, consequently the Elephants and Cattle were obliged to go without, although, every means was adopted to procure it for them, both men and cattle were much fatigued, the rear guard not arriving until one or two o'clock in the morning: Elephants and many of the Bulls obliged to be abandoned altogether; one of the former refusing to ascend the mountains at the commencement, notwithstanding the indefatigable exertions of Capt. Ross, our Commanding Officer, who used every possible exertion to recover them in vain. The whole distance we ascended to day was six miles and two furlongs.

24th.—This morning the Regiment commenced marching down until 10 A. M. a precipitous descent of six furlongs, at this place the cattle stopped for a short time to drink water, which flowed from a small opening on the valley, on the right side of the road; from this we again descended another six furlongs, so extremely precipitous, that some of the cattle which fell were unable to recover themselves, and came thundering over one another, creating a great deal of trouble and confusion. Even the Elephants were scarcely able to keep their footing: at this place is a small stockaded position, but of no strength; probably intended as an advanced post to the one on the top of the hill. The road now wound round the side of a conical

hill, with a steep precipice on our right, the whole of these hills are covered with a superior species of bamboo, growing up very straight and to a great height; an accident happened here, which luckily was not attended with any bad consequence; Lt Vivian was leading his poney across a fallen tree, when the animal on springing over alighted on some unsound earth with his fore-feet, and being unable to recover himself, rolled over the edge of the precipice, and bounded over and over to the distance of one hundred yards, when to the great astonishment of every one present, the creature regained its footing to all appearance uninjured, and immediately began cropping the surrounding leaves; Pioneers with ropes, &c. were sent to drag him up again. Proceeding on, the nature of the ground was much the same here, being generally along a ridge running round the side of a hill: we at different times, got a sight of the stockade, we had left in the morning, now towering above our heads, and almost mingled with the clouds; at dusk we encamped on the fall of a ridge at a place called Wuddah; a little way down the southern side of the ridge was a spring of water, the descent not being difficult, was a great relief to our poor Cattle; the baggage of this day's march was up between 9 and 10 o'clock P. M. The ascents after leaving this are numerous, but roads generally good thro' a fine bamboo jungle, in which are numerous herds of wild Elephants: there was no variation in this day's march, the road being continually over ridges and rocks of land until within two miles of Serwaywah, when it began gradually to descend until to our great delight we found ourselves on the banks of the Aeng River, where we found plenty of fine fodder, for our cattle, and good encamping ground for ourselves.

25th.—We were led to believe that from this to Aeng, was but a short march and the road good, but in crossing the River descending the opposite hills, it was with the greatest difficulty we could keep our feet, the ground being remarkably slippery, and day not as yet appearing, added not a little to our embarrassment: the ground towards morning became much better, the road running through a thick jungle, we crossed eight mountain Torrents, all of which had bridges built across them of strong wood and well formed, but are now falling fast to decay, and unfit for our Troops to cross over, consequently the Pioneers had a great deal of trouble in cutting a road up the steep banks. We again crossed the Aeng River, leaving the hills entirely to our right; the road now ran thro' a flat country covered with thick jungle: after crossing the Kaing Nullah, and once more re-crossing the Aeng River, we arrived at the long expected village of Aeng, where we found a small detachment of the 68th Bengal Native Infantry: the chief of the village with several attendants came out to meet us, and afforded us every assistance in housing the men, &c. &c. Thus we have accomplished in 12 days, the passage of a range of mountains hitherto totally unknown to Europeans: this road was first commenced by the Burmese in 1816, by the Rajah of Sandaway, who employed 500 men at 7 Rupees per month, the Superintendence of the work was given to the Assistant Chiefs, thro' whose districts it run; in 1817 they had nearly gained the summit of the Hills when 200 more men were given, who completed the work in 1818. We here enquired the means by which the famous colossal figure of Guadma, which was taken from the Arracanese, was conveyed across those hills, and

learned that 40 years ago, it was ordered to be sent up to Ava, by Ingy Kodo, for which purpose the head was taken off, and the body divided above the navel; three rafts were then constructed on which those different parts were floated down the Sunderbunds to Chandaway, from whence in the same manner it was transported to Tongo Cyoung. At the foot of the hills a road was cut to Padown just below Prome, placed upon separate sledges, and dragged over the mountains by manual strength to the banks of the Irrawaddy. We from here dispatched an officer to Rauree and Amherst Island, where we very fortunately arrived in time to stop for two Ships just on the point of sailing, the Mermaid and Robarts for our conveyance to Madras. All the Fleets and Gun Boats Commodore Hayes and Colonel Garnham the Commanding Officer there could master, he dispatched off immediately to our assistance, and we arrived at Amherst Harbour, on board the Transport, on the 10th April.

	<i>m. f.</i>	
1st Day's march from Pak- ing Yeh to Surebuhum,	6	4
2d Ditto, from thence to Chalain Mew,.....	6	2
3d Ditto, Faunglahaing, ..	9	2
4th Ditto, Zehdine,.....	15	4
5th Ditto, Kwensah,.....	14	3
6th Ditto, Shee Chatah, ..	10	5
7th Ditto, Dah,.....	10	4
8th March, on the Banks of the Mine River,....	10	0
9th Ditto, Nainguin,.....	10	3
10th Ditto, Wuddch,.....	6	2
11th Ditto, Serawah,.....	6	2
12th Ditto, Aeng.....	15	2
Total,....	125	5
<i>Bengal Hurkaru, May 19.</i>		

We have been favoured with a copy of the narrative of Mr. Laird's detention and imprisonment at Ava during the late war, which will give our readers a lively idea



of the justice and tender mercies of the Burmese authorities.

In the latter end of Jan. 1824, a war boat having arrived at Rangoon with a mindoo or order from His Royal Highness the Prince of Sarrawaddy, directing the Viceroy of Rangoon to forward Mr. Laird up to Ava with all practicable dispatch, as the King wanted to see him. On receipt of this order the Viceroy lost no time in communicating the contents to Mr. Laird.

Aware of the futility of any attempts at resistance to such a mandate, Mr. Laird prepared with all due haste for the journey, constituting a friend at Rangoon since dead, his agent, and making over property and cash to his charge.

On the 4th of Feb. he left Rangoon with part of his family in a small boat, under the superintendence of the war boat. Even thus early, the Burmese began to exercise upon him those acts of extortion and oppression at which they are such adepts, and which it would appear that officials have formed into a system.

Extortion the first commenced by the Penning, or head man of the war boat threatening to carry Mr. Laird up in irons. The effect of this threat, of course, was, that Mr. Laird was glad to escape such serious inconvenience by paying the fellow a considerable docteur. It appears that Mr. Laird had with him goods to the value of about four thousand ticals, besides property at Ava in cash, piece goods, gold and silver cloth, stick lac, &c. to the amount of 20,000 ticals: of this the Burmese, it seems, were aware; and they took good care, as the sequel will show, to make their own use of it, much to Mr. Laird's annoyance.

After leaving Rangoon the party got on tolerably pleasantly,—only that Mr. Laird's boat was small and rather uncomfortable. On the 8th Feb. they reached the village of Tindoo, in the district of

Sarrawaddy, and as Mr. L. had made considerable advances to the people in that part of the country, for timber, &c., he prevailed on the Penning of the war boat to allow him to go on shore to make arrangements for sending the timber, &c. down to his agent at Rangoon.

At Tindoo he remained for a few days, and availed himself of the opportunity to get into a larger boat. Leaving Tindoo on the 13th Feb. they arrived a few days afterwards at Chouk-tha-long, a village about 20 miles below Prome, where they took in a fresh crew and provisions; after which they pursued their voyage. After getting as high up as the Petroleum wells, Mr. Laird observed parties of armed men marching on both sides of the river, and on enquiring what it meant, was told that they were marching to Simbagewn to join the army under Bundoolah, then going to fight against the Arracanese, who had rebelled against the King of Ava.

On the 4th of March, the party arrived at Ava. The King and the principal members of Government were then at Amrapura, but some days afterwards they returned to Ava, and Mr. Laird was carried before the Prince of Sarrawaddy. On demanding on what charge or for what reason he had been brought up—the Prince replied, that he wished to see Mr. Laird, to question him concerning the difference with the English at the Naff Island or Shapooré. Mr. Laird stated that he knew nothing about the matter further than what he had seen in the newspapers; viz. that the Burmese had driven the British troops from that Island, that some lives had been lost, and that in consequence the British Government had sent a force to retake the Island.

The Prince replied, that the Island in question belonged to Ava, and that it brought the Govern-

ment a considerable revenue from turtle's eggs. That the British were in the habit of sending people from their frontier to carry away the turtles, and that the Governor of Cheduba, (which name, it appears, is given to the whole Arracan district) no longer thinking it proper to permit their doing so, the English Governor had ordered a guard of soldiers to be placed on the Island. He also stated that the Governor of Cheduba had petitioned the King, stating that the English had taken part of their country, and that he had remonstrated against this, but could get no redress. That the King then gave orders to him to raise a force and drive the English off the Island.

After a short pause the Prince of Sarrawaddy added, "if the English do not restore us Shap-purce again — when our army reaches Arracan under that famous General (Bundoolah) who has never been beaten, there will be war, and after he has retaken the Island, he has orders to proceed to take Bengal. The English may be very strong by sea, but not by land; they do not understand fighting, but our troops do."

The Prince then enquired of Mr. Laird if he thought the Burmese troops would be able to beat the English; to which the latter replied, that they could not; that they would neither be able to beat the English, nor to take any of their possessions; that they who were advising his royal brother to the course he was pursuing, were neither friends of the King or of the country, and that he, as the King's brother, should advise his Majesty not to go to war with the English; that the latter and the Burmese were two great nations, and ought not to go to war about a small Island; and that if the King persisted in doing so, many lives would be lost on both sides, while it was probable that His Ma-

jesty would in the end lose his country.

The Prince then dismissed Mr. L. with these words: "Go and carry on your business—sell your goods, and send your stick lac to Rangoon, and if any one questions you about the war, say that you know nothing about it."

After this Mr. L. for nearly two months, was allowed to go about his own affairs without molestation. In the way of business he made frequent visits to a village called Placke, about six miles due south from Ava, where the stick lac is brought from the Shaun country, and where he superintended the weighing and dispatching of it in boats to Rangoon. However, before the boats could be despatched, the war broke out, which instantly wrought an inauspicious change in Mr. Laird's prospects, his property was immediately seized by the Prince.

At this time there was an army expected at Ava, which to the best of Mr. Laird's recollection, was sent in April to Assam under a Chief, whose name he forgot, but who was generally known by the appellations of the "King's School-master."

By this time Bundoolah had arrived on the Arracan frontier with his army, and had reported to the Government that it was his intention to make a present of Chittagong and Panga to His Majesty on the 4th of May.

This information, it appears, delighted the Court and the people very much; but, on the day appointed for the Burmese army to cross the river and enter the British territories, a circumstance happened, which by the Romans would have been reckoned ominous. A violent gale of wind from the north-west set in about 7 o'clock in the morning; and during the time that a levee was held in the palace, the violence of the gale broke in half the golden spire

which crowns the eastern front of the palace. This spire is built of wood, with a long spindle, 150 feet long, made of brass, gilded with gold, and surmounted with an immense umbrella of iron, gilded. It is called the "golden spire," and appears to be an object of general veneration. Accordingly, ambassadors to the court of Ava salaam to it when they enter the eastern gate, to have an audience of the King. Mr. Laird has seen the Chinese ambassadors kneel to it, and all persons condemned to death at Ava are taken from prison to this spire, where they kneel down and pray, and from thence are conducted through the death gates of the city, to the burying ground, and there beheaded.

On the 24th May, a war-boat reached Ava from Rangoon, with news of that place having been taken by the English, and Mr. Laird was ordered by the Prince of Sarrawaddy to remain in his house, and was not even permitted to go and see Mr. Gouger.

In the course of a short time an army of about 30,000 men was collected, and dispatched to Rangoon, under charge of the Kee Woonghee. When he was about to embark, the King accompanied him to the water side, and directed him to make *all* haste, and get to Rangoon before the British troops *should run away*, as it was an excellent time to take their arms in the panic that *must* ensue, the possession of which arms would enable him to conquer Siam. At the same time His Majesty presented the Kee Woonghee with a hand punkah, and enjoined him to keep it constantly going, for that as long as he did so, no *bah* could touch him!

The Thimba Woongee and a Woondock having been defeated and cut to pieces, (it is said by their own people, in endeavouring who should first escape at the

gate,) it was reported at Ava that the Kee Woonghee petitioned the King to make up matters with the English.

His Majesty was indignant at their having done so, and directed that their title of Woonghees should be taken from them, and gave orders to send them a loongee or petticoat to wear, as they were afraid to fight, and were no better than old women. Some time afterwards, however, they were restored to their titles after making the Queen some presents.

On the 28th of May, a messenger from the King called Mr. Laird to the royal presence. He had no alternative but to obey, and was conducted to the Sandorgen's (or Secretary of State) office, which is in the compound of the palace. Here he underwent an examination.

Being asked what brought him to their country, he replied that he came for purposes of barter and trade. He was also asked what countries he had visited, what nation he belonged to, with many other questions, and after an examination of five hours, he was committed to a prison in the palace, and his feet put into the stocks. From the last however, he was released on paying a few ticals to the jailor, and was permitted to remain unshackled in company with some natives of the country, also confined in the same jail. The probability is, we suspect, that the placing in the stocks was a mere arbitrary proceeding of the jailor to extort money, and that neither his Majesty, nor the high personages about court, knew any thing about it.

Next day Mr. L. was sent for by another Sandorgen, who demanded what he had done with the newspapers he had brought with him to Ava, to which he replied, that some of them were at his residence. He was next asked what these newspapers contained;

who had seen them, and why he had not shown them to the King? He answered that, never having been in the habit of showing them to the King, he had not considered it necessary to do so at the time; that he had merely brought them for his own amusement, and to show them to his brother Europeans at Ava, who would be anxious to learn tidings of what was passing in their native country. At the same time there were imprisoned along with Mr. Laird, Mr. Gouger, Mr. Rodgers, a Greek, an Armenian, and two Mussulman servants of Mr. Gouger.

The next day also Dr. Price was imprisoned, and the reason assigned for the measure, as respected them generally, was the having read the newspapers without communicating their contents to the King.

The prisoners were next asked respecting their property. Mr. Laird frankly communicated every particular respecting his own property to the querists. He was then re-conducted to the jail, and put into the stocks as before. To be released he was obliged to bribe the jailor, and, in addition to some money, gave a handkerchief, or some such small present, to be allowed a little locomotion, and the privilege of being permitted to have his food brought to him by his family. In this state he remained for ten or twelve days in the utmost apprehension and suspense in expectation of having his life taken away by being represented as a spy of the British.

At length, when unfavourable news was received from Rangoon, he, along with the other Europeans in prison, sent a memorial to the King, and soon after a Sandorgen came to him and demanded three hundred ticals, for which consideration he promised to liberate him from jail. Of course he agreed to pay the money, and some of the other prisoners had actually done so.

It appears, however, that some of the members of Government had petitioned the King to continue the unfortunate men in confinement; a royal edict to that effect was accordingly issued, and about 3 o'clock in the afternoon of the 8th of June, they were marched to the Loota. By order of the Maunzagee, (the Queen's brother), they were conducted to the gates of the palace by peons of the Loota, when they were delivered over to the marked men or executioners, and carried to the state prison.

We resume Mr. Laird's interesting narrative of his captivity among the Burmese. We have seen that by orders of the Queen's brother our unfortunate detenus and his companions in durance, were conducted by peons of the palace to the Loota, and there delivered over to the marked men, or executioners, and then carried to the state prison. They were clapped in three pair of irons each, and taken to the worst part of the prison, having a long bamboo passed between their legs, which kept them fast in one uneasy posture. As may be imagined, they were all considerably distressed by this rigorous treatment; but they had soon additions to their numbers, for Mr. Judson and Dr. Price were dragged in, chained like those already mentioned. These two gentlemen, who, we need scarcely remind our readers, were Americans, and Missionaries from the Baptist Missionary Society in Philadelphia, were also thrust upon the bamboo along with the others.

When Mr. Laird left the prison in the palace to be confined in the state prison, he had not dined. The keepers of the latter, determined to extort what they could, would not permit him to allay his hunger, until his family had paid down three ticals for being graciously allowed to eat. Each of the detenus had also to pay ten ticals

more, as a kind of general prison fee. It was, we presume, for the use of the bamboo with which they were so kindly accommodated! Mr. Laird not having the money, the jailor considerably took a handkerchief in lieu.

The Burmese jailors, it would seem, are behind no janitors of more civilized parts of the world, in the arts of extortion and oppression, or as such gentry would perhaps like to have the phrase softened down, in a due look-out after their own interests. After our detenus had been confined for some days astride and astretch upon a long bamboo, loaded with chains, they began feelingly to perceive the difference between this constrained position, and the unshackled state they had been accustomed to. This the conscientious jailors had foreseen and speculated upon. Accordingly, it was hinted to our unfortunate detenus, that if they made the Governor of the town *a present*, they would be relieved from their unpleasant ride upon the bamboo, and be permitted to live in a shed close to the prison. The amount of the required present, however, was found to be too much for their finances—three thousand ticals being demanded. From this estimate it seems that the Burmese are truly alive to the value of being allowed to walk without gyves.

Seeing that the prisoners had not the wherewithal to purchase the privilege of a descent from their wooden horse, the jailors allowed them to be released from their unenviable bamboo, as their families and adherents could best succeed in making a bargain for them out of such means as remained to them; accordingly they were let out, and permitted to occupy the shed already mentioned.

They had only been a few days here when a Private of the Madras European Regiment was brought up a prisoner. The Burmese stat-

ed him to be a General, and to prevent any communication between him and the other prisoners, the latter were remanded to their old cell.

The Madrassite was next day taken out with a large ring round his body, two pairs of chains on his legs, attached to another chain two fathoms long, and in this condition led to the Youndoo, or place where Burmese prisoners are usually interrogated; where several questions were put to him respecting the number of the British forces at Rangoon, the names of the Commanders, &c.

By this time the property of the detenus had been seized and nothing left for them to subsist upon. The Burmese, however, had the generosity to give back to some of the party small sums of from 50 to 100 rupees. Mr. Laird, it must be observed, received nothing.

One day about noon, a High Priest belonging to the palace, accompanied by several of the Government people, came to the place of confinement; when, the prisoners were commanded by the jailor each to shew his face. This being done, the Priest examined their physiognomies attentively, and after remarking that the person he required was not amongst them, retired.

The same day the Shoudrick-woon, or King's Treasurer, came and demanded of the detenus, in presence of the Governor, how much they had each given to be allowed to remain in the shed. When the amount was stated, the Governor was compelled to refund the whole to the Shoudrick-woon, but no part of the sum was restored to those from whom it had been extorted in the first instance. The same evening a Woondock and other officers of the Loota came to the prison and directed the jailor to confine the prisoners in different rooms, and not to allow them to converse with each other, or with their families. The size of each

cell was about 9 feet long by 4 broad, and just of sufficient height to admit of the inmate standing erect in it. But even such a wretched cabin as this was deemed too luxurious a residence; and as the governor entertained a pique against the prisoners for having been obliged to refund the money he had extorted from them, he resorted to a sufficiently effectual mode of punishing them. One of their number was put into the great jail among the worst Burmese criminals, from which horrible situation he was remanded to the comparatively tolerable confinement of his own cell on contriving to raise thirty ticals by way of bribe, for the insatiable Governor. Each in his turn was treated in the same way; and they were all glad, on any terms, to get out of that noisome place.

For some months they continued in the same situation—often abused by the jailors for not giving them money and handkerchiefs, which they seldom had in their power to procure. As for Mr. Laird, he had hardly, as he himself expresses in his narrative, “wherewithal to keep life and soul together.” All he had to depend upon, was the scanty pittance procured by his family from the sale of cheroots and greens in the bazar; the amount raised by the sale of their moveables and clothes, and occasionally little sums elicited from the compassion of those who had known them before in happier circumstances; some of whom would give perhaps a rupee, some half a rupee, some two rupees, and so forth.

For many months Mr. Laird subsisted on a tea cupful of boiled rice, with a couple of chillies, as many small onions, and a little salt. Tea being cheap, some could generally be procured without sugar, and this was considered as a very great luxury. These however, were found to be trivial hard-

ships in comparison to the sufferings of the detenus in other ways.

They were not allowed to move a foot without a keeper to watch them. The sword was in a manner constantly kept suspended by a hair over their necks; and every time the poor fellows saw their grim sentinels sharpening their sabres, they expected it was for their own execution. To such an extremity were they reduced by this constant and terrible state of suspense, that at length they became hardened by despair, and regardless of life. “We had,” writes Mr. Laird, “made our peace with God, and in him alone did we place our trust, who, although he gave our enemies the sword, denied them the power of lifting it against us.”

Mr. Laird, at this time, was spared in addition to his other sufferings, the pain of knowing that his character had been aspersed; and that while he was pining in a state of miserable and cruel imprisonment, he was misrepresented in the British camp as in active co-operation with the Burmese!

During their confinement the detenus were daily kept in suspense and alarm by the Governor passing from the Loota, stopping at the prison, calling for the head executioner, and whispering his orders to him, who again communicated them in a similarly ominous whisper to his underlings. The only means of knowing who the unfortunate victim might be, was, when the other prisoners were called out to work on the roads, he was thrust back into his cell, where he remained until 3 o'clock p. m. when the guard from the Loota would come with the executioners, and, binding the doomed wretch with cords, carry him to the golden spire to pray, and from thence to the burying place to behead him.

While in the state prison, the Queen's brother, it seems, who

was at the head of the war party, endeavoured to get the poor detainers executed. To bring this consummation about, a kind of Oliver and Castles scheme was hit upon at one time. Accordingly, a Lascar named Allie, who had been taken in a ship's boat, arriving at Ava, he was released by the Queen's brother from prison, and sent among the detenus to insidiously discover their sentiments, and to find out how far they would participate in any conspiracy against the Government. Among other things he stated that it was his intention, the moment he heard of the British being near Ava, to set fire to the palace; and he invited them to join in this hopeful project. Although in general debarred from speaking to each other, yet at a time when the keepers happened to be out of the way, the prisoners had hurried opportunity of consulting together, when it was agreed that the Lascar's plot appeared to be hatched only for the purpose of entrapping them, to prevent which they gave information on the subject to Lansago, late Sha-bunder of Rangoon, who persuaded them to permit him to bring the matter before the King. They acquiesced, and at a levee Mr. Lansago introduced the subject before the King, who gave orders about an inquiry being instituted.

We left Mr. Laird at that juncture when Mr. Lansago had informed the King of Ava of the Lascar spy's insidious attempts to entrap our prisoners into a conspiracy against His Majesty.

The King gave orders for an enquiry into the matter, and the prisoners were accordingly conducted to the Youndoo, and interrogated separately; after which, so far from any improvement having taken place in their treatment, they were all put into the great prison, with orders from their old

enemy the Governor, that they should be beaten with bamboos if they attempted to speak to each other. Next morning, however, being luckily enabled to give a present, they were permitted to occupy their sheds again.

To show how much they were exposed to the wanton caprices of oppression, the following anecdote may be adduced. Dr. Price and the head jailor had some slight disagreement. The weather at the time was extremely cold, and the prisoners were very indifferently clothed, and worse fed, and could therefore ill spare to be deprived of any thing that added to their scanty comforts. The jailor had plundered poor Doctor Price of his blanket, and shortly after, one of his children having been taken sick, he called for the Doctor's assistance. The latter replied that he would go and assist the child provided his blanket were restored. The blanket, however, was not restored, and the jailor vowed to punish the Doctor for daring to allude to it. A few days elapsed when the jailor, who, it appears, like Julius Cæsar, was given to dreaming, and to put faith in his dreams, dreamed the stranger Doctor *intended* running away. He informed the Governor of his dream, and the result was, that the Doctor was doubly chained, and that the great man came himself to the prison, and ordered the whole party to be double chained, and every night at 8 o'clock to be put into the stocks, and to be kept so till next morning. The stocks were barely large enough to take in their feet, and what with them, and five pair of chains (two in addition to their former three), the poor prisoners were in great distress and bodily pain. In this state they were left for eighteen days. Often did they entreat of the jailors to be allowed a little relaxation from this excessively rigorous confinement; but they lent

a deaf ear, and even went so far as to mock them in their misery. At last, on being able to *pay* something, an order came from the Governor that they should be released from the stocks, and two pair of chains to be taken off. The Governor and jailors, in a word, were playing into each others hands, so as to squeeze out of the necessities of the unfortunate prisoners any little items of property they might have left.

In March, 1825, it was reported at Ava that the British had been repulsed at Donabew. This, of course, elated the Burmese much, and they calculated upon being able to drive the British out of the country. Upon this news reaching the capital, our prisoners were again marched from their sheds into the great jail, where they hourly expected to be beheaded—for it is a common thing in Ava to strangle a prisoner in jail, when it is felt in the slightest degree inconvenient to execute him openly.

During their close confinement under these circumstances, they were for several days at a time not allowed to move about, and had barely their own length to lie down on. About this time they heard of Bundoolah's death, even though the King had issued orders, that any one who dared to say the Bundoolah had been killed, should be put to death for such treason to the destiny of the Empire.

Shortly afterwards, Monchooza, (at one time Viceroy of Rangoon, and of Royal blood), and also Mr. Lansago, late Shah-bunder, were committed to prison on a charge of having pocketed five lakhs of Rupees from the British Government for Diamond Island, to establish a factory on, and not having applied to the King for the Island, and that the English having heard no more from them (Monchooza and Mr. Lansago) on the subject, had sent an armed force to take

the Island, which circumstance was the cause of the war between the two nations.

At length the news of the British army having arrived at Prome, reached our prisoners to their inexpressible joy, and they of course fervently prayed that the Army might soon reach Ava; when they hoped either to be released, or killed at once by the Burmese; one or other of which would have been hailed as a relief.

On the third May the prisoners were called out by the executioners. Seeing them with a considerable quantity of cord in their hands, they imagined that their last hour was come, but not observing the usual guard on such occasions, nor the executioners with their knives, there was still room for hope. Their chains were then knocked off, and being made fast round the middle with cords, they were carried to the Youndoo, and delivered over in charge to the Laima-woon, after which they were fastened in pairs "like dogs," and in this condition, without shoes or hats, urged on in a burning sun towards Ummerapoora.

This was a most miserable journey. So lacerated were their feet, that they were fain obliged to tear off their shirt sleeves, &c. to wrap round them. Amongst their number was a poor Greek, a man who was 65 years of age, and unable to walk. The Laima-woon made one of his own people dismount from his horse to accommodate the poor Greek. This indulgence was allowed the latter while that officer remained with the party; but having occasion to leave them, to take charge of the property of some prisoner, the Greek was taken off the horse, and compelled to walk as long as he was able. At last he fell down exhausted; and the other prisoners, fatigued and exhausted as they were themselves, being unable to assist him, the unfortunate man was dragged along



by a rope fastened round his middle, while his head trailed on the ground. At 3 o'clock in the afternoon the party reached the old palace wall at Ummerapoora, unable to walk any farther. Here the Laima-woon's wife gave them something to eat, which, in their situation, was a most acceptable relief. Indeed it is pleasing to contemplate the conduct of the Laima-woon and his wife to the distressed and friendless strangers. About 5 o'clock the poor Greek arrived on a hackery, all but dead; he did not recognise any of his companions in distress; and about sun-set of the the same day, he was relieved by death from all his earthly troubles.

The same evening two jailors arrived from Omberlay, with chains for the strangers, but the Governor taking compassion on them, and there not being a sufficient number of chains, some had only one pair put on, while others were chained two and two. Carts were then brought to convey them to their destination. In these they passed the night and the greatest part of the next day, when they departed, and about sun-set reached Omberlay. On the road, conjecture was busy among them to guess how it was intended they should be disposed of, — and the melancholy conclusion was, that the priest had recommended their being burnt. On their arrival at Omberlay, this idea was confirmed by there not being any thing in shape of a prison, save a small house, large enough to hold four or five couples of pointer dogs. They sat for some time under a tamarind tree, and were then conducted to this kennel, where they had barely sufficient room literally to pack their bodies.

The party at this time consisted of Messrs. Rodger, Gouger, Judson, Price, Lansago, Laird, a Portuguese Priest, and an Armenian, named Arrakul.

Two or three days passed tolerably well; at length their new keepers demanded ten ticals each, as prison, or rather *hovel*, fees. There being a sad deficiency of cash, all, except Lansago and the Portuguese, refused to comply; upon which they were put to a species of torture. Their feet, being placed in stocks, were hoisted up in such a manner, that their necks and shoulders only touched the ground. After being kept in this painful situation for some time, they were, upon most earnest entreaties, and promises to do their utmost to pay the ten ticals, let down. The cash not being forthcoming, they were in a day or two afterwards tied up again. This punishment, Mr. Laird declares, was the most cruelly painful he ever experienced. The feet were confined in blocks, severely pinching them, while the whole weight of the body rested on the neck and shoulders. Our readers may easily conceive the serious inconvenience of such an unnatural position.

They were confined at Omberlay nine months and a half, when an order came from the Loota for Mr. Gouger and Arrakul, the Armenian, to be released and sent to the British Camp. To the great mortification of Mr. Laird, he and his fellow prisoners were not delivered up at the same time with Mr. Gouger, but kept in confinement as before. When Mr. Gouger went away, however, Mr. Laird begged of him, on his arrival at the British Camp, to request General Campbell to interfere in his behalf; and a few days afterwards an order came from the Loota desiring his keeper to send him in. Accordingly, along with his family he was conducted to Ava in a cart. On his arrival there he was conducted to the Loota, and asked if he wished to leave Ava. He replied that he was most anxious to do so. He was then confined

in the palace till noon, when himself and family were delivered in charge to the Governor of the King's boats. They left Aya about 6 in the evening, and reached the Burmese Camp about 10 o'clock, where they stopped for the night.

At day-light, 22d February, they got under weigh again, and about noon reached the advanced guard of the British army, distant about five miles from Yandaboo. Here Mr. Laird received orders to proceed to Head-Quarters, and report himself to Sir Archibald Campbell, who was then at Yandaboo.

Mr. Laird's long and painful confinement was now at an end,—but during his absence his property at Rangoon had gone to wreck; and, owing to the confusion consequent upon hostilities between the Burmese and the British troops, his affairs had suffered a degree of depression, from which claims arose, that have not as yet been, so far as we are aware, quite adjusted.—*India Gazette.*

#### BIRTHS.

At Calcutta, on the 1st July, the lady of the reverend A F La Croix, of a daughter.

At Suikae, on the 1st July, Mrs J Mackey, of a son.

At Calcutta, on the 2d July, Mrs W G Grieff, of a daughter.

At Calcutta, on the 2d July, the lady of quarter master Bailes, of H M 47th regiment, of a daughter.

At Sylhet, on the 2d July, the lady of E Smith, esq of the civil service, of a son.

At Calcutta, on the 3d July, Mrs Eliza Cardozo, wife of Mr Lewis Cardozo, of a daughter.

At Futtighur, on the 3d July, Mrs James Morgan, of a son.

At Calcutta, on the 4th July, Mrs Freeborn, of a still-born child.

At Nilgherry Hills, on the 4th July, the lady of J C Morris, esq of a son.

At Almorah, on the 5th July, the lady of captain J S Jones, 5th native infantry, of a daughter.

At Dacca, on the 5th July, the lady of Lane Magniac, esq of the civil service, of a daughter.

At Calcutta, on the 6th July, Mrs Jones, of a son.

At Lucknow, on the 6th July, the lady of Mordaunt Ricketts, esq of a son.

At Allipore, on the 7th July, the wife of Mr J Burridge, H C Bengal marine, of a son.

At Lollunge, Singhea, on the 7th July, the lady of H Fitzgerald, esq of a daughter.

At Dacca, on the 7th July, the lady of captain Shuidham, deputy assistant adjutant general, of a daughter.

At Calcutta, on the 8th July, the lady of Edward Hickman, esq of a daughter.

At Calcutta, on the 9th July, Mrs T P Whittenberry, of a daughter.

At Calcutta, on the 11th July, Mrs J Cox, of a son.

At Calcutta, on the 11th July, Mrs R A J Roe, of a daughter.

At Dacca, on the 11th July, the lady of G C Weguelin, esq of a daughter.

At Calcutta, on the 12th July, Mrs Von Lintzy, of a daughter.

At Calcutta, on the 12th July, Mrs John Moore, of a son.

At Barrackpore, on the 12th July, the wife of Mr A Marr, of a son.

At Futtighur, on the 12th July, Mrs E McCutchen, of a daughter.

At Calcutta, on the 14th July, the lady of Martin Petrie, esq of a son.

At Allipore, on the 15th July, the lady of C R Barwell, esq of a son.

At Calcutta, on the 17th July, Mrs Hooper, of a son.

At Calcutta, on the 18th July, Mrs David Staig, of a son.

At Nusseerabad, on the 19th July, the lady of major Gramshaw, of artillery, of a son.

At Calcutta, on the 21st July, the lady of B Fleming, esq of a son.

At Banda in Bundelcund, on the 21st July, the lady of William Fane, esq of a daughter.

At Calcutta, on the 22d July, Mrs M Siret, of a son.

At Chittagong, on the 23d July, Mrs J C Fink, of a daughter.

At Calcutta, on the 24th July, the wife of Mr T Barfoot, of a daughter.

At Calcutta, on the 24th July, the lady of Edward S Ellis, esq of a daughter.

At Futtchghur, on the 26th July, Mrs Mary Ann Scott, of a daughter.

At Calcutta on the 27th July, the wife of Mr C Boyce, of a daughter.

At Sananie, Ally Ghur, on the 27th July, Mrs T Bird, of a son.

At Tanegalle, on the 27th July, the lady of William Gisborne, esq of a son.

At Berhampore, on the 28th July, the lady of the revd H R Shepherd, of a daughter.

At Calcutta, on the 28th July, the lady of major Streatfield, of a daughter.

At Calcutta, on the 28th July, the lady of John Drew, esq of a daughter.

At Moongheer, on the 29th July, Mrs J P Ledlie, of a son.

At Berhampore, on the 30th July, the lady of lieutenant A Thomas, H M's 13th light infantry, of a son.

At Berhampore, on the 30th July, the lady of lieutenant W Thomas, of a son.

At Dum-Dum, on the 1st August, the lady of captain Debrett, of a daughter.

At Dum-Dum, on the 2d August, the lady of lieutenant Twemlow, of a son.

At Futtchghur, on the 2d August, Mrs Thomas Churcher, of a daughter.

At Oollah Factory, in the district of Jessore, on the 3d August, Mrs M J D'Valadoses, of a daughter.

At Calcutta, on the 4th August, Mrs Richard Wall, of a daughter.

At Chandernagore, on the 6th August, Mrs Joseph Winter, of a daughter.

At Calcutta, on the 7th August, Mrs John Bartlett, of a daughter.

At Muttra, on the 7th August, the lady of captain J Lewis, 5th regiment native infantry, of a son.

At Serampore, on the 9th August, the lady of Henry Cooke, junior, esq of a son.

At Allahabad, on the 9th August, the lady of R M Tilghman, esq of a son.

At Rahmisserpore, on the 10th August, Mrs C Manley, of a daughter.

At Patna, on the 10th August, Mrs James Radcliffe, of a daughter.

At Agra, on the 11th August, the lady of G Webb, esq of a daughter.

At Keitah, on the 12th August, the lady of captain F Steer, of a son.

At Banda, on the 12th August, the lady of Alfred William Begbie, esq of a daughter.

Near Julalabad, on the 12th August, lady of H Bebonan, esq junior, of a son.

At Calcutta, on the 13th August, the wife of serjeant John Coxon, of the quarter master general's department, of a son.

At Jessore, on the 13th August, the lady of H M Pigon, esq civil service, of a daughter.

At Jessore, on the 15th August, Mrs Daniel Johnson, of a daughter.

At Barrackpore, on the 15th August, the lady of the late Alexander Falconer, esq of Belnabarry, of a son.

At Popper Mhow, near Allahabad, on the 15th August, the lady of captain Parby, of a daughter.

At Calcutta, on the 16th August, Mrs N L Briant, of a daughter.

At Calcutta, on the 16th August, the lady of Charles G Stretteil, esq of a son.

At Patna, on the 20th August, the lady of W A Pringle, esq of a daughter.

At Calcutta, on the 21st August, Mrs G H Huttman, of a son.

At Chandernagore, on the 21st August, Mrs P Request, of a son.

At Eutally, on the 21st August, Mrs C Dourett, of a son.

At Hameerpore, north Bundelcund, on the 22d August, the lady of Montague Ainslie, esq of a daughter.

At Calcutta, on the 25th August, Mrs Joseph Jones, of a daughter.

At Calcutta, on the 25th August, Mrs Charles Gardener, of a daughter.

At Calcutta, on the 25th August, Mrs John Gonsalves, of a daughter.

At Calcutta, on the 26th August, Mrs Thomas Eastman, of a daughter.

At Kidderpore, on the 26th August, Mrs A Bowie, of a son.

At Calcutta, on the 27th August, the lady of J T Templeton, esq of a daughter.

At Berhampore, on the 27th August, the lady of captain Holmes, of a son.

At Cossipore, on the 28th August, the lady of W F Clark, esq of a daughter.

At Cawnpore, on the 28th August, the lady of captain Jenkins, of a daughter.

At Calcutta, on the 29th August, Mrs M Milley, of a son.

At Chowringhee, on the 30th Aug, the lady of J R Best, esq of a son.

At Calcutta, on the 1st September, Mrs L Cooper, of a daughter.

At Mirzapore, on the 1st September, the lady of J M Macnabb, esq of a daughter.

At Singapore, on the 1st September, the lady of lieutenant Henry Loyd, of a son.

At Calcutta, on the 3d September, the lady of Charles Hutchins, esq of a son.

At Dacca, on the 3d September, the lady of lieutenant col H W Wilkinson, of a daughter.

At Pentyghur, on the 5th September, the lady of the revd Wm Fraser, of a daughter.

At Calcutta, on the 7th September, Mrs Lewis Sakes, of a daughter.

At Calcutta, on the 7th September, Mrs C Rebello, of a daughter.

At Serampore, on the 8th September, Mrs J B Dorrett, of a son.

At Barrackpore, on the 10th September, the lady of lieutenant and adjt Graham, of a son.

At the residency Nagpore, on the 10th September, the lady of Richard Jenkins, esq of a daughter.

At Ballasore, on the 11th September, the lady of John Becher, esq of a daughter.

At Calcutta, on the 11th September, Mrs F D Bailew, of a daughter.

At Purneah, on the 11th September, the lady of B R Perry, esq of a daughter.

At Calcutta, on the 13th September, Mrs Josepha Grocer, of a son.

At Barrackpore, on the 13th September, the wife of Mr Andrew Pinharlo, of a son and heir.

At Calcutta, on the 14th September, the lady of the honorable J H Harrington, esq of a daughter.

At Calcutta, on the 14th September, the lady of M Gisborne, esq, of a son.

At Calcutta, on the 14th September, Mrs G Scott, of a son.

At Chowringhee, on the 14th September, the lady of Captain H. Ross, of a son.

At Berhampore, on the 18th September, the lady of lieutenant Henry Templer, of a son.

At Calcutta, on the 21st September, the lady of W. Linton, esq of a daughter.

At Ishapore, on the 22d September, the lady of major Galloway, of a daughter.

At Sylhet, on the 22d September, the lady of lieutenant Fisher, of a daughter.

At Calcutta, on the 23d September, the lady of Edmond Molony, esq, of a son.

At Calcutta, on the 23d September, the wife of Mr W Spence, of a daughter.

At Calcutta, on the 23d September, Mrs M D'Rozario, of a son.

At Calcutta, on the 23d September, Mrs J Silverton, of a son.

At Allahabad, on the 26th September, the lady of W W Bird, esq of a daughter.

At Calcutta, on the 27th September, Mrs C D Elliot, of a son.

At Calcutta, on the 27th September, Mrs D Thomson, junior, of a son.

At Calcutta, on the 27th September, Mrs W Glasgow, of a daughter.

At Calcutta, on the 28th September, Mrs J Gray, of a son.

At Calcutta, on the 28th September, the lady of Charles Hogg, esq of a daughter.

At Chandernagore, on the 28th September, the lady of George Johnson, esq of a son.

At Aunpore, on the 29th September, Mrs M C Wiley, of a daughter.

At Barrackpore, on the 29th September, the lady of major Wm. Swinton, of a daughter.

At Seebpore, on the 29th September, the lady of brigade major Currie, of a son.

At Chandernagore, on the 30th September, Mrs C A Niquiand, of a daughter.

At Howrah, on the 30th September, the lady of Poyutz Stewart, esq M D of a son.

## MARRIAGES.

At Allahabad, on the 2d July, Mr A. Poole, to Miss S Brockless.

At Calcutta, on the 3d July, Henry Stainforth, esq to Isabella, daughter of lieutenant col Fraser, formerly of the Bengal cavalry.

At Calcutta, on the 10th July, capt Henry Gardner Nash, 62d regiment native infantry, to miss Mary Anne Costley.

At Calcutta, on the 10th July, mr Abraham Pratt, to mrs A Desmond.

At Moisingunge, on the 12th July, mr Francis William, to miss Elizabeth Thereza.

At Delhi residency, on the 13th July, Thomas Theophilus Metcalf, esq to miss Browne.

At Calcutta, on the 14th July, mr C C Rabeholu, to miss Sarah Ruff.

At Calcutta, on the 18th July, the revd John Carysfort Proby, to miss Lydia Martyne.

At Calcutta, on the 18th July, mr Valentine Gotteib, to miss Elizabeth Grogau.

At Meerut, on the 20th July, J Monteath, esq to mrs Lucinda F Whish.

At Berhampore, on the 24th July, George James Taylor, esq-H C. civil service, to miss Harriet Christopher.

At Calcutta, on the 27th July, mr J C DaCruz, to mademoiselle Maria Laurette Frances Desplannes.

At Calcutta, on the 28th July, mr John Harris, to miss Caroline Parsick.

At Calcutta, on the 28th July, John Thomas Feilde, esq to miss Arabella Nash.

At Calcutta, on the 28th July, mr Thomas Beens, to miss Maria Victor.

At Calcutta, on the 29th July, mr Joseph Aratoon Camell, to miss Ann Gregory Thorose.

At Calcutta, on the 29th July, mr John D'Silva, to miss Louisa Margaret Madeira.

At Calcutta, on the 2d August, lieutenant Birnie Brown, to miss Marian Jane Christiana.

At Bareilly, on the 3d August, Henry Graham, esq to miss Jane Augustus Cowell.

At Berhampore, on the 8th August, lieutenant William Murray Stewart, of the 22d regiment native infantry, to Charlotte, eldest daughter of capt Debnam, of H M 13th light infantry.

At Calcutta, on the 9th August, lieutenant Henry Clayton, to miss Jean Henrietta Blair.

At Calcutta, on the 21st August, John Allan, esq to Jane, eldest daughter of the late Robert Menzies, esq of Dalroach Perthshire.

At Calcutta, on the 21st August, Francis Shepppee, esq to miss Isabella Allen.

At Calcutta, on the 22d August, lieutenant Alfred Leonard Willis, to miss Maria Cuppage.

At Calcutta, on the 23d August, John Stanley Clarke, esq to miss Mary Anne Locke Becher.

At Cawnpore, on the 24th August, Thomas Morton, esq to mrs Catherine Burrowes.

At Burrisal, on the 24th August, Charles Smith, esq to miss Maria Jarvis.

At Calcutta, on the 24th August, mr Samuel Search, to mrs Jane Townsend.

At Calcutta, on the 24th August, Edward Trotter, esq to miss Sarah Dickey.

At Calcutta, on the 28th August, mr William Patten, to mrs Anne Bolton.

At Chandernagore, on the 1st September, mr J P Sejourne, to miss Maria Vosconsellos.

At Calcutta, on the 2d September, mr John Vaudenberg, to mrs Dorrett.

At Calcutta, on the 7th September, O S Owen, esq to miss Fanny Forbes.

At Calcutta, on the 7th September, mr William Burnside, to mrs Mary Michael.

At Calcutta, on the 9th September, mr Thomas Burke, to miss Ellen Rogers.

At Calcutta, on the 12th September, lieutenant Wm Counsell, to miss Wiltshire.

At Benares, on the 13th September, capt R E Chambers, to miss Ellen Yeld.

At Calcutta, on the 16th September, mr George Mollis, to miss Maria Lopes.

At Calcutta, on the 16th September, mr Thomas Abroa, to miss Elizabeth Gomes.

At Calcutta, on the 16th September, mr James Ogilvie, to miss Alvina Warren.

At Calcutta, on the 18th September, mr Malcolm Morrihon, to miss Mary Ann Ward.

At Penang, on the 19th September, Norman McAllister McIntire, esq to miss Jane Glass.

At Calcutta, on the 19th September, major Anrieli, to mrs Irwin.

At Berhampore, on the 19th September, H Moorhouse, esq to miss Cochrane.

At Cawnpore, on the 21st September, Richard Laughton, esq to miss Eleanor Elizabeth Torckler.

At Azingurh, on the 21st September, lieutenant Henry Patch, to mrs Charlotte Stormur.

At Calcutta, on the 22d September, mr Wm Polhill, to miss Ann Appolonia.

At Benares, on the 23d September, lieutenant James Ferdinand Douglas, to mrs Charlotte Sarah Kelly.

At Barrackpore, on the 24th September, quarter-master-serjeant Hugh Brady Brew, to miss Sarah Concannon.

At Meerut, on the 25th September, capt John Laurd, to miss Elizabeth Scott.

At Calcutta, on the 26th September, lieutenant Wm Stuart Meuteath, to miss Sarah Brevita.

### DEATHS.

At Calcutta, on the 7th July, mrs C L Savage, aged 40 years, 5 months and 27 days.

At Boolnundshaher, on the 8th July, Edward Bradford, esq aged 25 years.

At Sea, on the 8th July, capt R Garrick.

At Howrah, on the 14th July, mr John Mackenzie Ross, the son of the late capt Thomas Ross, aged 17 years.

At Calcutta, on the 16th July, of the Arracau fever, mr Joseph Pereira, aged 26 years.

At Dacca, on the 18th July, Demetrious Elias, esq aged 65 years.

At Allipore, on the 18th July, mrs Ann Roberts.

At Calcutta, on the 20th July, Thomas Aiken, esq aged 52 years.

At Calcutta, on the 20th July, mrs Louisa Harding.

At Chittagong, on the 21st July, capt James Purvis, aged 34 years.

At Chandernagore, on the 24th July, mrs J L Vaughan, aged 28 years.

At Calcutta, on the 25th July, mr Bartholomew D'Cruz, aged 26 years, 11 months and 21 days.

At Goruckpore, on the 25th July, miss Azabah Clark, aged 19 years and 5 months.

At Nussarabad, on the 25th July, Sophia, the lady of major Gramshaw, of artillery.

At Calcutta, on the 27th July, mrs Rose Curran, aged 32 years.

At Patna, on the 27th July, the infant son of dr R Johnson, aged 6 months.

At Bareilly, on the 27th July, lieutenant Christopher Robert Bellew.

At Calcutta, on the 28th July, master J Long, aged 17 years and 23 days.

At Calcutta, on the 28th July, mr John Pearson, aged 42 years.

At the New Anchorage, on the 28th July, Horatio Nelson Dallas.

At Monghier, on the 28th July, mr Robert Rogers.

At Calcutta, on the 29th July, Robert Haly, esq aged 54 years.

At Dinapore, on the 29th July, major Edward Stafford, aged 39 years.

At Garden Reach, on the 30th July, mr Wm Basil Walls, aged 17 years and 4 months.

At Cooly Bazar, on the 30th July, mrs Ann Hannah, aged 58 years.

At Calcutta, on the 31st July, mr Grimwood, aged 24 years, 1 month and 25 days.

At Howrah, on the 1st August, mrs A J M Blundell, widow of the late H Blundell, esq C S.

At Barrackpore, on the 2d August, the Honorable Jeffrey Amherst, eldest son of the Right Honourable Lord Amherst, aged 23 years and 11 months.

At Calcutta, on the 2d August, Wm Lloyd Gibbons, esq aged 58 years.

At Calcutta, on the 2d August, mr Wm Clark, aged 58 years, 4 months and 19 days.

Near Kedgerree, on the 2d August, mr Joseph Curtis Stapleton, aged 46 years.

At Chowringhee, on the 3d August, Thos Pattle, esq aged 19 years.

At Calcutta, on the 4th August, mr Richard Daudon, aged 26 years.

At Calcutta, on the 5th August, Rodney Cotterell, esq aged 56 years.

At Calcutta, on the 5th August, master Francis M. Hollingbery, aged 2 years, 1 month and 26 days.

At Saugor, Thos Waterman, esq aged 54 years.

At Calcutta, on the 8th August, Archibald Colquhoun, esq aged 62 years.

At Ghazee pore, on the 10th August, Francis, the son of R Barlow, esq senior, aged 1 year and 10 months.

At Futtý Ghur, on the 11th August, mr conductor George Cleghorn, aged 35 years.

At Fort William, on the 12th August, capt Edward Waller, aged 34 years.

At Calcutta, on the 14th August, W H. Websterfield, esq aged 33 years.

At Howrah, on the 14th August, mrs J Mackey, aged 24 years and 4 months.

At Kedgerree, on the 15th August, mr Win Henry Brett, aged 28 years and 11 days.

At Calcutta, on the 17th August, the revd mr Kaloss Arratou, aged about 70 years.

At Calcutta, on the 17th August, mrs Mary Anne Kellner, aged 30 years and 10 months.

At Calcutta, on the 19th August, mr Thomas Beaus, aged 73 years and 19 days.

At Calcutta, on the 19th August, mrs Recina Gentloom Aviet, aged 24 years.

At Barrackpore, on the 23d August, lieut col William Short, of the 24th regt Bengal native infantry.

At Calcutta, on the 23d August, master Gasper.

At Howrah, on the 24th August, capt Edward Hughes, aged 33 years and 5 months.

At Sarampore, on the 25th August, miss Rosa Waldron, aged 40 years.

At Benares, on the 25th August, Amelia, the infant daughter of M. J. Tierney, esq. of the civil service.

At Barrackpore, on the 25th August, mrs Hickman.

At Allahabad, on the 26th August, serjeant Edward Leonard, aged 28 years.

At Patna, on the 26th August, Mary Ellen, the eldest daughter of Dr R M M Thomson, aged 4 years, 4 months and 5 days.

At Kotah, on the 26th August, the lady of major James Caulfield, political agent.

At Calcutta, on the 27th August, D Campbell, esq aged 43 years.

At Calcutta, on the 28th August, cap Alex, Stewart, aged 42 years.

At Entally, on the 29th August, mr W Henry.

At Sulkea, on the 29th August, mr Allan Dick.

At Dinapore, on the 29th August, Elizabeth, the wife of lieut William Foley, 10th regt native infantry.

At Calcutta, on the 30th August, mr Francia W Purchase, aged 34 years, 6 months and 13 days.

At Dum Dum, on the 30th August, capt Chas, Smith, of the artillery.

At Doomree, on the 30th August, Andrew Carson, esq.

At Calcutta, on the 31st August, mrs Mary Gregory Thorose, aged about 52 years.

At Calcutta, on the 2d September, Carolina, the daughter of mr L Cooper, aged 7 years and 11 days.

At Chowringhee, on the 2d September, mrs M Wright.

On the river, near Allahabad, on the 4th September, capt C Wilson, of H M 38th regt.

At Kidderpore, on the 5th September, mrs Anne Bowie, aged 29 years.

At Calcutta, on the 6th September, mr J J Yalente, aged 65 years, 3 months, and 24 days.

At Calcutta, on the 6th September, mr Thomas Cytauo, aged 49 years.

At Calcutta, on the 6th September, mr John Francis Karangoin.

At Cawnpore, on the 6th September, mr Henry Duban, aged 18 years and 8 months.

At Dinapore, on the 6th September, major Thomas Wheeler Broadbent, 22d regt native infantry.

At Midnapore, on the 6th September, K A Aird, esq.

At Bankipore, Patna, on the 9th September, Mariana, eldest daughter of col Hugh Griffith, regulating officer.

At Calcutta, on the 9th September, lieut William Senior, of the 25th regt native infantry, aged 26 years and 9 months.

At Calcutta, on the 9th September, C T Evans, esq. indigo planter, aged 49 years.

At Burrisol, on the 10th September, William Miller, the infant son of J Shaw, esq aged 2 months and 25 days.

In Fort William, on the 11th September, Emily Jauc, the daughter of lieut Ripley, 2d European regiment, aged 2 years and 9 months.

At Chandernagore, on the 12th September, monsieur Jean Baptist Augustin Rigordy, aged 72 years.

At Calcutta, on the 12th September, mr Francis Jacob Carpenter, aged 48 years.

At Cooley Bazar, on the 13th September, serjeant John Paul, aged 64 years.

At Ally Ghur, on the 13th September, serjeant James Ball.

At Suikra, on the 14th September, John Foster, esq, aged 62 years.

At Calcutta, on the 15th September, mr J Mackertich, aged 37 years.

At Calcutta, on the 17th September, capt C G Bidwell, aged 30 years.

At Calcutta, on the 19th September, mr Henry Minet, musician, aged 33 years.

At Barrackpore, on the 20th September, lieutenant William Munay, of the 28th regiment, aged 20 years and 3 months.

At Eliahpor, on the 20th September, lieutenant James Watson Wakefield, of the Bengal artillery, aged 23 years.

At Howrah, on the 21st September, Joseph Johnston, esq, aged 40 years.

At Calcutta, on the 21st September, mrs Rose Carpenter,

At Suikra, on the 22d September, capt James Price, 5th regt native infantry, aged 37 years.

At Calcutta, on the 22d September, Rose Ann, the infant daughter of mrs Pereira, aged 2 years and 2 months.

At the New Anchorage, on board the *Dunira*, on the 23d September, capt James Read, of the 1st regt native infantry.

At Calcutta, on the 23d September, mrs Elspath Lyall, aged 40 years.

At Moidapore, on the 23d September, lady of John Henry Savi, esq, aged 25 years.

At Calcutta, on the 23d September, mrs Ann Catherine Pearson, aged 26 years.

At Dinapore, on the 23d September, serjeant Alexander Wright.

At Calcutta on the 24th September, the youngest son of mr J M Heritage, H C marine, aged 2 years and 10 months.

At Jubbulpore, on the 24th September, lieutenant-colonel-commandant W. Lamb, commanding the 51st regt native infantry, aged 48 years.

At Barrackpore, on the 26th September, capt the hon'ble William Stapleton, second son of Lord Le Des

pencer, and aide-de-camp to the right hon'ble Lord Combermere, commander-in-chief.

At Calcutta, on the 26th September, mrs Sarah De Lauougerade, aged 27 years, 11 months and 11 days.

At Calcutta, on the 28th September, mrs Margaret Ellis, aged 24 years.

At Rungpore, on the 28th September, the lady of capt Alexander Davidson, aged 18 years.

At Calcutta, on the 29th September, mr John Greenway Pengelly, aged 30 years.

At Calcutta, on the 29th September, John Jones, aged 59 years and 3 months.

At Garden Reach, on the 30th September, X Irisarri, esq, aged 33 years.

### ARRIVALS.

*Per Circassian, G. R. Douthwaite, from London*—Mr R B Middleton, merchant; and mr J Baldock, cadet. *From Madras*—Madam Condeer, and monsieur Condeer, Governor of Pondicherry; and mr Cutham, cadet.

*Per Juliana, from London*—Mrs Clara Downess; mr E T Downess, assistant surgeon; mr W H Stancey; mr George Gattie, hair dresser; mr George Martin, mr Wm Stowe, and Mary Scottcock, servant to mr Downess. *From the Cape of Good Hope*—Messrs Charles Grant, Mark Ogilvy, George Fullerton, and F. Mackison, cadets, and a native servant. *From Madras*—Messrs Charles Lewellyn, assistant surgeon; Wm Briggs, and W Cumberland, cadets, and Edward Baylie.

*Per H. C. S. Prince Regent, H. Hosmer, from London*—Mrs Prince, and mrs Gowan, misses Anne, Mary Georgiana Pine, Gowan and Eliza Harriot; major general Pine; messrs R B Duncan and Bernard Hart, assistant surgeons; cadets, G W Williams, G F Whitecock, H D Maitland and F Wallace. *From Madras*—Mrs Hosmer; capt C Hosmer, Madras artillery; assistant surgeon Jessop, N V B; ensign C B Barrow, and G H Bishop, cadet.

*Per H. C. S. Marchioness of Ely, C. Mangles, from London*—Mrs Ogilvie and mrs Brander; misses Rickette, M S' Ludlow, L L Ludlow, M McKenzie and E McKenzie; capt Blair;



dr Brander, assistant surgeon, Bengal establishment; mr S G Smith, Bengal civil service; assistant surgeon McLeod, Bengal establishment; mr R Spence; cadets, J French, F R Evans, J K Spence and R E T Richardson; mr J Johnson, free mariner. *From Madras*—Mrs Newmarch; misses Kind, Scott, Lyster and Vallance; messrs Ogilvie, Madras civil service, and Ogilvie, H M Royals; messrs Paton and Wodachow.

*Per City of Edinburgh, G. Milne, from London*—Mr Adam Murray, assistant surgeon; cadet John Anderson; messrs W Strachan, free mariner, and Bennet Braham.

*Per Pheasant, from London*—Mr Edward Draper, and mr James Draper, returning to India.

*Per Providence, J. M. Ardlie, from London*—Mrs Lenox and child; 2 miss Canes; miss Turner; 4 miss Turners; lieut Lenox; messrs Martin, Ravenshaw, Hutton, Burt, Collie and Wilkinson; capt Vivian; doctors Kilman and Spence; messrs Dunmore, Lyons, Woollaston, Garret, Long, Mainwaring, Blake and Reddie, cadets; 2 master Canes; messrs Turner, Wardrow, and Sheddut; mr and mrs Blenkinson and mr Matha.

*Per Hooghly, P. S. Reeves, from England*—Mr John Tavish, Madras cadet. *From Point de Galle*—The Chevalier de Rieuze. *From Ceylon*—mr Scott.

*Per Golconda, C. C. Clarke, from Madras*—Mr C C Wilson, Mariner.

*Per Prince of Wales, J. Dare, from Bombay*—Ensign Ajen, H. M. 44th regiment, and 5 native Hindoos.

*Per Sir Francis Macnaghten, J Pearson, from Singapore*—A Moore, esq Bengal civil service; and capt Humphrays, Bengal native infantry.

*Per L'Asie, Ducrol, from the Cape*—Misses Henrietta Tritton, Charlotte Tritton and Louisa Tritton; mr Tritton. *From Bourbon*—Mr Guilrin merchant. *From Pondichery*—Mrs Brouck and mr Brouck Louis. *From Madras*—Messrs Moral Charles, and Dubignor Fortune, merchants; mr Pelittier Eugene, free mariner.

*Per Norval, W. Carbros, from Cape of Good Hope*—Mrs Gardner, mr Gard-

ner, mariner; mr J Dixon, free mariner; messrs G Dick and R Stapleton.

*Per Fairlie, J. Short, from Madras*—Mrs Beaumont, masters Beaumont, and Ramsay.

*Per Moira, J. O'Brien, from Rangoon*—Lient col F Tidy, 14th foot, capt E Garsten, engineer department; capt P W Greut, survey department; lieut B Blackwell, ditto; capt C H West, country service; mr J J Lindner; conductor W Stewart; apothecary Robert Glnr; Ruttonjee Byramjee, his wife and 2 children and 2 servants; 206 musselmen and 115 Hindoos, 61 natives, 1 gunner, 1 carpenter, and 6 seacunnies.

*Per Ganges, E. M. Boulbe, from Rangoon*—Capt Fides, deputy commissary cent; capt Kennedy, and ensign Hutchins, H M 87th regt; 12 native servants.

*Per Caroline, H. W. Quick, from Amherst Island*—Lient E Jackson, 68th regt native infantry; assistant surgeon C. Hoffbear; ensign W C Hicks, 67th native infantry; mr G Bellion, commissariat department; and mr W Warburton, Sick certificates. *From Cheduba*—serjeant major C Stowel, and 5 serjeants of the 2d European regt, 7 havildars, 6 native followers and 9 native servants—sick certificate.

*Per Hibberts, E. Theaker, from Rangoon*—Capt Hardy, Maughau, lieut Green, and Denton, of the Bombay marine; capt Ervin, H M 6th regt of foot. A detachment of European troops and 14 sepoy of the H C ship *Hastings*, 1 serang and 6 sepoy.

*Per Lord Amherst, Edward Hughes, from Rangoon*—Lient Mainwaring, commanding detachment invalids, qr mr Carr, and 22 European invalids of H M 87th regt; mr Henry Adams, late commander of the *Satellite*; 16 lascars of ditto commissariat, 200 coolies, 52 magazine lascars.

*Per Sultan, Thomas Mitchell, from Bombay*—G Apenr, esq C S Hadow, esq and Nelson McKean, esq merchants; lieut W Crawford, Bombay cavalry; mr Thadens Apenr.

*Per Hercules, R. S. Heron, from Rangoon*—Major Jackson, qr mr gent; 4 Europeans, 228 public and private followers.

*Per Macaulay, John Aiken, from Madras*—Mr D. G. W. Paterson, surgeon, 16th regt native infantry.

*Per Gilmore, R. C. Laws, from Rangoon*—Capt Boyd.

*Per Sherburne, George White, from Mauritius*—Mrs Coquerel, mrs White, miss Coquerel, and mr Coquerel.

*Per Mary Ann Sophia, A. Henderson, from Batavia*—Mr and mrs Deans, and 5 servants; mr R Jack, and one servant; 4 natives of India. *From Madras*—Mr Gordon.

*Per David Clark, J. Bailes, from Rangoon*—Ensign J H De Vriest, H M 45th regt; 2 Europeans of the 87th regt and 14 elephant men.

*Per Carnatic, W. Worrick, from Penang*—Mrs Hay, miss Senior, mrs Warm, miss Hewett, two miss Hays and four miss Warm; capt C Dear; lieuts Senior, Hall, Loyd and Wood, 25th regt native infantry, lieutenants Hay, 65th; Beaton and Burnett, 54th regiment native infantry; John Crawford, esq indigo planter; dr Warm and three native servants.

*Per Hydery, S. D. O. Eales, from Rangoon*—Lieutenant M McLeod 34th Madras native infantry; mr McFarlane, mariner; mr Ross, merchant, 3 natives and servants.

*Per Hashmy, J. Smith, from Akyab*—G P Wymer, captain Commanding; G Cumine, adjutant ditto; Y Twiner, assistant surgeon; G Young, 239 rank and file, and 61 followers of the 61st regiment native infantry.

*Per John Shorg, Thomas Rees from Batavia*—Mrs Grenier, mrs. Myaten, misses Mysten, S Edwards, and Grenier, mr. Grenier, and 2 native servants.

*Per Fazarobany, H. Vardon, from Akyab*—Mrs Vardon and 2 children; lieutenant Glasgow, commanding detachment, 61st native infantry; lieutenant Skinner, conductor Miller, quarter master serjeant Fitzgerald, and mr Thomas Moore.

*Per Fergusson, J. Cunningham, from Akyab*—Mrs Shepherd, capt Steuard, lieuts Robinson and McDonald, one non commissioned officer and 870 troops of the 6th regiment native infantry.

*Per Jangheer, G. Wise, from Rangoon*—Mrs Goff and child.

*Per Nerbuddah, from Akyab*—Lient J W Scott, commanding detachment artillery;—lient R Codrington, 49th native infantry, deputy, judge advocate general, S E division;—lient H C Talbot, 60th native infantry; lieut A Cardew; mr F Hewett, deputy commissary of ordnance; messrs David Evans and Robt Smethy conductors, messrs Hamilton, and Busstrand, assistant apothecaries; quarter master serjeant R Steele; 1 hundred and five European artillery, and three hundred and nine native ditto and followers.

*Per Jane, L. W. Moncrif, from Coringa*—Revd Father Paul, Capuchin Friar.

*Per Ternate, T. L. Rogers, from Chittagong*—Lient J W Birch, 42d native infantry; M G D Fitz Simons, free mariner.

*Per Pallas, J. Hullock, from Pulicat*—Mr Charles Gifford, cadet.

*Per Resolution, R. McDonald, from Amherst Island*—Mrs Garnham and child; colonel Garnham, lieuts McLean, Coie and Bowson, 67th regt native infantry; lieut Puen, Bombay marine; 1 hundred and seventy-four sepoys and followers of the 67th and 68th regt native infantry.

*Per Cashmere Merchant, Thomas Woodley, from Rangoon*—Messrs R Galway and Isaac O'Connor, Flotilla service.

*Per Thalia, W. Biden, from Rangoon*—Capt Bell, 87th regt and Doctor Forbes of the Mercury.

*Per John Munroe, H. J. Greene, from New South Wales*—Mrs Greene, Claude Quieros, esq merchant; Wm Gillett, esq late commander of the brig Sun; messrs Inglis and W. Lovell.

*Per Patricio, (or St. Patrick,) from New Zealand*—His Royal Highness Brian Borombe, a New Zealand Prince, Morgan McMarrock, a New Zealand Nobleman and aide-de camp to the Prince.

*Colonel Young, Gray, from China*—Mr S Gover, country service.

*Pe Shaw Inshaw, D. Robertson, from Rangoon*—Mrs Wales and Simpson, merchants.

*Per Nikon, L. Liger, from Bordeaux*—Mr P L Courtex, merchant.

*Per Mediterranean, J. Stephens, from Ceylon*—Capt Ashmore, country service.

*Per Glenelg, C. S. Gover, from Rangoon*—Charles Cowles, esq late master attendant at Rangoon; George Vine, esq late agent for transports at Rangoon; J J Bowman, esq late deputy ditto at ditto, and Mr Wm Noyes; 90 natives belonging to different departments.

*Per Enterprize, J. H. Johnston, from Rangoon*—Colonel Stewart, captains Moore and Oliver, H M 87th; lieuts Smith and McMahon, ditto.

*Per William Money, G. Chiene, from Madras*—Capt Wm Cockell, country service.

*Per Samdanny, from Akyab*—Mr Brisbane.

*Per Britannia, C. Lamb, from Cape*—Mrs Goulard and child, and Mr Durant.

*Per Palmira, J. Lamb, from Colombo*—Mrs Gogerly; Mr Gogerly, from Madras, Mr Mansel, Bengal civil service; lieut Story, H M 87th regt., messrs Piercey, McDonne, Butler; Jones and Paton, cadets, from Masulipatam, Mr Edmonstone, Bengal civil service; lieut Lawrenson, Bengal horse artillery and lieut Floyer, Madras cavalry.

*Per Phoenix, E. H. Cliffe, from Rangoon*—Mr. Penn.

## DEPARTURES.

*Per Shah Byrangore, for Mauritius*—Capt J Robb, quarter master department, Bengal establishment; lieut J R Gordon, 11th Bombay native infantry; Mr J Pellicot, of Mauritius, and Madame Hibbon, of Bourbon.

*Per Runnymede, for Bombay*—Col T Wilson, 28th regt native infantry; capt Wainwright, H M 57th regt; lieuts T W Graer, C Clark, G Pilcher, C K Richardson, and Boscowen, assistant surgeon; S A Leggett, H C Bombay marine; T Baker, Gunner; ten Officers of the Bombay subordinate medical department, and 24 Sepoys.

*Per Ganges, for Penang*—Miss Hammond and Patallo; captains Taylor and Cook; Dr Stenhouse; Mr Rose, and ensign Charters.

*Per H. C. S. Macquoen, James Walker, for Singapore*—Mrs Macleod

and M C R Macleod. *To China*—Mr Alexander Imlach; misses Henrietta Imlach and Susan Imlach. *To Europe*—Mrs Bathgate; lieut Lawrence, artillery; and Mr J Bathgate.

*Per H. C. S. Earl of Balcarra, for China*—Mrs Bryce and child; Mrs Hessing and Mrs Roberts; the revd Dr Bryce; Mr J A Hessing, and Mr Wm Roberts. *To Europe*—lieut col John McInnes, 61st regt native infantry, and lieut L Urnston, H M 88th regt.

*Per Elizabeth, for London*—Mrs Tackett and female child; Madame Pellissier and 3 miss Pellissiers; lieut Tackett, 11th dragoons; mons Pellissier, senior; mons Pellissier, junior; Alan and Bigland, charter party passengers.

*Per Marquis of Lansdown, for New South Wales*—Mr and Mrs Lord and 3 children; Mrs Ritchie, Mr Goodair, and Mr J Reddall, jun. *For Penang*—Mr Bedell, and 2 female servants.

*Per Circassian, G. R. Douthwaite, for Madras*—Lieut col Smith, H M 41st regt; capt Young, H M 89th regt; Mr Hutchins, H M 89th regt; Mr Shaw, assistant surgeon; Mrs Duncan; misses Duncan and Wilson. *For Colombo*—Mrs major Smith; Mr G Smith, and 2 misses Smith. *For London*—Capt O Barwell, 11th dragoons; lieut Kingdom, H M 31st regt; Mrs Kingdom and child, and 1 European servant.

*Per Georgiana, for Madras*—Lieut Clarke, Mr Lamb, revd Mr Kingleger, Mrs Kingleger, Mr Williamson, Mrs Williamson, masters A Williamson, E Williamson, and W Williamson, misses R Williamson, and F Williamson, Mrs Newham, mister Newham, miss Newham, and Mr E L Campbell, civil service. *For London*—Lieuts Middleton, Savory, Frank, Moir and Ramsay; capt Thomas, Mr Rose, lieut Cooke, Mrs Wilkinson, miss Wilkinson and master Wilkinson.

*Per H. C. S. George the Fourth, T. W. Barrow, for Singapore* J W Paxton, esq a civil servant on this establishment; lieuts Wiggins, H C's artillery; and Codrington, native infantry. *For Europe*—Mrs Wells, miss Zubeeda Caroon, Henry Batson, esq a civil servant on this establishment. *Children*—Master John Rycroft Best, and William Robert Best.

**ADMINISTRATIONS TO ESTATES.**

Edward Bradford, esq late of the Honorable Company's civil service, deceased; the Registrar of the Supreme Court for the time being.

Thos Asken, esq late of Calcutta, Gentleman, deceased; Wm Prinsep, esq of Calcutta.

Mr Wm Tudor, late of the General Hospital, deceased; mr Alexander Henry McLaw, of the same place.

Mr Wm Clark, late of Calcutta, Pensioner on the marine establishment, deceased; mrs Eleanor Clark, of Calcutta, widow of the deceased.

Mr Marcar Mellickseth, late of Humman Gully, in Calcutta, Watchmaker, deceased; mr Nicholas Marcar Mellickseth, of Humman Gully, Artist, the lawful son and heir of the deceased.

Thos Leonard, esq late of Meerut, in the Ceded Provinces, in the East Indies, Merchant, deceased; Thos Bush, esq of Calcutta, Merchant.

Lient Geo Ross, late of the Service of the United Company of Merchants of England trading to the East Indies, on their Bengal establishment, deceased; Geo Playfair, of Chunar, a Surgeon in the said Service.

Wm Lloyd Gibbons, esq late of Calcutta, Librarian to the Asiatic Society, deceased; the Registrar of the Supreme Court for the time being.

Robert Hacket, esq late of Calcutta, deceased; the Registrar of the Supreme Court.

Col Wilbraham Toliemache Edwards, of His Majesty's 14th regt of foot, deceased; mrs Jane Edwards, widow of the said deceased.

Richard Wells, esq late of Delhie, a Factor in the civil service of the Honorable East India Company on their Bengal establishment, deceased; Frederick Octavian Wells, esq also of Delhie, a writer in the said civil service.

Mr John Fleming, late of Calcutta, Mariner, deceased; mr Joseph Barretto, of Calcutta.

Chaundromy Raur, late of Panchee Dhoabanny's lane, in Calcutta, Inhabitant, deceased; Tarramony Dosse, of Panchee Dhoabanny's lane, in Calcutta.

Brevet Capt Jas Price, late of the Military Service, of the United Com-

pany of Merchants of England trading to the East Indies on their Bengal establishment, deceased; John Palmer, esq of Calcutta.

Serjeant Major Andrew Amos, late of the Military Service of the United Company of Merchants of England trading to the East Indies on their Bengal establishment, deceased; John Frederick Bergner, esq a Capt on Bengal establishment.

Edward Maxwell, esq late a Senior Merchant in the service of the United Company of Merchants of England trading to the East Indies on their Bengal establishment, deceased; Andrew Wight, esq of Hastings street, in Calcutta, Solicitor.

Demetrius Elias, esq late of Narraingunge, in the Province of Bengal, Merchant, deceased; messrs Nicholas Demetrius Elias and Athanas Mitho of Narraingunge.

Mr Donald Campbell, late of Calcutta, Master Mariner, deceased; Arthur Courage, esq.

Wm King Jackson, esq late of Calcutta, deceased; Wm Jackson, esq of Calcutta.

Mr Thos Skene, late of Calcutta, Mariner, deceased; Thos Alport, esq of Calcutta.

Miss Eliza Ann Augusta Birch, late of Great Malborough street, in the Parish of St James, Westminster, in the County of Middlesex Spinster, deceased; Nathaniel Alexander, esq of Calcutta.

John Thomson, esq formerly of Calcutta, in the East Indies and private Secretary to the Marquis of Hastings, late Governor General of India, but then late of Co'chester, in the County of Sussex, deceased; Nathaniel Alexander, esq of Calcutta.

Lient Col Wm Short, late of Barrackpore, in the Province of Bengal of the Military Service of the United Company of Merchants of England trading to the East Indies, on their Bengal establishment, deceased; mrs Emily Short, of Barrackpore, widow.

Lient Wm Senior, late of Bhowanepore, near Calcutta, of the Military Service of the United Company of Merchants of England trading to the East Indies on their Bengal establishment, deceased; Thos Bracken, esq of Calcutta.

Mr Joaquim Joze Vallante, late of Calcutta, Gentleman, deceased; mr Charles Martin, of Calcutta.

Mr Francis Wm Purchase, late of Calcutta, deceased; messrs Richard Wiemer Purchase, and Wm Daniel Ochme, both of Calcutta.

Mr Thos Cotrell, junior, late Police Constable, deceased; the Registrar of the Supreme Court for the time being.

J Johnstone, esq late of Howrah, deceased; the Registrar of the Supreme Court for the time being.

Ensign James Lumsdain Murray, late of Chittagong, in the Military Service of the United Company of Merchants of England trading to the East Indies, on their Bengal establishment, deceased; James Cullen, esq of Calcutta.

Major Thos Wheeler Broadbent, late of Dinapore, in the Military Service of the United Company of Merchants of England trading to the East Indies, on their Bengal establishment, deceased; lieut col Robert Henry Cunliffe, of Calcutta.

Mr David Archibald Thomson, late of Calcutta, deceased; mr Charles Mathew Vaughan, of Calcutta.

(Mr Charles Thomas Evans, late of Calcutta, Indigo Planter, deceased; mrs Mary Evans, of Calcutta, widow, and messrs Robert Leslie, and Robert Frith, both of Calcutta.

Sevysaha Bhucket, late of Colootollah, in Calcutta, Merchant, deceased; Ramdhone Bhucket, of the same place, Merchant.

Isabella Eliza Feetenby, formerly of Calcutta, an Infant deceased; John Benjamin Jones, esq of Calcutta.

John Henry Feetenby, formerly of Calcutta, an infant, deceased; John Benjamin Jones, esq.

Captain Edward Waller, late of His Majesty's 87th regt of foot, deceased; mrs Sarah Waller, widow.

Henry Thomson, esq late of Rangoon in the Burman Dominions, who died at Sea, on Board a certain English Brig, called the *Kent*, on a voyage to Acheen, Rostomjee Cowasjee, of Calcutta.

Dr Joseph Stapleton, late of Calcutta, and Branch Pilot in the Honourable Company's marine service, deceased; mrs Teresa Stapleton, of Calcutta, widow.

## Quarterly Register,

### OF OCCURRENCES IN THE EAST.

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#### MISCELLANEOUS ASIATIC INTELLIGENCE.

##### GEOGRAPHY.

###### *Route over the Arracan Mountains.*

An interesting account of the Route over the Arracan Mountains appeared last week, in the columns of the *Hurkaru*, whence we should have willingly transferred it to our own, if we had not been favoured with the following details of the same line of march, which both in its geographical relations, and the effect it cannot fail to have on our future intercourse with Ava, whether of a friendly or hostile nature, is of the highest importance, and merits the fullest elucidation.

Upon the cessation of hostilities and dispersion of the forces, a party consisting of the 18th Regiment Madras Native Infantry, 50 Pioneers, and the elephants of the army under command of Captain Ross, was directed to move to Pakang Yeh, then cross the Irrawaddy to Sembeghewn, and thence march over the Arracan mountains to Aeng: at the same time the Burman authorities deputed the thanduck Woon named Maunzah, (a Chief of some rank, who had commanded formerly the Province of Thanduck) to accompany the detachment as far as Aeng, and afford it every assistance in his power.

On the 6th March, the party left Yeandaboo, and arrived at Pakang Yeh; on the 13th, the troops and baggage were crossed over in a few canoes, which being of but light burthen the whole detachment could not be passed over to the opposite shore, until the ensuing day.

The river was here about 1500 yards wide, but the current not being very rapid, the cattle were able to swim over by fastening five or six at a time to the sides of boats; the elephants dashed boldly into the stream, and guided by their Mahouts, reached the opposite bank in safety.

The spot where the troops landed, was on a long flat below the level of the natural bank of the river, and consequently under water: during the rainy season, it is laid out principally in tobacco fields, which plant grows in this part of the country, in great abundance and perfection.

The town of Sembeghewn, is four miles inland, but on the banks of the river a long straggling village existed, inhabited principally by those whom the advance of the British had obliged to abandon their habitations, and who had not yet availed themselves of the opportunity offered them by the peace, of again returning to their habitations. From these people every assistance was received: they furnished boats, and the women, with baskets of vegetables and fish, came into camp, and soon formed a little bazar. Twenty day's provision being here issued to the men, the detachment marched in the evening through Sembeghewn, and encamped on the opposite side.

Sembeghewn was once an extensive and flourishing town, containing 3000 inhabitants, but now not a single habitation existed, the Burman army, when retiring, hav-

ing burned it to the ground. The inhabitants had not yet commenced re-building their huts ; here and there some were prowling about among the embers of their houses, or from the road-side, looking at the passage of the troops, and after they had passed. 3 bullock loads of rice were stolen, a musket was also taken from one of the Se-poys, but no blood was spilt. The people in the neighbourhood of Sembeghewn are notorious for their thefts and robberies, and it must have been by a band of these marauders that the outrage was committed.

The country round Sembeghewn is an open plain, very fertile and highly cultivated, principally with paddy : and in the neighbourhood of the town, are many small gardens, plaintain, mangoe, and other fruit trees. Through the town, runs the Ch Alain river, a stream which, during the rainy season, is of considerable size. On the 16th, the party marched to Ch Alain Mew, on a capital road made by the orders of Menderagie Prah : a brick wall about 3 feet high, marked the breadth for a considerable distance, and over every ravine, however small, a bridge had been erected. The country on both sides was laid out in rice fields as far as the eye could reach, and thickly interspersed with inhabited villages, it is irrigated by means of the Ch Alain river, which the inhabitants dam up, and cause to flow into the adjoining fields : wells also are to be met with in great abundance, and sacred groves with superb Kioums and Pagodas are seen all along the road.

The suburbs of Ch Alain Mew had fallen a prey to the flames, as also the city itself, and the only buildings saved from the conflagration, were the Kioums and other edifices, appropriated to the purposes of religion : this wanton act is said to have been committed, without the knowledge of the Chief-

ains, by some of the disorganized bands of the Burman army. Round Ch Alain Mew, are the remains of a lofty brick wall, and in those places where it has fallen to decay, a capital Teak-wood Stockade was erected at the commencement of the war. The situation of the work is very strong, and on two sides completely defended by large jeels, whence, by cutting a small bund, sufficient water might be procured to form a wet ditch round the fortifications. The brick portion of the latter is well worthy of remark, offering a more perfect specimen of ancient fortification in this country, than any other of the sorts that have been passed. One part of the wall which seemed to have suffered loss, from the ravages of time, more than the remainder, particularly attracted attention : its outer height was fifty feet, and inside it rose about thirty feet above the level of the town ; and this must be about six feet below the original elevation, the turrets which formerly adorned the summit, having fallen down. This great height of the brick-work was only between three or four feet thick ; supported by slight abutments every forty yards, and it seemed quite extraordinary, that so much of it, still remained, in many places tottering on its base. Near the summit of the walls were small apertures intended to receive the beams by which the platform, whence the defendants fire, was sustained, and on enquiry, it appeared that these walls were long antecedent to the use of fire arms : the Thanduck Woon stated, that Ch Alain Mew is said to have been built 1,500 years ago, at the time Pagahm Mew was the seat of Government, and that it used frequently to be honored with the residence of the Sovereign — Menzaghee, the present Queen's brother, occupied this post for seven months, and only left it when the English army approached Pak-ang Yeh.

Chalain-Mew contained 10,000 inhabitants, and is the chief town of the district of Chalain, which consists of between 5 and 600 square miles, and has a population of 200,000 souls. Sixty-four villages are scattered over this fertile tract, and furnished during the war, 10,000 men as their quota to the army, of whom only one-half returned. The district of Chalain is governed by a Musghi. From Chalain-Mew, the road branches off to Talak, by which it was originally intended a part of the detachment should proceed; but all the accounts of this Route were so very unsatisfactory, that it was deemed proper to give up all idea of attempting it.

A foot path is said to have existed over the mountains to Talak, occasionally frequented by a few itinerant merchants, and that ponies and bullocks were the only beasts of burden by which the road could be traversed. A great scarcity of water exists for four marches, so much so, that those who went that way used always to carry a supply of water in bamboos the chance of finding crevices in the rocks, or pools of water being very precarious; and, if found, would not prove sufficient for more than 20 or 30 men. The hills are very steep, and, although the road was, naturally so very bad, the Burmahs, at the time they expected an attack from us in that quarter, determined on entirely destroying the medium of communication, and accordingly scarping part of the road, in others felled trees across it, and so completely closed the passage, that for more than two years not a single individual has passed that way. The Talak road was not followed by either of the Burman armies: the Maha Bundoolah having marched by Aeng, both in going to and returning from Arracau, and the Arracan army after its defeat, was so totally dispersed, that the men which composed it,

striking into the mountains, followed no regular track, but took their chance of going straight over the hills.

On the morning of the 17th, the detachment left Chalain-Mew and leaving the high road to our right, struck off considerably to the Southward, in order to encamp in the vicinity of water, none being procurable on the main route at this season, except by making very long marches. For four months of the year, during the monsoon, water is to be met with, and it was at the close of that season the Burman army passed. Several thickly inhabited villages existed on both sides of the road, and the division marched through one of considerable size called Ponglahung, two miles beyond which it encamped on the brink of a large jeel. It was most gratifying to remark the confidence exhibited by the villagers, so very different from the conduct hitherto pursued by them, since the arrival of the British in Ava, No longer forsaking their houses, and flying with their families and effects into the jungle, they quietly pursued their avocations, and only noticed the approach of the troops by running to the road side when they passed, and gazing with astonishment at the first white faces they had ever seen.

The difference of soil between the east and west banks of the Irrawaddy, at this part of the country, is very surprising. The east barren, arid and parched up, particularly in the neighbourhood of the Petroleum Wells produces not the slightest vegetation; scarcely a blade of grass is to be met with, whilst the west is fertile well watered, abounding with fine cattle and excellent pasturage, and producing all the requisites of food—Sugar is extracted from the Palmyra tree in considerable quantity, and Saltpetre is also manufactured.

The road next day lay, for some miles over an extensive plain, laid



out in Paddy fields, and bearing the traces of being completely inundated during the monsoon. The whole country between this and the Irrawaddy, at the season of the year, is one continued sheet of water. After marching eight miles the Moh river occurs, a fine stream of water, fordable about knee deep, and forming the boundary between the districts of Chalaín and Leh-dine. It derives its source from the Arracan mountains, and even at this season, presents sufficient water for some canoes, many of which were plying up and down; most superintending the course of several rafts of bamboo which are cut in the mountains, and thence floated down to supply the inhabitants of the plains with materials for building houses. A large and populous village stood on the bank of the river, and many others lower down were discernible.

It being desirable to gain the foot of the hills as soon as possible, it became necessary to make long marches, and this day the men advanced  $15\frac{1}{2}$  miles. The camp was pitched near a jeel at the town of Leh-dine, chief of a small district of the same name, containing about 10,000 inhabitants; the town had been burned by some of the predatory bands, who had overrun this part of the kingdom.

On the 19th, the party marched  $14\frac{1}{2}$  miles, through a highly cultivated country, embellished with groves of Palmira and other trees, and full of populous villages; these obtained their water from a small stream, conducted by means of dams from the Mine river, and answering the two-fold purpose of supplying the wants of the inhabitants, and irrigating the soil. At the village of Shoegioun, were many Shaams, who came out and offered toddy, and here, for the first time, some of the tribe of Kareans were encountered. The distances on the road to-day were marked off at every *Dine*, by small

upright posts, surrounded by a railing; the distance between several, amounted to 2m. 5f.; but this varies considerably, as a *Coss*, or *Dine*, in the mountain districts, was often under two miles, whilst in the plains, it generally exceeded three. It seems probable that the Burman distances are calculated rather by the time it takes to traverse them, than by any fixed rule. The detachment halted at Keven-sah, near the Mine river, a stream of considerable magnitude, and here, for the last time, the party saw the plains of Ava. Before them lay wild jungle and forests, and in the distance the blue summits of the Arracan mountains were indistinctly visible.—*Govt. Gaz.*

We now terminate the account of the Route from Sembeghewn, which we commenced in our last, the former portion it will have been observed, was confined to the level country between the Irrawaddy, and the Hills: in the present, we have the mountainous portion of the Route described, the only part of course, which offers any difficulties of transit: in the present instance, they have proved far from insurmountable.

About two miles beyond Keven-sah, after crossing the Mine river several times, the party reached the lowest range of hills, connected with the Koona Pokoung range, and commenced ascending. In a little valley, at their foot, a post was struck in the ground to denote to the pilgrims and merchants, who formerly frequented this road, that a chokey, or a watch-house, existed there, whence they would derive protection against the depredations of the robbers who infested the mountains. The line of march here regained the high road to Aeng, and several places were distinguishable where it had been out and levelled with no little trouble; it was in capital repair, and at certain distances were houses, for

the reception of Pilgrims going to worship at the Shoochatoh Pagoda. Many of these houses had been burned by accidentally catching fire from the long grass which had lately been in flames. The trees were scorched and deprived of their foliage; and the whole appearance of these hills was as dry and arid as could be. The jungle was not thick, and consisted principally of the male bamboo, and a few other stunted trees: several small ponds, one or two containing a little muddy water, and the rest dry, were on the road side, and near one of them the Burmahs had formerly erected a small breast-work, the traces of which were almost obliterated. Emerging from the jungle on the summit of a steep ghaut, the Shoochatoh was perceived at a mile distance, built on the peak of a very high and steep hill. The Pagoda and its Kioums had a beautiful appearance, and seemed a delightful spot, when compared with the bold, but arid scenery around. At the foot of the hills the Mine river would in the most circuitous manner, and enriched a little verdant space of ground, where a village formerly stood the only spot where any thing like vegetation could be seen and where the Camp was consequently pitched. The Shoochatoh is held in the greatest veneration by the Bhuddists as containing the impressions of Gaudma's feet, one on the summit, and the other at the base of the hill. These are railed in, and covered over by splendidly carved and gilded temples, and attended by Poonghis who inhabit the Kioums at the side of the hill. Pilgrims from all parts of the empire flock here to offer up their prayers, and as the party entered the valley, the repeated tolling of the bells indicated, that some suppliant was on the point of preferring his request to the deity. The Burman Government derives some profit from the

Shoochatoh, by exacting a tax on the richer class of devotees, of from 20 to 50 Rupees, according to their rank, and they are then allowed to pray within the railing which surrounds the foot. No tax is levied on those suppliants, who content themselves with prayers outside the railing, but none are allowed to enter the sacred precincts without paying the fine. The unsettled state of the country of late, has, of course, prevented the Pagoda's being as much resorted to as formerly, and there are found there but very few devotees. The ascent to the temple is by means of a flight of stone steps, 970 in number, and is covered from the weather by a wooden roof supported by numerous pillars.

The march of the 21st, followed the course of the Mine river for several miles, ascending almost imperceptibly the whole time, and after crossing a low range of hills, led to a delightful valley, about a mile in width, watered by the Mine river. On its banks were numerous habitations, occupied partly by the Karcan tribe, and a little further on stood Napeh Mew. The Thanduck Woon had been appointed to the charge of the district of Napeh a short time before, and had gone on to take possession of his Government, and also to procure some rice for the troops, as it was thought best to provide against accidents by having a few days provisions to spare.

Napeh Mew is a very pretty and neat town, though of but inconsiderable size; it is situated on a rising ground. The district contains 24 villages and 4,000 inhabitants, of whom 300 were obliged to bear Arms during the late war; but they limited their warlike efforts to the care of their own district. Napeh Mew is the last Burman town or village towards the mountains. A few hamlets exist farther on, but are inhabited by those Kareans who have placed

themselves under the authority of the Burman Government. It was in the Paddy ground belonging to one of these villages, called Doh, that the party encamped near a small rivulet bearing the same name.

The inhabitants of the place at first were running off, but being re-assured returned, and afforded a good opportunity of remarking the difference between this tribe and the Burmahs.

22d. Clearing the village of Doh, the detachment followed the bed of the Mine river, and entered a deep pass formed by the lofty mountains through which this stream runs : rising almost perpendicular to a great height they completely hemmed in the line of march, and their summits and sides clothed with trees, now of a verdant appearance, shielded it from the rays of the sun, and rendered the road pleasant and interesting.

On the road several Kareans were encountered laden with dried fish which they catch and dry here, and then take to their families. With the exception of these straggling individuals, not a soul was seen, nor the recent traces of any one during ten miles march through this dell. The party encamped at the first spot, which afforded sufficient width to pitch a tent, and were so fortunate as to procure plenty of forage, although they had been led to expect, they should find nothing for the cattle but bamboo leaves—So far from that being the case, the vegetation, as they advanced, became more and more luxuriant ; the most delightful variety of brilliant foliage hung over the stream, rills of water abounded in the mountains, and large masses of rock, torn from their original site by the mountain torrents, lay here and there in the bed of the river, and occasionally damming the stream, caused it to rush down in waterfalls, giving to the whole

scene one of the wildest and most romantic appearances imaginable. The road this day though far from good, being over the rocks and loose stones in the course of the stream, might, in a short time, with but little trouble, be made passable for wheel carriages ; but during the rains, the force and depth of the torrents would prevent a passage being effected.

23rd. After winding through the bed of the Mine river for four miles, the detachment arrived at the post of Kaong, where two or three good houses remained, which had been occupied by a Burman Picket. At this point the river divides into two branches, and the road begins ascending the mountain : the ascent for a mile is extremely abrupt, as it runs up a tongue of land proceeding from the main range, and which is so very steep on the sides, that the road has necessarily been made almost straight up the hill.—After ascending a couple of miles, the road ran on the summit of the ridge, which was not more than 15 or 20 wide, and the declivity on each side exceedingly abrupt ; across this part of the road, a small Stockade had been erected which completely enflamed the path for a considerable distance ; this work was called Keonkrias, and was supplied with water from a stream at the bottom of the valley : it may have contained about 100 men.

After marching four miles over a continued ascent, the party reached the foot of the highest point of the mountains, and here the road, which for some distance had been as good as could be wished, became very abrupt, and much broken, the rain having forced away great part of it. The men marched all day, and were it not for the refreshing shade thrown by the lofty trees, under which they passed would have suffered much from the heat and want of water : as it was, they were much fatigued

when they gained the summit of the mountains, and halted in a small Stockade called Nairiengain. The toil that had been undergone, was now amply repaid by the grand scene which opened to the view. Below, in every direction, rose immense mountains, beautifully wooded from the summit down to the very base, and giving rise to the Mine river on the east, and Aeng river to the west, both of whose numerous sources could be distinctly traced in the ravines falling from the mountains. This was exactly the frontier line. On one side lay the British territory, and on the other the dominions of the King of Ava, and had it not been that the weather was hazy, the view it was said, would have comprised the sea and the plains of the Irrawaddy.

The water of Nairiengain was so difficult of access that the cattle could not approach it, but it was of good quality and in quantity sufficient for consumption. It is quite a mistaken idea that no water exists in the mountains, there being numerous springs in all the hills, but these rising about half-way from the summit where the road runs, the difficulty of access to them is very great. This might be obviated by cutting paths to and from them, and digging reservoirs of sufficient size to water the cattle, would always ensure a supply, as the spring in a short time would replenish them.

The great range is called the Romah-poknog-toung, and runs in a direction about S. 20 W. falling to the east in a succession of parallel ranges, and on the west more abruptly to the sea. The mountain on which Nairiengain is situated is named Marang-mateng-toung. In early times the Kereans used to prowl about this road in search of plunder, and attack and murder any traveller they might chance to meet with, but as their numbers were never very great,

the merchants who formerly passed this way, united their forces, and forming little caravans of from 30 to 300 men, placed themselves beyond the power of these savage marauders. A great trade was carried on before the war between Arracan and Ava, in which it is said 40,000 people were annually employed: the former country exported India and European manufactures, such as velvets, broad cloths, piece goods, silks and muslins, and beetle-nuts, salt, and other articles, the produce of its own soil, receiving in return ivory, silver, copper, palmyra sugar, tobacco, oil, and lackered boxes.

It was principally to further this intercourse that the late King of Ava, Minderajee Prah, caused this superb road to be made: a work which reflects the greatest credit not only on the liberal mind of him who planned, but also on those who carried it into execution. The labor bestowed upon it has been immense, as for nearly 20 miles the road is cut out of the hill side, to the width of between 10 or 15 feet, and that with the most judicious attention to the different falls of the ground: the remains of a parapet formed of trunks of trees are visible in many places, and it would be very advantageous if something of the kind still existed, the precipices off the road being most terrific, and of such a depth, that if any animal lost his footing and fell over, his loss would be inevitable. The Aeng road was first commenced in 1816, under the superintendence of the Thanduck Woon, and other Chieftains through whose territories it passed, the whole plan in the first instance having been laid out by the Engineers of the King. During the first two years only 500 workmen were employed, but then the road having been completed nearly up to the summit of the mountain, 200 more were added, who finished it as far as Shoochatchoh,

each man receiving 7 Rupees a month wages. But what contributed more than any thing to the completion of the road, was a most sensible rule enforced by the Burman Government, by which in lieu of taxes on their merchandize, they obliged all the travellers to carry with them working tools, and repair those parts of the road which might require it, or facilitate the access to the water. Thus, constant use, instead of spoiling the road, only improved it, and it is only owing to the stagnation of commerce during the last two years, and the consequent encouragement and ravages of the Monsoon that any part of the Route was bad, for as the communication is closed between May and January, the havoc committed during that period must be annually repaired.

The detachment was unable to leave Nairiengain till 10 o'clock on the 24th; the road down the mountain having been completely blocked up by large trees, felled across at every few yards. The descent, for six furlongs, was exceedingly rapid, and led to a small open spot used as a halting place by travellers, and named Kouronkire. Here a fine stream of water issued from the hill, and being dammed up, afforded great refreshment to the jaded cattle. A little farther on was another small Stockade, in a capital position, and defended by an Abattis extending some distance down the road, which for two miles more was much impeded by trees, and had it not been for the exertions of the Pioneers, would have retarded the advance considerably; as it was, the party did not arrive at Joadah, though a distance of only six miles, until sun-set. The latter part of the road was through a bamboo jungle, and the screams of innumerable Baboons were heard, and the recent tracks of many wild Elephants were visible.

On the 26th, the division still

continued descending the same tongue of land, and after marching 11 miles, arrived at Sarowah, on the banks of the Aeng river. Thence to Aeng, whither they marched on the 26th, was fifteen miles, the road occasionally crossing the Aeng river and several other small streams: over the latter, substantial wooden bridges had been thrown, of sufficient breadth to admit any species of wheel carriage, but time had so much impaired the wood that they had all fallen to decay, whilst those which age had spared had been purposely destroyed by the Burmahs. Six miles before entering Aeng, the road leaves the hills, and from thence is superb, being quite level, and about 20 feet wide.

Aeng, now contains but few inhabitants, but formerly it was of considerable size, and was the emporium of all the trade between the two kingdoms. The tide runs past the village, but at this season of the year there is not water enough for boats of any size within six miles of the wharf.

It is very satisfactory to observe, that although during the march from Sembehewn, the party averaged more than ten miles a day, and were much exposed to the sun, they only lost one man by death, and that when they entered Aeng only three men were sufficiently unwell to be carried in doolies. The loss in cattle only amounted to a few bullocks, already jaded, when they started by the long march from Promé to Yandaboo: four Elephants also were lost, and one who was allowed by his Mahout to stray away.—*Govt. Gaz. May 26.*

A market for wives, is believed by some of our neighbours, when they are in the mood to credit English barbarisms, to exist in Smithfield, and a solitary instance of a vulgar error does occasionally justify the belief. A regular market, however, for such sort of goods, is

a very different matter, and we were not aware that any such existed. It appears, however, that we were mistaken, and the following account, which we have taken from a Bengali paper, shews the marriages are amongst the transactions for which *melas*, or country fairs are instituted in India.

“The year begins in Mathila (Tirbut) in Asharh (June—July) and if the Sun or Moon be in a constellation considered propitious to marriages, the month is called Sudha, or puro—at such a time people who wish to get married or to marry their Children collect at a village called *Surat*—others take this opportunity of assembling for business or diversion; the usual attendants on such scenes, sellers of sweetmeats and paun, jugglers, dancers and singers, also appear, and the consequence is an assemblage of persons sometimes to the number of 50,000. The Fair lasts a month.

All contracts of marriages and the intercourse relating to them are managed exclusively by the *Bhats*, who are called Panjeyaras, who are the professional genealogists and astrologers; they determine the amount of the dowry, the day and hour of the marriage, and all other requisite conditions. The parties continue to reside on the spot till the marriage takes place. The Bridegroom then goes to visit the Bride and be his rank what it may, the same ceremonial is observed. He is attended by one Servant only, who is termed a *Khawasa*, he is dressed in a dhoti and a white turban, and carries with him a piece of cloth (Doputta). His articles of furniture are a Water-pot and Betel-cup, carried by his attendant, and he takes with him a few pice worth of Vermilion and Areca Nuts. This is his whole expense.

The Bridegroom starts from his house so that he may reach that of the Bride about three hours before dark: he then intimates his ap-

proach, and throwing the sheet of cloth over his head, enters the street in which his mistress dwells with due deliberation. He crawls like an ant, and moves his feet so gently that their projection is not discernible. It takes him about six hours to go a hundred yards. If he is in a greater hurry the by-standers ridicule him for want of breeding, and his gentility is estimated by the tardiness of his gait. This and the obstruction to sight by the incumbance of the veil, often prostrate him on the ground.

At the house of the Bride, a square altar of earth is raised, and painted, and decorated with propitious articles, on which the bridegroom takes his seat, whilst professional musicians of the lowest castes, describe in strains more senorous than musical, the families and merits of the married pair. The negociator of the matelia who acts as father of the Bride, then gives her away, with a few occasional invocations, after which the men withdraw and the women complete the ceremony, which ends in the burning rosin or *Dammer*. On the following day the friends of both parties assemble, and visit the Bridegroom, and burn *Dammer*, and wave it before him. Betel is distributed, and the women sing songs descriptive of the Nuptials of *Hara* and *Gauri*. After remaining at the house of the Bride for 7, 9, 21 or 27 days, the Bridegroom returns home on foot, his wife being conveyed in a litter.—*Government Gazette, May 26.*

*Martaban*.—The most northerly of the provinces which it has been proposed in the late negotiations with the Court of Ava to retain. It is bounded on the N. and N. E. by the Great Peninsular range, on the South by a small river called the Bala mein, which separates it from Ye—its Eastern limit is the continuation of the mountain range. On the N. West, the Pro-

vinces of Chetang and Thyam Pago divide it from the Sea, whilst it is immediately contiguous to the ocean on the West, forming, with the projecting coast of Chetang, the Gulf of Martaban. It contains about 12,000 square miles.

The town of Martaban lies along the base of a low range of hills of the same name, a branch of the Jenkyeit mountains—and upon the North side of the Martaban river about 10 miles from its northern and 30 from its southern debouche, being, in fact, separated from the Sea only by an extensive island called Poolyung, which divides the two branches of the Martaban river. It consists principally of too long streets, one of which leads from the wharf gate, to within two hundred yards of the Great Northern Gate, and the other runs paralalled with it, for above half the distance. These streets are stony, in dry, and miry in wet weather. In the rains they are little better than conduits for the numerous little streams which rush down the sides of the hill, and pass along these main channels to the river. The town is defended by a Stockade, comprising also a considerable portion of the adjoining hill, but the greater part of the inclosure is occupied by a thick jungle in which *Cheetas* and even *Tigers* occasionally lurk.

The houses of Martaban are built of the same materials and on the same plan as those of Rangoon. The only edifice of any respectability is the Great Pagoda, which is about 150 feet high. The East wall slopes to the river, which washes its foot, at about an angle of 25°. It is nearly 30 feet to the top of the Parapet.—The Bazars are held in the streets by women only. Provisions are neither abundant nor cheap. Fish is rather scarce, as the Town is distant from the Sea. Fowls are plentiful: there are a few ducks, and a few goats, but no sheep: venison is brought for sale,

and buffaloes may be had for slaughter. Yams, Brinjals, Sweet Potatoes, Chillies and other native vegetables are procurable in their respective seasons. The population of the town and suburbs is estimated at nearly 6000 persons. The whole population of the Province, including the Karean tribes, cannot be estimated at more than 50,000. Martaban was well known to our old travellers, and is described by Barbessa and Cæsar Frederick as the principal emporium of the kingdom of Pegu, and a populous and flourishing place; and Pinto, who notwithstanding his bad name, is only extravagant and not altogether a liar of the first magnitude, was present at the taking of Martaban by the King of *Brama*, meaning however, apparently Siam, and he states, that 60,000 people were slaughtered on its capture.

The climate of Martaban is pleasant and salubrious—the Rains commence about the end of May or beginning of June, and continue with little intermission till September. By November they may be considered to have ceased, and the cold season then succeeds, during which the thermometer ranges from sixty to eighty degrees. The three months of hot weather are cool compared to the same on the continent of India, as the thermometer never exceeds 90°, and at sun-rise is not unfrequently as low as 65°. The land winds along this coast are cool and refreshing, and although blowing from the N. E. over much jungle, are far from unhealthy.

The Soil of Martaban is of the most fertile description. On the immediate banks of the rivers, it is alluvial and varies from two to six feet in depth. The Substratum is commonly a stiff clay, or gravel. The uncleared plains are evidently of a fertile composition, whilst the Soil towards the hills is of a lighter description, and favourable to

the growth of Cotton, Indigo and Sesame.

The chief rivers are ; the Mautama, or Marbaban river, the main stream of which rises in the mountains of N. Laos, and after a turbulent course of three hundred miles, emerges into the Province through a gorge in the lower range of the great Peninsular chain. It falls into the Sea below the town, by two mouths, of which the Southern is the main entrance :

The Daung Damee river, which falls into the preceding a short way above Martaban.

The Gyein, the Atharam, and the Wakroo, which all contribute to form the main river, and the Dangwein, which falls into the Gulph of Martaban.

The chief staple of Martaban is Rice, which has been always cultivated in quantities much beyond the consumption of the Province. A considerable part of the surplus went to Ava, and the upper portions of the Burman Empire. Some was also exported in China Junks to Pinang, and elsewhere, but this trade was not encouraged, and not unfrequently prohibited by the Burman Government. The Martaban Rice is of good quality, and will keep in the husk for several years. When cleaned the people know not how to preserve it, and the process of cleaning is very rudely and ineffectively performed. It is accomplished in three ways, by the wooden mortar as in India, by the action of two grooved logs, as practised at Tavai, and Mergui, and by the following method peculiar to the Peguers. Two large baskets of a conical shape, are joined together at their apexes, the apex of the lower rising inside of that of the upper. Around this, which, with the joint, is grooved, a space remains, sufficient to allow the grain to pass after it has been divested of the husk, by the revolution of the upper on the lower basket.

The cultivation of Rice is exceedingly rude—artificial irrigation is unnecessary, as the quantity of rain that falls in the monsoon is amply sufficient ; each village has attached to it a herd of Buffaloes, which are turned into the field in April and May, and driven about it until it is worked up, grass and weeds included, into a muddy mass : a coarse harrow is then drawn over it, and the seed being sown broad cast, and roughly harrowed, no further attention is paid to it till the harvest. No such thing as a plough is known ; the sowing, takes place in June, and the crops are reaped in December : the grain after being trodden out by Buffaloes, is left for several days exposed to the sun, and then housed in wicker baskets.—The most fertile Rice districts are those on the Island of Poolyoun, between the town and the sea, those West of the town stretching towards Jenkycit Pagoda, and the whole expanse of country towards Zea.

Cotton is another article of export from Martaban to Rangoon, Tavai and Mergui. It is cultivated in the upper districts, by the Kareans and Peguers chiefly : much of the growth of the country is consumed within it in the manufacture of a coarse cloth—there is little care used in its cultivation, and with very ordinary skill and attention, the produce might be considerably improved.

*Me*, or Indigo, is seldom cultivated separately, but may be seen growing promiscuously with Cotton and other plants—the Natives prepare the dye altogether in a rude way, and the blue cloth, which is their favorite costume, is all dyed in the province with indigenous materials.

The Black Pepper Plant may be considered indigenous, and is cultivated in several districts, although not largely : a circumstance attributable to want of encouragement, apparently, as the Pepper is



of the best quality. It is brought to Martaban by the Kareans alone.

Sugar Cane, of a tolerably good quality, is reared, though sparingly. Tobacco is cultivated to a small extent, and Hemp grows abundantly on some of the Islands in the river. The Areca Nut tree is abundant, and the Nuts form an article of export.

The forests of Martaban are not less the source of a supply of valuable products than those more to the Southward. The Kareans bring Ivory, Cardamums, Wax, and Honey to market—and Sapan and other valuable Woods are procurable with the important addition of Teak. The Martaban Teak is said to be rather inferior to the Rangoon, but there is reason to think this may be prejudice, and it is unquestionably of very good, if not of the best quality. The forests in which it is found, extend to the Northward and Eastward of a line, about 40 miles North from the town of Martaban.

Salt is made in large quantities along the Martaban Coast, and finds a ready market. The whole of the upper provinces of Ava, are dependant on the maritime districts for this essential ingredient in their food. Balachong and dried Fish, although not to a similar extent, are almost equally necessities of life amongst the Burmans. The Martaban Fisheries are very productive. Martaban is less rich in mineral products than its neighbours. Gold, in small quantities is found in some of the rivers, but no other metal has been yet met within the boundaries of the district. It was once celebrated for its Rubies, but these are brought from the interior, or the borders of the Laos country.

The manufactures of this province are of course, of a character and extent little more than adapted to domestic consumption—a considerable quantity of cloth, both silk and cotton is made, and there

is scarcely a house without a loom. The cloths are of the same description as those manufactured at Tavai—Martaban was once famous for its Jars, but the Potters seem to have abandoned their trade since the war broke out. They make excellent gullets for holding and cooling water, which allow a little to exude, but the Jars are not porous. These Jars are very faithfully described by Barbessa, as *grandissimi vasi di porcellana bellissimi e invitriati di color negro*, large handsome vessels of glazed earthen ware of a black colour—he adds, that they were highly esteemed by the Moors, or Mohamedans of India, and were largely exported by them, *sono havuti in sommo pregio appresso li mori li quali gli levano di qui come la maggior mercantia che possino havere*. He adds, that Lac and Benjamin are exported in large quantities from Martaban: the Lac is still brought from the Siamese frontier, but no notice is taken of Benjamin.

Numerous boats of every size, from one of ten Koyans burden, to a Canoe, constantly ply in the various branches of the river. Boats of fifteen Koyans sail to Rangoon and Mergui. A boat of this size is navigated by the same number of men, and may be built of Teak for seven hundred Tikals.

Martaban is open to a much more extensive trade than the Southern provinces, as it not only communicates, like them, with Siam, but with the Burman kingdom, with Laos, and even with China, as we lately observed, through Thaumpé. From these two latter countries come Lac, Rubies, Medicinal Drugs, Swords, Knives, Manufactured Cotton and Silk, Sugar, Candied Yanseng, or Earth Nuts, Blank Books composed of blackened paper, Ivory, Rhinoceros' Horns, &c.—They take, in return, Raw Cotton, Salt, Spices, Quicksilver, Red Lead, Assafetida, Borax, Alum, Chintzes,

Piece Goods, Needles, and various European articles. There can be little doubt that when affairs are settled, an extensive vent will offer itself in this direction for our Broad Cloths and cottons.

The following are a few of the peculiarities observable in the customs and manners of the people :

The Burmans of Martaban, and the Peguers, and other Tribes, are fond of rich dresses, and they generally spend all their surplus money on these.

Few of the lower ranks make use of the precious metals, except in forming rings and betel boxes, and cups : their gold rings are most commonly set off by Rubies or Turquoises, but the workmanship is very inferior to that even of Hindoostanee Jewellers. They do not bedeck their women in the ridiculous manner that prevails in India. The fair are here content with a few rings, and it is likely that the superior freedom they enjoy, and the great share they take in employments which on the other side of the bay, devolve on the male sex, may have induced them to renounce the incumbrances of shackles, nose rings, &c. Their husbands do not gain much by this lack of tinsel, for the silken dresses which they wear, are high priced and do not last long.

It does not appear that the Burman dresses accord well with cleanly habits : being all highly coloured, a want of the latter is not so perceptible as amongst the cotton garmented Hindoos, or less delicate Musselmans.

Ablutions, not being enjoined by civil or religious ordinances, are matters of convenience. But the anomaly is frequent, of a Burman or a Peguer punctually performing these, but neglecting to recommend them by cleanliness in dress.

Many of the people of this Province wear the Karian cloth, on account of its durability and warmth. The *Mons* or Peguers,

have in, great measure, adopted the Burman costume, which is rather elegant for the men, but indecorous, in European eyes, for the women, as the leg is very much exposed in walking.

The men wear large turbans occasionally, but the true Burman fashion is a handkerchief twisted into a knot with the hair, and brought to the front of the head. Their long hair, which depends from the crown, must, like the Chinese tails prove rather inconvenient on some occasions, especially in flying before an enemy, or in combat.

When the women turn coquettes, they wear small turbans too, and they judge right in supposing, that it adds to their charms.

In the rains the men wear enormous umbrella hats, some of which are four feet, five inches in diameter : they are of basket work. All ranks wear shoes, when they can obtain them. These are made either of wood or of leather. Officers of rank wear a leather cap, which is gilded, and looks very like the brass caps of fire-engine men in England : inferior Officers have black varnished leathern ones.

Children are very respectful to their parents : when a youth is about to depart, on a voyage or expedition, he kisses or lays his head at his parent's feet, intreating forgiveness of all past offences, and their blessing for the future. They return a kiss of his cheek, by which is not implied our mode of salutation but a strong inhalation through the nose. The same practice obtains amongst the *Malays* and Siamese.

Marriage is a civil affair in Martaban : the youth of both sexes are not always allowed the society of each other before marriage, but they are less strict in this respect here than in Western India. Though this greater degree of liberty produce some love matches, yet the institution of marriage has

not unfrequently the air of a barter, and as the man pays often pretty high for his wife, he is apt to look upon her as a species of property. In general he tries to gain the girl's affection, and then the consent of the parents, on which a large feast is given, and bands of music are called. Both parties defray the expences. Some elder of the town or village joins the hands of the Bride and Bridegroom, who respectively take some rice, and put it towards the other's mouth: having both eaten some, and agreed to be faithful to each other, and to attend to each other's happiness, a blessing is pronounced by the elder, and the ceremony concludes. No Priest is present, but they receive donations on the occasion. The man pays according to his means, money, goods, clothes, &c. to the Parents of the Bride and to her relations.

Should any man wish to separate entirely from his wife, with or without her consent, the children of the marriage and his clothes, gold ornaments, &c. are taken by her.

Should a wife desire separation, but the husband not, she must pay to him double the expense he was put to by the marriage.

When a child has attained the age of seven days its head is shaved, and an entertainment is given: at the same time, some old astrologer inspects the Horoscope, and having foretold a fortunate hour, he bestows a name on the child. The visitors then, each present it with a piece of money or some thing of value.

The Martabaners generally burn their dead, in compliance with the Buddhist ordinances.

The poor do not burn the body of a person who has died suddenly, but expose it to birds and dogs. The reason is not known, but perhaps the expense of large quantities of wood and earth-oil, which would be required to consume a

body which has not been wasted by disease, may be the cause of the custom.

The corpses of Priests are burned in the manner described by Captain Symes, and by Dr. Carey, in the Asiatic Researches, by being placed on a pile of billets, amongst which are some of odoriferous woods: it is fired by means of rockets, let off at a distance, and which reach the pile along a wire, stretched for the purpose.

The expense attending a funeral, among the generality of the people, is defrayed by a collection from the friends of the deceased. The Priests are not neglected on such occasion. Food and clothes are distributed to them.

The people of Martaban are very fond of music. There were bands, part of which still remain, which were hired out on occasions of ceremony, whether on religious festivals, marriages, ordaining of Priests, or burials.

The Burmans of Martaban play at chess, drafts, football. The ball being composed of wicker-work is light. The players standing in a ring, kick it from the one to the other.

They run boat-races, at a stated period, every year, and their numerous festivals, corresponding with those of the Hindoos, in point of time, and exhibiting many points of identity with them, afford them many occasions of festivity and innocent enjoyment.—*Gort. Gaz.*

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*Extracts from a Letter from Rangoon.*—Mr. Crawford, one of the Commissioners for Ava and Pegu, proceeded from hence to Martaban in the end of March, for the purpose of taking possession of the districts of Martaban and Yé, ceded to us by the late Treaty, as well as of founding a new Town for the capital of our possessions in this quarter, a matter which became necessary in consequence of

the restoration of that of Martaban itself, which is on the western bank of the river to the Burmans. I hand you a short narrative of the proceedings on this occasion, which I hope will be found to convey some useful information to your Commercial Readers.

Our party consisted, besides Mr. Crawford, of Captain Studdert, the Senior Officer of His Majesty's Navy at Rangoon—Captain Hammond, of the Madras Quarter Master General's Department—the Reverend Dr. Judson, of the American Mission in Ava, and Mr. King, Royal Navy. On the 31st of March, at half-past one o'clock in the afternoon, we left Rangoon, in the Steam Vessel *Diana*, and at 10 in the forenoon of the following day reached the mouth of the Martaban river, distant from that of Rangoon about 70 miles. Its entrance is not less than seven miles broad. The mouth of this river, and indeed its whole course to the town of Martaban, is a difficult and dangerous navigation, and until our visit the existence of a safe and convenient harbour had not been suspected. The position of the Cape of Kyai-kami, as laid down in the Chart of Lieut. Abbot, led us to imagine that shelter might be found behind it, in the S. W. monsoon—but we had proceeded in our course a considerable way up the river, and had a good view of the land to the south of us, before appearances rendered it probable that a harbour existed. We fortunately put about ship, and returning, anchored in quarter less three fathoms, within fifty yards of the shore, in a clayey bottom. It was low water, neap tides, and the surrounding rocks and sand-banks were exposed to view. The first formed a reef of about two miles and a half in extent, running out in a N. Westerly direction from the Cape, and both, along with the Cape itself, which sheltered us from S. W. wind, nearly land-locked us,

forming, to all appearance, an excellent harbour. About a mile and a half to leeward of us, in reference to the S. W. monsoon, was the wide mouth of a river hitherto unexplored.

After dinner our party landed, and began, with avidity, to explore the little peninsula of which Cape Kyai-kami forms the extremity. For three quarters of a mile from the Cape inland, on the N. Eastern side, the land was elevated from 10 to 20 feet above high water mark, spring tides, and on the S. Western side, the whole country is of that elevation to the distance of, apparently three or four miles, where it terminates in a range of hills, between 3 and 400 feet in height. We found the land covered every where with a forest of fine timber, not very thick, and with so little underwood, that we walked into it, without difficulty, for several hundred yards. So far the situation promised every advantage for the site of a commercial town and military cantonment.

Early on the morning of the 2d, our party landed again, and explored the little tract of country before us more completely. It is at present uninhabited, but the traces of former occupation were discernible. The ruins of four small Pagodas were found close to the beach—several wells were seen not far from them, and in the same situation, were the remains of a miserable breast-work, recently thrown up by way of opposing the conquest of the province by Colonel Godwin, in 1825.

At 10 o'clock, we proceeded to explore the river already mentioned. In proceeding towards it, from the place where we lay, we had all along  $3\frac{1}{2}$  and 4 fathoms water, and over the bar, which was of soft ooze, quarter less three. After entering, we carried  $5\frac{1}{2}$  and 5 fathoms, for 8 miles up, ranging the river from one side to another, until the Steam Vessel sometimes

touched the trees. For about a mile up, the river is every where from 4 to 5 hundred yards wide, and being soon land-locked, it forms a spacious and beautiful harbour, into which, at low-water neap tides, most merchant ships can enter, and at high water, ships of any burthen. The banks of this river would have formed by far the most convenient spot for a mercantile town—but unfortunately, they were every where low and subject to inundation. We ascended the river as far as a large creek which leads to Wagru, then distant two miles. This place, once the seat of Government of a dynasty of Peguan Kings, in the 13th century, is now nearly without inhabitants, having been deserted about nine years ago, in the great emigration of Talains, which then took place into the Siamese territory. The river which we had now examined, is called in the Talain language, the Kalyen. Many small creeks issue from the main branch. We ascended one of these, on the left bank of the river, near its mouth, in our boats, as it appeared to lead to the neighbourhood of our proposed settlement. It brought us to a small village, the inhabitants of which were fishermen, and salt manufacturers. These poor people expressed no apprehension at our appearance; but proceeded, without disturbance, in their usual occupations, obligingly answering all our questions. This feeling of confidence towards us is, I believe, at present general throughout the whole Talain population, and I trust our conduct may always be such as not to forfeit it.

By dawn of day on the 3d we landed again and repeated our examination. Passing to the S. W. of the Cape we proceeded along a beautiful sandy beach, shaded from the morning sun by the high bank on our left, covered with overhanging trees, many of

them in fruit and flower; our Indian servants feasting, upon the Jamun, which was found in great abundance. After a distance of about a mile and a half, the strand now described is interrupted by a bold rocky promontory, and continued again as far as the eye could reach. This promontory, as well as Cape Kyai-kami itself afforded us an opportunity of examining the rock formation which is very various, consisting of granite—quartz rock—clay slate—mica slate—indurated clay—breccia and clay iron ore. The soil, apparently of good quality, and generally from two to three feet deep, as might be seen by the section of it in the wells, commonly rests on the clay iron ore, which gives the water, in other respect pure and tasteless, a slight chalybeate flavour. The distance between the furthest promontory and the river Kalyen we computed to be about two miles, the whole a table land, nearly level, with the exception of a few hundred yards of Mangrove on the immediate banks of the Kalyen. The peninsula thus formed, contains about four square miles, an ample space of choice ground for a town—gardens, and military cantonments. The space in question receives considerable protection from the S. W. monsoon by the little woody Island of Zeho, about 100 feet high, and lying about three quarters of a mile from the shore.

At 11 o'clock in the forenoon we ascended the river for Martaban. During nearly our whole course up, we had the large and fertile Island of Bilú on our left hand. This is the most productive place in rice within the whole province, and afforded a considerable revenue to the Burmese Government, at sunset we reached Martaban, about 27 miles from the mouth of the river. The prospect which opens itself upon the stranger here is probably one of the most beautiful and imposing which oriental scen-

ery can present. The waters of three large rivers—the Saluen, the Atran, and the Gain, meet at this spot, and immediately proceed to the sea by two wide channels, so that, in fact, the course of five distinct rivers are, as it were, seen at one view, proceeding like *redii* from a centre. This centre itself is a wide expanse of waters interspersed with numerous islets. The surrounding country consists generally of woody hills, frequently crowned with white temples, and in the distance are to be seen the high mountains of Zingai, and in favourable weather the more distant and lofty ones which separate Martaban from Laos and the Siamese territory. Captain Fenwick, the Civil Superintendent of Martaban, came on Board to compliment us upon our arrival. Shortly after we landed with this gentleman, and passed the evening with him at his house, where we concerted an expedition for the following day up the Saluen, to the caves of Kogun.

Early in the morning of the 4th, a party visited the little picturesque Island of Taongze, opposite the town, and which is covered with white temples. From thence we passed to Molameng, on the left bank of the river, the place first contemplated for the site of a new town, and where part of the ground was already cleared of forest for this purpose. Situated 25 miles from the sea by an intricate navigation, and accessible only to craft drawing 10 feet water at the most, in point of convenience, of course, bore no comparison with the eligible situation which we had already examined. Molameng had once been the site of a town and capital, under the Hindu name of Ramapura, or the City of Rama, and the high earthen walls and ditch could still be easily traced. When the tide served, at 11 o'clock, we ascended the Saluen in the Steam Vessel the first of the description

that ever entered its waters. When twelve miles above Martaban, the river hitherto disturbed and muddy, became as clear as crystal, and we had still three fathoms depth. About this place, we passed the Kadachaong Creek which leads to Rangoon through the Setang and Pegu rivers, and thence again through several cross channels to Bassien a direct distance of more than 200 miles. The internal navigation of lower Pegu appears to me to possess natural facilities far beyond any other Asiatic country. At half-past two o'clock we reached Kogun, distant by computation 25 miles from Martaban. The scenery in this neighbourhood was grand and beautiful—the banks of the river high, the country to all appearance, peculiarly fertile. Close to the left bank of this river was to be seen a range of mountains, steep, bare, and craggy, rising to the height of 1500 feet. Almost immediately on the right bank, and where the river makes an acute angle, a number of detached conical hills rose almost perpendicularly from the plain. All these hills are of a grey limestone. We visited the largest which contains a spacious cave, dedicated to the worship of Buddha, and which, besides having the roof rudely but curiously carved, contains several hundred images of Buddha, a good number of them of pure white marble, equal in beauty to that of Carara from the quarries of Ava. Around the hill is a garden belonging to a neighbouring monastery, in no very good order. The only plant in it which struck us as remarkable, was a tree about twenty feet high, abounding in long and pendulous pannicles of rich geranium closed blossoms and long and elegant lance-shaped leaves. It is of the class and order—*Diadelpgia Decandria*, and too beautiful an object to be passed unobserved, even by the uninitiated in botany. Hand-

fuls of the flowers were found as offerings in the cave before the images of Buddha. At four o'clock, we began to descend the river, and at seven, with the assistance of the ebb-tide, the current of the river, and the full power of the Steam, reached Martaban.

The cultivation of the fertile track of country which we had passed in the course of the day is meagre, and proportioned to the oppressed and scanty population of a country, which scarcely contains three inhabitants to a square mile. The objects of culture, which we observed in small patches, but growing with much luxuriance, notwithstanding the too obvious unskilfulness of the husbandry by which they were reared, were Indigo, Cotton, and Tabacco. Besides these, the upper part of the country, which is not subject to inundation, appears to be peculiarly fitted for the growth of the Sugar Cane and Coffee plant. Martaban, indeed, is a province of very various agricultural produce, for, besides the articles already mentioned, it yields Pepper—Cardamoms—Areca Nut, and Teak Wood, not to mention Rice, which seldom exceeds in price twenty annas the maund—a list which can scarcely be matched in any other part of India.

On the morning of the 5th, we went through the town of Martaban, a long straggling and mean place, consisting of miserable huts according to the custom of the country. It is situated at the foot of a conical hill, and is said to contain a population of 9000 souls, chiefly Talains. The Chinese are very few in number, always a sure sign of bad Government in a country understocked with inhabitants, and calculated by nature for commercial pursuits. We found the inhabitants preparing to move across to the British side of the Saluen. Such is the poverty, and such\* are the unsettled habits produced by op-

pression, that these emigrations are no very arduous undertakings to the Peguans. Yesterday, we heard that 1200 families from the district of Zingai, with 3000 head of cattle, had arrived on the banks of the Saluen, with the intention also of crossing into the British territory to settle. But these are trifling emigrations in comparison with the great one which took place from the same quarter in 1816, into the Siamese territory, and which at the lowest computation amounted to 40,000 souls. The fugitives, on this occasion, conducted the plot with so much concert and secrecy, that from one extremity of the province to another they put themselves in motion towards the Siamese frontier on the same day, and took such advantage of a temporary quarrel between the officers of the Burman Government among themselves, that the latter were neither in a condition to oppose their flight, nor to pursue them. By direction of the leaders of the emigration, cannon were simultaneously fired throughout the country, the concerted signal for the march. The lower orders, in their ignorance, ascribed the sounds which they heard to their tutelary gods.

At 11 o'clock in the forenoon, we left Martaban for Kyai-kami, accompanied by Capt. Fenwick. Close to Molameng, on the left bank of the river, is the termination of a range of hills of no very great height, which extends all the way to Zea, a district which commences with the right bank of the Kalyen river. At Molameng at least, it is composed of sandstone. In various parts of this range is found a rich and abundant ore of Antimony, of which specimens were shown to us. The Zingai mountains afford Blende, or the Sulphurate of Zinc in not less abundance: of this also, specimens were exhibited to us. The great range dividing Martaban

from Lao, affords ores of Lead and Copper, so that this province is by nature scarcely less rich in mineral than in vegetable produce. At 5 o'clock in the evening, we reached the new harbour.

Early on the morning of the 6th, we renewed our examination of the peninsula. The day before, a party of natives had cut a road quite across the highest part of the ground, a labour of no great difficulty. The distance measured by the perambulator was found to be only 1000 yards. After seeing and examining the banks of the Martaban river, to the extent of fifty miles, we found no difficulty now in fixing upon this spot, as by far the most eligible for a commercial town. Accordingly, at 12 o'clock, the ceremony of hoisting the British flag, and fixing the site of the town, in the name of His Majesty, and the East India Company, took place. Major Macqueen, of the 36th Madras Regiment, and his Staff, who had arrived in the Lady Blackwood transport, joined our party. The Lady Blackwood fired a Royal Salute, and a party of Sipahcees, three vollies of Musquetry. The Reverend Dr. Judson pronounced his benediction on our little undertaking, in a feeling prayer. His auditors will perhaps be thought to have entered more into the feeling of the occasion than your readers will do, when I tell you they were of opinion, that he selected for his readings, with equal taste and judgment, the 6th Chapter of the sublimest and most poetic of the inspired writers. Take the followingshort selections as examples: "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron, I will also make thy officers peace, and thy exactors righteousness." "Violence shall no more be heard

in thy land, wasting nor destruction within thy borders." The new town and harbour we called Amherst, in compliment to the present Governor General.

April 7th. A party of workmen commenced yesterday to clear the ground for the military cantonments and a road having been opened all round the spot intended for them, we had an opportunity of deciding upon its eligibility. The whole country, indeed, up to the hills, and to within a few hundred yards of the Kalyeen, is a dry level table land, rising gently in the centre, than which nothing can be conceived more commodious or suitable to the purposes of an European settlement. I ought here to mention, that the peninsula, from the S. W. and N. E. winds blowing without interruption over it, is admirably ventilated—that the climate—and we experienced it in one of the hottest months in the year—is consequently, cool and agreeable, while the soil is so dry, that during our whole stay we did not see or feel a single musquito or other troublesome insect. The testimony of the natives, let it further be added, is decidedly in favour of the salubrity both of this spot and the neighbouring country, including the town of Martaban itself. In passing along the sandy breach, on the western shore, yesterday and to day, we saw the fresh tracks of Leopards, wild Cats, large Deer and Buffaloes. The latter we were told were the cattle of the village of Kalakóé, distant about four miles; but in the mountains, close at hand, exist wild Buffaloes and Elephants. In the forest, when examining the ground for cantonments, we saw one large Deer, and several Monkeys, and the woods abound with the common wild Fowl and Peacock.

In walking along the sandy beach this morning, we unexpectedly met two priests, who readily entered into conversation with us,



and were very communicative. They had heard of our projected settlement, and took advantage of the circumstance to cheer us in our undertaking, and pay us a compliment at some expense to their veracity. They said that the place was fortunate—that the temple of Kyai-kami was dedicated to the God of Fortune, which the term imported in their language. With more effrontery they added, that they had that morning perused their sacred books, and that they there found it written, that a colony of white men would one day settle in the neighbouring country.

Captain Hammond having measured the ground with the perambulator, a matter which was easily effected along the smooth sandy beach, drew out a plan of the whole ground, and in the course of the day we were busy in allotting the ground for the various wants and necessities of a New Town. The N. western promontory was reserved for Government,—the high ground, immediately fronting the harbour, was set apart for the European and Chinese, or in other words, the commercial establishment, and the lower grounds, towards the Kalyen river for the Native Town. A ground plan of the European Town was sketched, composed of ten streets with 400 houses, the great front street consisting of one row of houses, and containing 19 lots each of 60 feet front and 160 feet deep, being especially appropriated for principal mercantile establishments. Immediately behind the town is ground for an esplanade, beyond which and on the western shore, are the military cantonments, and to the S. W. of the whole towards the hills, there is ample room for gardens and garden-houses. Ground for a church—a botanical garden and an European and Chinese burying-ground, are to be placed in the same situation. Regulations for the construction of the town

were adopted, and in appropriating and granting lands, the liberal and comprehensive rules laid down by the Supreme Government for the flourishing settlement of Singapore, were assumed for the new settlement.

The Commissioner, on this occasion, addressed a proclamation to the natives of the neighbourhood. The following is a literal translation of this document, which in its English dress seems somewhat quaint and unpolished, although, I believe, well suited to the character of those to whom it is addressed :—

“The Commissioner of the Governor General of British India to the Talains Burmans. and other Tribes of people. In conformity with the Treaty of Peace between the Governor General and the King of Ava, the English Government takes possession of the places beyond the Saluen river. at the entrance of the Sea, in the District of Kyai-kami, founds a new Town.

“The inhabitants of the towns and villages, who wish to come shall be free from molestation, extortion and oppression. They shall be free to worship, as usual, temples, monasteries, priests and holy men. There shall be no interruption of free trade ; but people shall go and come, buy and sell, do and live as they please, conforming to the laws. In regard to employing the labouring people,—they shall be employed, on the payment of customary wages ; and whoever compels their labour without reward shall be punished. In regard to slavery, since all men, common people or chiefs, are by nature equal, there shall be, under the English Government, no slaves. Let all debts and engagement, contracted under the Burmese Government previous to the war, be discharged, and fulfilled according to the written documents. Touching the appointment

of Officers and Chiefs, they are appointed to promote the prosperity of the towns and villages, and the welfare of the inhabitants. If, therefore, they take property by violence, or govern unjustly, they shall be degraded and punished. In regard to Government assessments, when the country is settled and prosperous, consultation will be held with the leaders of the people, and what is suitable and moderate will be taken to defray the necessary expenses of Government. Whoever desires to come to the new town or the villages beyond the Saluen river under the English Government, may come from all parts and live happy and those who do not wish to remain, may go where they please without hindrance. Given at Martaban the 6th of April, 1826, and the 14th of the Wane of Tagoo, 1187."

Anxious to make a farther examination of the Kalyen river, we ascended it again at 11 o'clock, and proceeded unto the distance of 14 miles, having every where from 4 to 5 fathoms water. At the farthest point which we ascended the river did not exceed 70 yards in breadth, and in one or two situations the hills were within half a mile of us. No high ground was, however, any where to be found on its banks. The highest spring tides were on this morning, and afforded us an opportunity of determining the greatest rise and fall of the tides, and other important points connected with the navigations of the harbour and entrance. The greatest rise and fall in the springs, appears to be between 18 and 19 feet—at neaps, it is 5 or 6 feet less. On the Oozy bar of the Kalyen, there were this morning, at the lowest ebb, 10 feet water, and at the highest flood, quarter less 5 fathoms. Every morning of our residence in the new harbour, Captain Studdert, of the Royal Navy, was employed from three to

four hours, with equal skill and zeal, in examining and sounding the harbour and its approaches. Between the extremity of the reef of rocks and the Diana Shoal, there is a narrow but practicable passage into the harbour; but Captain Studdert discovered a more safe, short, and easy one through the reef of rocks, which, when buoys and beacons are laid, it is to be hoped will be found easy and practicable, in the worst period of the S. W. monsoon. From the description now given of the harbour, the entrance into it, and the neighbouring localities, it is obvious that the place is capable, at a very trifling expense, of being fortified in such a manner as to render it quite impregnable. A battery on the promontory completely commands the town, and protects the shipping, which may lie in good anchorage within 50 yards of the shore. An enemy entering the new passage might be sunk from a martello tower on the high rock of Kyai-kami, a few hundred yards from the promontory. A battery at either side of the entrance of the Kalyen would render the harbour, formed by this river, equally secure.

Upon the commercial advantages of the place, it is scarcely necessary to insist. Ships, as already said, may lie within 50 yards of the shore, and within 75 of the merchant's ware-house, sheltered by the Cape, by the long reef of rocks to the N. W. of the harbour, and by the innumerable sand banks to the north of it, dry at low water, as well as by the great island of Billu, and the continent on the east bank of the Martaban river, ships will be in smooth water, except perhaps for a moment in the westerly monsoon during high flood and when the wind shifts to the west or N. west. In such a case vessels with indifferent tackle or in a disabled state may slip with perfect facility into the Kalyen river, a short

mile to the lee of the harbour then accessible to merchant vessels of any burthen. The banks of the Saluen are, as before mentioned eminently fertile and communicate by a long navigation with the Burman territories. The Gai and Atran open a direct intercourse with the Siamese dominions, with Lao, and thence with Yunam in China. The new harbour itself is situated in the most central part of the Bay of Bengal. Under these circumstances is there any thing more wanting than security for life and property, justice and moderation in the Fiscal assessments, and a free and convenient market to ensure the prosperity of a country so peculiarly favored by nature. I already anticipate ships on the stocks, cargoes of British and Indian manufactures entering the port; Ships loaded for China, Western India, and Europe, with rice, cotton, indigo, pepper, sugar, lac dye, woods, teak, cardamoms, ores, raw-silk of Loas and China, and twenty other commodities elicited or created by the all powerful influence of British enterprise, ingenuity, and capital.

At half-past two o'clock in the afternoon, we quitted the new harbour on our return to Rangoon, taking, in going out, the channel discovered by Captain Studdert, and which, in compliment to the Naval Commander, has been called the Brisbane Passage. It is not above 50 yards broad. We went through it with the commencement of the ebb tide, and had nothing less than five fathoms and a half. On the evening of the 9th, we made the entrance of the Rangoon river, and early on the morning of the 10th, reached the town.

Our adventure has excited a good deal of curiosity at Rangoon, and I am told a considerable part of the European and Chinese town has already been bespoke. By the last accounts, Captain Spiers sent down by the Commissioner, has

laid down buoys, so as to make the harbour practicable, without a Pilot. Cantonments for 1000 men have been constructed, some houses built by the Chinese, and a good Bazar formed. The Lady Blackwood arrived this morning. She lay a fortnight in the harbour, which was as still as a mill pond. She found no difficulty in going in or coming out. All this promises well; but the season, the commencement of the rains, is very unfavourable to the undertaking. —*Govt. Gaz. May 30.*

#### ASIATIC SOCIETY.

A Meeting of the Society was held on Wednesday evening last. The Hon'ble Mr. Harington, the President, in the Chair. Captain Gerard, Captain Ellis, the Reverend Mr. Craven, and Reverend Mr. Holmes, were elected Members. Various presents to the Library and Museum, were laid before the Meeting, including a number of mineral specimens from Martaban and the Provinces to the South, forwarded by Captain Low—several of which were of much interest. Amongst them, may be mentioned Salactites and other specimens of Carbonate of Lime from the Phoonga Caves of Junk Ceylon, Magnetic Iron Ore from Tavai, Marble from Martaban, Granulated Tin Ore from Junk Ceylon, Phoonga, Mergue and Tavai, and Water from different hot springs in those districts. We do not think, that any notice of the locality of the first of these places has ever appeared.

The Pyramidal rocks of Phoonga, occupy a line of about ten miles, running nearly North and South—the Northern extremity lies behind the Town of Phoonga on the Peninsula: the Southern stops about four miles from the Seashore. They rise from the Sea perpendicularly to various heights between two hundred and five hundred feet.

The most majestic present a columnar appearance at a distance, but, on approaching them, this appearance is found owing to the decomposition of the most friable parts, and the alternate reddish, grey, or bluish and white stripes left upon the surface, by the water which has filtrated through the rock, depositing such substance as it held in solution.

About six feet above high water mark, runs a series of natural excavations: the roof is about ten feet high, supported by stalactitic columns of various shapes and dimensions. The sides and compartments of the Grottoes, are of similar formation. Adjoining to the range of excavations is a rock, which is completely perforated, and it forms a stately and elegant arch, about twenty feet high, from the roof of which depend clusters of stalactites of the most massive and grotesque description. The Phoonga Rocks are evidently connected with those of Trang, and as similar formations occur in Martaban, it seems likely, that the chain extended formerly up to that Province. In Tavai, however, Granite and Schistus are predominant.

The Tin formation of the Peninsula, according to Capt. Low, seems to break off in about Latitude  $15^{\circ}$  N. but as the countries west of the great range of mountains dividing Siam from the western portion of the peninsula, and extending northwards to Ava proper, have not been explored, and are understood to be scantily peopled, it is not unlikely that metallic mines are continued in that direction, and this conjecture derives confirmation from the recurrence of Tin, as well as other Ore, particularly Lead, in the district of Thaum-pe in about Lat.  $18^{\circ}$  N. and Long.  $100^{\circ}$ . The Tin Ore here presents itself, it is said in the form of a black sand, found in the beds of rivers, and is precisely

of the same description therefore as that of the more southerly latitudes.

The Mineral Waters are from Laukyen, in Tavai about 15 miles N. E. from the Town; and En-bien and Seinle, Daung in Martaban. The temperature of the first is  $144$ , of the second about  $107$ , and the last  $135$  of Fahrenheit. The latter is a Chalybeate, the others have no peculiar sensible qualities, but neither has been analysed. The Seinle Daung Fountain has very much the appearance of the crater of a volcano.

A Meeting of the Medical and Physical Society was held on Saturday evening. A Gibb, Esq. the President of the Society in the Chair, Dr. Govan, Dr. Jameson, and Mr. Fender, were elected Members. A variety of interesting communications were submitted to the Meeting. Observations were received from Mr. Playfair, on the burning of the Hands and Feet, a complaint, not uncommon amongst the Natives sometimes affecting Europeans, and of a very obstinate and distressing nature.

A letter was received from Dr. Butter, forwarding the dried leaves of a plant, to which public attention was attracted some time since by a note, addressed to the Editor of the India Gazette, descriptive of a vegetable that was regarded as an infallible antidote against the bites of venomous snakes.

A letter was also read from Mr. Olsen, by whom the virtues of the preceding had been first learnt from a Native, in his service, and who professed to have discovered it by following the Mongoose, when bitten by a snake, and observing the animal have recourse to the leaves of this plant: the fresh leaves are to be used, the juice of which being expressed, is to be inhaled by the nostrils. According to the discoverer, the efficacy of the remedy is certain and

immediate. The plant, upon reference to Dr. Wallich, is found to be the *Phlomis Esculenta* of Roxburgh, the *Holkusa*, or *Chota Holkusa*, of the Natives, and is a common annual weed, growing on cultivated fields in Bengal, and in some parts of Hindustan, and in vigour during the rainy and cold seasons.

An account of the absorption of the Bones of the Cranium, by Mr. Baker: of the successful removal of a large Tumor on the Upper lip, by Mr. Hutchinson, of the successful exhibition of Quinine in Fever, by Mr. Young, and of the diseases that prevailed amongst the 20th L. I. Battalion in Arracan, by Mr. Mitchilson, were also laid before the Meeting.

A description of a Sulphureous Spring at Sonoh, by Mr. Ludlow, was transferred to the Society by the Medical Board, from which we gather the following particulars:

Sonoh is situated on the Eastern face of the Mewat Hills, about 35 miles from Dehli, and 15 from Gorgaon; the Spring issues from a well, dug in one of the most rugged and precipitous of the range. The water is at the temperature of 108, and emits Sulphureous Vapour so copiously as to impregnate the air most sensibly for some distance around it. The well is about 30 feet deep, in the centre of a basin 16 feet square, with steps leading to the water; it is covered over by a beautiful dome of ancient Architecture, and surrounded by apartments with open verandahs, which form a court or area, and are occupied by an establishment of Gosain, who levy small contributions on the Bathers. These flock to the spring, in vast numbers, both Hindus and Musselmans, and the well is usually occupied 18 hours out of the 24, by persons both sick and well, and of all classes except the very lowest of the Hindus who have a separate reservoir at a little distance,

filled by the dirty water of the principal basin. The water of the Sonoh spring does not contain any chalybeate or saline matters, and bears a stronger analogy to the Moffat, than the Harrowgate water, which it resembles, in being strongly charged with Sulphuretted Hydrogen.

A Specimen of Rhubarb from the Choor mountain, one of the peaks of the Himalaya, was submitted to the Society sent down from Mr. Royle, with observations. The plant has been introduced by him into the Botanical Garden at Seharanpur, but he thinks it unlikely to succeed in the plains. For this and other vegetable hill products, both osculent and medicinal, it seems likely that a more elevated situation would be preferable, and a supplementary Garden would be advantageously established in the hills. A situation of this kind is pointed out by Mr. Royle, at a place called Mussorea Tibba, lying on the top of the second range of hills, in about Lat. 30½° and Long. 78°, and having an elevation of 6,600 feet above the level of the sea. Showers occur through the hot weather, and there are several springs in its vicinity—the soil is good, and abundance of leaf mould is at hand. By converting the elevation into latitude, the place may be considered on the parallel of about 41, and therefore admirably adapted for the growth of such plants as thrive in the temperate parts of Europe. We entertain little doubt that it would speedily render us independent in a great measure of a supply of medical drugs from the West, and in the greater state of reservation in which they would reach us, they would be infinitely more efficacious.—*Government Gazette, May 8.*

A Meeting of the Society was held on Wednesday, the 5th inst. The Hon'ble J. H. Harington,

Esq. the President of the Society, in the Chair. C. K. Robison, Esq. and Captain Franklin, were elected Members. Amongst the presents made to the Museum and Library, on this occasion were a statue of *Santinath* the sixteenth *Jina* or *Jaina* pontiff of the present era, presented by C. Wellesley, Esq. The elements of Hindu Law, presented by the author Sir Thos. Strange, and various drawings of Buddha shrines and temples in Nepal, of an interesting character, by — Hodgson, Esq.

The drawings of the Buddha Temples have been selected from several hundreds scattered through the valley of Nepal, and afford specimens of every variety of form: some are exclusively Buddhist, whilst others are partially or entirely Brahmanical, but adopted by the Buddhists, and consecrated to their inferior deities. The drawings are the work of a native artist, or Chitrakár, one of a numerous and respectable class. The artists of Nepal commence their education at ten years of age and hence acquire great manual dexterity, which is displayed in the minuteness and fidelity of their drawings. Their apparatus is of the simplest kind: for outlines slightly shaded, a piece of charcoal, an iron style, and one small brush made of goat's hair, are all the implements employed, with which the artist seats himself on the ground, and without any support for his paper executes his drawings. The colours he uses are brilliant and durable, but as the study of natural tints is no part of the artist's training, it may be easily conceived that this is a branch of the art in which he does not particularly excel.

At this Meeting, various valuable papers were laid on the table, consisting of Reports presented to Government, which were transferred to the Society, in conformity to a Resolution of Government to make over to the Asiatic Society

for publication, all Documents of a description calculated to illustrate Geography, Statistics, or History of India, and which are wholly of a literary, or scientific character. The papers presented on this occasion, were the following:

A notice of the occurrence of Gypsum in the *Indo Gangetic* Tract of the Himalaya Mountains, by Captain Herbert. This Gypsum, of which several specimens were submitted, is found in the clay state formation, which constitutes the Northern boundary of the vallies that stretch along the foot of the great mountain tract, and which, as it possesses none of the characters of a secondary rock, must be regarded either as transition or primary. The position of this Gypsum seems, therefore, decisive of its claims to be regarded as a primitive rock, as one description of it is entitled by Werner, although doubted or denied by some of the principal writers of his school. The most extensive deposit of the Himalayan Gypsum occurs in the bed of a stream, which leaves the hills immediately below the village of Nagul in the Dehra Doon. It is of the variety, called foliated granular, of a snow white colour, of a lustre a little superior to that of white marble, and scarcely, if at all translucent. The specific gravity is 2.24. A second deposit is about two miles up the bed of another stream, which falls into the valley and a third is on the ascent from the village of Rajpur, immediately below the Hamlet of Juree Pancee. In all these localities, the rock in which it is imbedded, develops on fracture a strong odour of Sulphuretted Hydrogen.

A second paper, by Captain Herbert, contains notices of various metallic products of the Himalaya Range: amongst these, is Magnetic Iron Sand, disseminated very abundantly in Mica Slate. The

grains are highly sensible to the magnet, and are readily separated after pounding from the matrix: their specific gravity is 4. 81. This ore is smelted, and yields iron of a very superior quality. In the districts of Borela, Myyar and Bhutnor, are Lead Mines, which have been long worked by the natives. The ore is in all three places a steel grey granular Galena, having a specific gravity of 7. 2. It is said that latterly these mines have been less productive than they formerly were, but this is possibly owing to the superficies of the veins being exhausted, and the absence of adequate means to penetrate further into the rock.

An extract from the Journal of Lieutenant Tran, in his march across the Youmah mountains, which separate Ava from Arracan, describing the Kicaan or Kiayn tribes by whom the mountains are inhabited. These people upon the skirts of the mountains are subject to Burma, but in the less accessible districts have preserved their independence; according to their own traditions they are the aboriginal inhabitants of the Burma country, and were expelled by the present race, who were of a Tartar stock. They differ very widely in their habits and appearance from the Burmese, being inferior in form and feature to their neighbours. They have no chief but in disputes amongst themselves appeal to a priest, who is reputed to be a descendant from the Supreme Pontiff, he is termed *Passine*, and acts as Prophet, Physician, and Legislator. They have no written records and a very rude form of faith: their chief homage being addressed to a particular tree under which, at stated periods, they assemble and sacrifice cattle on whom they subsequently feast. Another object of adoration is the Aerolite, for which, after a thunder storm, they make diligent search, and which when found,

they deliver to the priest by whom it is preserved as an infallible remedy for every disease. Amongst their peculiar notions is that of estimating men by animal appetite, and he is the man of most virtue who is the amplest feeder, and drinks to most excess. As connected with the ancient history of these regions, the mountain tribes are objects of considerable interest.

A paper on the Geography and population of Assam, by Capt. Neufville, brings the progress of enquiry in that direction, up to a certain point, and comprehends valuable accessions to our knowledge of the country. The course of the Brahmaputra is described to a considerable distance, east from Seddeca. It has not yet been followed to its source. The greater size of the northern branch, the Dibong, and many peculiar circumstances relating to its course and passage, give this stream the strongest interest as connecting it with the northern origin of the Brahmaputra. The proper branch of the latter, or Lohit, is said to arise within the hills from the Brahma Kund, and if this be correct, it cannot have any relation, to the Sanpo, or river of Tibet; but the Dibong is said to come from a large river, that runs at the back of the hills, called the Sri Lohit, in which therefore, we have an approximation to the site of the Sanpo of the Jesuits Charts. This river is said to rise from an upper and inaccessible Brahma Kund. A circumstance that confirms its connection with the Dibong is the sudden enlargement of the latter, about half a century ago, when the whole country was inundated, and vast numbers of people and cattle swept away: the flood continued for about fifteen days, during which time various agricultural and household implements, elephant trappings, and numerous articles belonging to a race far advanced in civilization were wash-

ed down: these were referred to the Kooltahs or Kulitas, a powerful and independent nation, said to exist between the mountains bordering Asam and the districts of the Grand Lama.

The northern and eastern districts of Asam have been for some years past wrested from the original possessors by fierce and barbarous tribes, amongst whom the Sinhpohs who occupy the eastern tracts are the most conspicuous: according to their own traditions they descended from Heaven, but the plain truth seems to be that about four or five centuries ago, they migrated from a mountainous region on the borders of China, gradually advanced to the mountainous skirting Asam, and within the last forty years established themselves on the low lands which they at present occupy. They have little system of law or government, except being divided into tribes under different petty chiefs or Gaums, equal in rank and authority—their religion is that of Buddha but intermixed with a variety of superstitious practices, the reliques probably of their original creed. They offer a sort of worship to the spirits of those who die in battle, and to the elements and clouds. The Sinhpohs confine themselves chiefly to the practice of arms, and leave domestic occupations, and the cultivation of the soil to their Asamese slaves, of whom they annually capture great numbers, to the gradual depopulation of the country. It is no unimportant consequence of British supremacy in Asam, that the natives are henceforth protected against all such aggression.—*Govt. Gaz. July 13.*

#### EDUCATION.

*Annual Meeting of the Church Missionary Society.*—In pursuance of an advertisement inserted in the Calcutta Newspapers, the Anniversary Meeting of this Society, was held in the Town Hall, on Friday

evening, the 26th of May, 1826. The Venerable the Archdeacon Corrie having, on the motion of G. Ballard, Esq. seconded by the Rev. J. Wilson, unanimously been called to the Chair, opened the Meeting by giving a brief account of the history of the Society, which in December, 1823, was established by the advice and under the direction of the lamented Bishop Heber; and then took upon itself the duties and responsibilities of the Calcutta Corresponding Committee of the Church Missionary Society, by whom, during the six preceding years, Missionary exertions had been carried on in various places in this Presidency; and then requested the Rev. J. Wilson, to read the Report of the Committee, from which the following particulars are extracted:—

The Committee commence their Report by adverting to the severe loss, which the Society has sustained in the death of the Rev. J. Maisch, one of its Missionaries, and also, in the departure for England, of the Rev. T. Thomason, who had proved himself a most able and zealous co-adjutor in the labours of the Committee: but more particularly in the decease of its President, the late Lord Bishop of Calcutta, whose indefatigable zeal and activity, combined with exemplary charity, meekness, and affability, had been productive of the most beneficial effects to this Society, as well as to the cause of religion in general. The Report then notices the ordination, by the late Bishop, of Messrs. Reichardt, Bowley, Adlington, and Abdool Mussee, and mentions, that a youth, who is maintained by the Society in Bishop's College, continues to prosecute his studies with satisfaction, and that another youth is at present under the care of the Rev. J. Wilson, with a view of being trained up for Missionary work. The Committee take this opportunity to press upon



pious parents who are settled in this country, the duty of devoting, if their circumstances allow it, one of their sons to the Missionary service, not doubting but that they and their offspring would be blessed in the deed. To those who are inclined to answer this call, it must be very gratifying to hear that the Committee contemplate the establishment of a School for the Sons of their Missionaries, in which their attention would, in the first place, be directed to the Missionary service, and to which a few children of such parents as would wish their offspring to be educated in the same principles and habits, are to be admitted at a moderate rate of expence.

After these general remarks, the Committee give a particular account of the stations connected with the Society. In *Calcutta*, the Society has 13 Bengalee and 1 English school. In the former there are 812 boys in daily attendance, who are instructed in the elementary books published by the School Book Society, besides which they read portions of the Christian Scriptures, and are instructed in a Christian Catechism, compiled by the Rev. Mr. Reichardt. The latter school is regularly attended by about 50 youths, among whom, there are 5 Native Christian boys, whose attendance being more regular, they make greater progress than the other scholars, both in their Bengalee and English studies. Besides superintending these Schools, the Missionaries are occupied three or four evenings in the week in preaching to and conversing with such Natives as choose to attend at the two Bungalow Chapels connected with the Society, the number of whom amounts sometimes to 200 persons, and is generally from 70 to 80. The spirit of enquiry, and the apparent seriousness which many of their hearers manifest, is very encour-

aging to the Missionaries. The number of persons who have been baptized within the last 12 months is 15, of whom 8 are adults and 7 infants. There are now 8 Native Christian Families residing upon the Missionary premises in Mirzapore, for whom a thatched Chapel was erected last year, in which morning and evening worship in Bengalee is daily maintained, and the Lord's Supper administered every second Sunday in the month. A puckah Chapel is now erecting upon the premises for the use of the Missionary establishment and the neighbourhood. Another station connected with the Society is *Burdwan*, in which the Rev. Mr. Perowne superintends a Central School for imparting instruction in English, and with the help of an assistant, 15 Schools established in the neighbouring villages. The former School contains 59 boys, whose conduct and progress in religious and general knowledge affords much satisfaction to Mr. Perowne; the latter contains about 1100 children from about 150 villages. As a proof of the progress which some of the boys in the Central School have made, it is mentioned in an extract from a letter from the Rev. T. Thomson, who shortly before his departure for England, visited Burdwan, that Mr. Perowne was about to employ three boys in translating an Epitome of Robinson Crusoe, which, when finished, will be offered to the School Book Society. There is a Chapel on the Missionary premises, in which Divine Service is regularly performed twice every Sunday, and Family Worship maintained every morning and evening throughout the week, which is attended by 20 boys from the Central School. The inhabitants of a village, called Pala, applied some time ago, of their own accord, to Mr. Perowne for instruction in the Christian religion, in consequence of which a small Cha-

pel has been erected there, in which Divine Worship is celebrated on Tuesday evenings. A similar Chapel has since been erected in another village, and since that another in a third village. The average attendance at each of these Chapels is not less than 100 persons, often 150 or 200. Mr. Perowne has been requested to attend and instruct the adult villagers in three of the village School houses; but he is unable to meet all these calls upon his personal labour. Another station connected with the Society is *Culna*, with reference to which, however, as it has been but lately occupied, the Committee only report that the Rev. Mr. Daar, the Missionary appointed to that station, has established there and in the neighbouring villages 9 Schools, containing nearly 1000 boys and girls. Of *Gorruckpore*, another station, it is said, that the Rev. Mr. Wilkinson labours with great zeal and diligence in that quarter. About 30 Native Christians have been led through the kindness of individuals there, to settle in Gorruckpore, who regularly attend Mr. Wilkinson's ministry. In a School kept on the Mission premises, there are about 30 scholars, whose progress is reported to be very respectable. Mrs. Wilkinson superintends a Native Female School. With reference to *Benares*, it is reported, that the Rev. Mr. Morris who has laboured here for several years past, having agreed to remove to Muzefferpore, to improve the opening for Missionary labour which presented itself there, the care of this Mission has devolved on the Rev. Mr. Adlington, who was assisted in the School Departments by Mr. Stewart. Besides his ministerial labours, Mr. Adlington is engaged in superintending Joy Nararain Ghosaul's Charity School, which contains 130 boys, and 6 native boy's Schools, containing about 240

scholars, with a girl's School of about 15. Of the former School it is said, that, it begins to manifest its utility by several of the youths educated there having obtained situations which will render them comfortable in circumstances, and raise them in the scale of Society far above what they would have otherwise obtained. In *Chumar*, the Rev. Mr. Bowley and Greenwood labour. The Society has six Schools at this station—one for English, one for Persian, one for Ordoo or Hindoostanee, one for Nagree Hinduwee, and two for Kythee Hinduwee. The average number in attendance in all the schools is 180. Besides his usual ministrations in the Church, Mr. Bowley has, since his return, opened a Chapel in the midst of the Native Town, where he is attended on the evenings he officiates, by a considerable number of Natives of respectability who would not, for fear of incurring reproach, enter the Church, and is heard with much attention.

In *Cawnpore*, through the kindness of the General Commanding and other friends, a Chapel has been erected, in which a congregation consisting of about 30 Native Christians, regularly assembles for Divine Worship. A Native Catechist is employed to read prayers and the scriptures to them who is at present superintended by the Rev. Mr. Whiting, Joint Chaplain of the station.—In *Agra*, during the absence of the Rev. Abdool Mussee, Fyz Mussee has kept up the usual services in the Society's Premises. In *Meerut*, the Rev. Mr. Fisher, the Chaplain of the station, is labouring, as far as his more immediate duties will allow, to promote the conversion of the heathen.

In drawing their Report to a close, the Committee state, that the Society's Printing Establishment has been very actively employed, inasmuch as since July, 1824, no

less than 86,400 copies of small treatises and tracts in English, Bengalee, and Hindoostanee have been printed, besides work done for the Bible Society and private individuals; and that various weighty reasons have led them to purchase from the Lottery Committee, a considerable piece of ground adjoining to the Mirzapore premises, the cost of which is upwards of 24,000 Rupees, particularly in order to have room for erecting a building for the above-mentioned School for the sons of their Missionaries, and also for carrying into effect a plan suggested by a friend for educating poor native children in their usual habits as to food, &c. and at a suitable age apprenticing them as servants to respectable householders who will look after their morals, and admit them to the benefit of their family instruction and worship. With a view to convey a distinct idea of the present state of the Society's affairs, the Committee conclude their report with stating, that, since the last public Meeting of this Society took place, there have been baptized at the different stations of the Society 26 adults, besides children; that the number of habitual Christian worshippers, (besides the number of unconverted natives referred to in the report) is about 480; and that the number of native children receiving daily instruction in the schools of the Society is about 3,600; and in the hope that the intelligence may lead to an exertion on the part of the friends of Missions to assist them out of their difficulties, they add, that on the 1st of May, the balance against them in their Treasurers books, exclusive of the mortgage on the Mirzapore estate, was Rupees 12,974, 7, 3.

-After the Report had been read, it was

On the motion of G. Money Esq. seconded by the Rev. W. Burkitt,

Resolved unanimously.

I.—That the Report now read be adopted as the Report of the Society, and printed for the use of the Members.

On the motion of the Rev. G. W. Craufurd, seconded by J. Dougal, Esq. it was

Resolved unanimously.

II.—That this Meeting, whilst in common with the whole Indian Community they deeply deplore the loss which the cause of religion in general has sustained by the death of the Right Reverend Lord Bishop of Calcutta, more particularly lament the loss which, as a Society, they have suffered in being thereby deprived of their President; but that at the same time they thankfully acknowledge the benefit which, even during the short period he presided over their affairs, this Society has derived from his active patronage and judicious counsels.

On the motion of the Rev. G. W. Craufurd, seconded by M. Gisborne, Esq. it was further

Resolved unanimously.

III.—That the Venerable the Archdeacon Corrie be requested to accept of the office of Vice-President, and to act as President of the Society until the arrival of a Bishop of the Diocese.

The Chairman signified that it afforded him great pleasure to comply with the request of the Meeting.

On the motion of G. Money Esq. seconded by the Rev. J. Wilson, it was

Resolved unanimously.

IV.—That this Meeting contemplates with gratitude to Almighty God, the success which has hitherto attended the labours of the Society, and earnestly calls upon its friends to abound more and more in fervent prayers and zealous exertions for the promotion of the great work for the carrying on of which they are associated.

On the motion of J. Pattle, Esq. seconded by the Rev. F. Goode, it was

Resolved unanimously.

V.—That the thanks of his Meeting be presented to the Vice-President, Treasurers, Secretary, and the Members of the Committee, for their exertions during the past year; that the Officers of this Society be requested to continue their services; that the following Gentlemen compose the Committee for the ensuing year, with power to add to their number:

Brigadier McINNES.

J. BAGSHAW, Esq.

G. BALLARD, Esq.

E. BIRD, Esq.

C. W. BRIEFZCKE, Esq.

H. G. CHRISTIAN, Esq.

J. DOUGAL, Esq.

M. GISBORNE, Esq. and

W. MONEY, Esq.

and the Rev. D. Schmid, be appointed Assistant Secretary of this Society.

Mr. Schmid expressed his cheerful readiness to undertake the office conferred upon him.

Hereupon, a vote of thanks to the Chairman for presiding over the proceedings of the evening was passed, on the motion of G. Ballard, Esq. seconded by J. Bagshaw, Esq., and the Meeting dissolved.

#### COLLEGE OF FORT WILLIAM, 26TH JULY, 1826.

*The following Minute recorded by the Right Honorable the Visitor of the College of Fort William, on a Review of the proceedings of the Institution for the year 1825—26, is published for general information, under directions received from His Lordship to that effect:—*

Having attentively considered the proceedings of the College Council, and the reports of the Professors and Examiners relative to the affairs of the institution during the past year, I proceed

to record the general result exhibited in those papers, and the sentiments which they have suggested.

I propose, in the first place to explain the motive which has induced me to discontinue the assembly, heretofore annually convened, for the purpose of witnessing the distribution of the honorary rewards assigned to the several students, and to substitute a written address for the discourse which it has been usual to deliver on such occasions.

The alteration has not been suggested by any diminished estimate of the value and importance of the institution. I regard its concerns with an interest no less constant and intense, than that which has been felt by any one who has presided over it. But the system, according to which the operations of the College are conducted, has undergone a material alteration. The exigencies of the Government, have rendered it an object of paramount importance, to add to the number of the effective servants as rapidly as possible; and it has further been our policy to encourage students to enter on the active duties of the service, as soon as they are qualified to discharge them, in order that they may not be exposed to the expenses and temptations of the Presidency, for a longer period than is unavoidable. Hence it happens that large portion of those, whose merits and exertions distinguish the period under review, having been reported qualified for the public service at intermediate examinations, are no longer present to receive in person the tribute of applause to which they are entitled: the disputations and exercise for which the ceremony of an annual meeting was mainly instituted can no longer be held; and the assembly, consequently has lost the character and effect which once belonged to it.

With this alteration of circumstances, it appears to be reasonable and proper that a corresponding change should be made in the mode of address hitherto adopted, and in relinquishing a from which no longer harmonizes with the actual state of things, I would wish to be considered as evincing the sincerity of that interest with which I regard the Institution, and which I shall equally extend to the active career of those who have lately entered on the duties of public life.

It is satisfactory to me to perceive, that the result of the Papers now under consideration, is generally favourable. During the last year, ten medals of merit have been granted for rapid and considerable proficiency in the languages taught in the College. Fifteen students, specified in the annexed List, have past the requisite examination in Persian and Hindee, or Bengalee, since June, 1825, and have consequently, been declared fully competent to the discharge of their public duties, by their acquaintance with two of those languages.

Among these, the merits of the following appear to deserve distinct notice:

Mr. Edmonstone was admitted into the College in April, 1825. At the following annual examination held in June, he was found to have attained the prescribed standard of proficiency in the Persian language, and was declared entitled to a medal of merit for rapid and considerable progress in that language. In August of the same year, having added to his previous acquisitions a competent knowledge, he was reported qualified for the public service.

Mr. F. J. Halliday commenced his studies in June, 1825, and at the general examination of the following December, was reported to have made such proficiency in Persian, as entitled him to the

reward of a medal and a Prize of Eight Hundred Rupees. In the further period of two months having attained the prescribed standard of proficiency in Bengalee, he was finally declared qualified for the public service in February last.

The progress of Mr. Crawford and Mr. Garstin, who in about nine months attained a respectable proficiency in two languages, and the former of whom obtained medals of merit in two languages, has also been satisfactory.

Mr. A. Reid, in October, 1825, entered his name on the records of the Institution as a student of Persian and Bengalee, and in February following was reported qualified for the public service in both languages. For the attainments of this gentleman, the College can only claim a partial credit. He was permitted, under particular circumstances, to reside with a friend at a distance from Calcutta, and did not, consequently, attend any lectures. To his own abilities and industrious application therefore, his early acquisition of the requisite qualifications must mainly be ascribed.

Mr. G. T. Lushington commenced his orient studies at the same time with Mr. Reid, but his talents and diligent application soon enabled him to outstrip all his contemporaries, and he was accordingly reported qualified in Persian at the half yearly examination in December, and in Hindee, at the general examination holden in February of the present year, being rewarded for such rapid and considerable proficiency with a medal of merit in each of those languages: Mr. Lushington, however, did not rest satisfied with such attainments only as the test of qualification for the public services requires, but, desirous of acquiring a more full and critical acquaintance with the languages of India, than that ordeal implies, continued to apply himself, with

great attention, to the study of Persian and Hindee, till the close of the term, when at the late annual examination, he was distinguished with the first place in both those tongues, and received, upon that occasion, the reward assigned for high proficiency, viz. a Prize of Eight Hundred Rupees. It appears certain that a few months further study would enable Mr. Lushington to attain the highest grade of Collegiate honors, and to give his name a conspicuous place among the most distinguished students of the College of Fort William.

Mr. J. R. Colvin has given a singularly striking proof of what talents, united with industrious and vigorous application can effect. This gentleman entered the College in March last, and at that time he was acquainted with little more than the Elements of Persian and Bengalee, and not even with the character of Hindee; yet, in the course of three months, he obtained such a knowledge of those three languages as to gain the usual report of qualification for the public service, and to hold a respectable place in them all, obtaining in each a medal of merit for rapid and considerable proficiency.

I cannot conclude this enumeration without expressing my sorrow for the loss of Mr. H. P. M. Gordon, who died in May last, soon after he had been declared qualified for public employment. By the death of this excellent and amiable young man, the public service has been deprived of one who gave the best promise of future usefulness and distinction.

I remark, with much satisfaction, the circumstance, that Lieutenant Todd, one of the Examiners of the College, obtained in the past month, a degree of honor for eminent proficiency in the Bengalee language. On this officer, similar degrees were conferred, at

the annual meeting in June, 1825, for his eminent attainments in Persian and Hindoostanee, and although he was called away for some months from his academic duties, to the discharge in the field of those more immediately belonging to his profession, yet his diligent application during the remainder of the period under view, has enabled him not only to master the Bengalee language, but to make such progress in Arabic and Sanscrit, as to hold out the fair promise of similar excellence in those languages at no distant period.

I cannot omit this opportunity of recording my regret, that the College of Fort William no longer offers those facilities for the cultivation of the native languages, which for some years it afforded to the Military Servants of that Company; and that it is, consequently, deprived of that accession of literary attainment which so eminently contributed to extend the usefulness and to enhance the reputation of the Institution.

Though not immediately connected with the College, I consider it to be also proper on this occasion to notice the success with which Mr. Thomason, who in June, 1823, left the College with distinguished credit, has since prosecuted the study of Arabic Law. An extract from the Report of the Examiners is annexed to this Minute; and though I state it with regret, the immediate pecuniary advantage with which Mr. Thomason's merit has been rewarded, is no longer proffered, yet I trust that there will not be wanting Civil Servants ready to follow his example; for to those whose bent of genius is favourable to the pursuit, there still remain many other and higher motives for the attainment of the more advanced stages of proficiency.

I regret to observe, that three students have subjected themselves to removal from College, by neg-

lecting to profit by the advantages which it affords. But in the confident expectation, that they will exert themselves to redeem the errors of the past (and one of them has already given unequivocal evidence of amendment) I will forbear from more pointed animadversion.

I feel satisfied, that it must be unnecessary to assure the College Council, that the rigid enforcement by them of the provisions for ensuring a diligent attention to study, will ever have my cordial approbation and decided support. It is alike dictated by a regard for the public service, and for the real interests of the individuals.

I am particularly gratified by observing, that the new Statute requiring of every student, as a qualification for the public service, a knowledge either of Hindee or of the Bengalee language, in addition to the Persian, has completely answered the end of its enactment.

It is still more satisfactory to me to learn, that the arrangements adopted by Government, for improving the situation of the students, and for providing them with the means of meeting the expenses of their situation without the necessity of contracting debts to individuals, have been attended with the beneficial effects anticipated from their operation. There is no point on which I would desire to lay more stress than on the importance of avoiding pecuniary involvement, fatal alike to the happiness of the individual, to the independence of the public functionary, to the credit of the Government, and to the security of the people.

It is not to be disguised, that in former times, when the College could boast of sending forth from its walls at each of the annual examinations, many students deeply imbued with oriental learning, and when it aimed at communica-

ting to all, a higher degree of proficiency than is requisite for the ordinary purposes of public business, the advantage was not purchased without much preponderating evil. The distinguished individuals who bore away the highest honors, and whose attainments shed a lustre over the Institution, might indeed, generally resist the temptations to which a lengthened residence in the Capital exposed them : their devotion to learning, and the generous emulation, with which they struggled for Collegiate distinction might exclude all other and lower passions. But to a much greater number, and those, too often men who, in public life, have evinced themselves most able and excellent officers, the unnecessary detention in College proved a source of the most serious mischief. Although, therefore, the extensive acquirements for which at one period, many of the students of the College obtained degrees of honor, are now rarely found within its walls, because the period of Collegiate study is generally so much abridged as to render the acquisition impracticable even to the highest talents and most indefatigable industry, I cannot but cordially rejoice at the character which the Institution has assumed. That character seems indeed to be such as local circumstances would naturally dictate. In England, if any where, the selection must be made of persons qualified to become useful instruments of Government : and there the foundation must be laid of that varied knowledge which is requisite to the successful administration of public affairs, their extensive and complicated relations. Here, on the other hand, the means of furnishing to the public functionaries, the medium through which they must communicate with the people, and without which their most distinguished accomplish-

ments would be comparatively valueless, are possessed in a degree of efficiency which we should vainly seek in England; and that the College of Fort William affords extraordinary facilities for the acquisition of the Native languages appears to be sufficiently evinced by the simple enumeration of the students, who have qualified themselves for the public service in the past year. Here, consequently, though at home the rudiments of the Oriental tongues may very properly be taught, the Civil Servants of the Company, after having, through a course of liberal education in England, acquired the knowledge, the habits, and the principles, which may guarantee the worthy discharge of their important trusts, should add such an acquaintance with the languages as is requisite to enable them adequately to perform the duties of the different situations to which they aspire. I should hope, that in each year, some students, will be found willing to prolong their connection, with the Institution, in order to attain a much higher degree of proficiency than is ordinarily required as a qualification for public employment; and that among those who seek to enter on the active duty of the service, as soon as it is open to them, there may be some, who, combining an attention to Oriental literature, with the discharge of the public business, will prosecute their studies to the highest grade of attainment. For several situations, such attainments may be regarded as a most valuable, if not an altogether indispensable qualification; and I shall be happy to co-operate with the College Council in any arrangement by which this object can be promoted. It will be sufficient to take care, that the public interests do not suffer from any want of extensive learning in the members of the Civil Service, though the College of Fort William

may be deprived of the credit of imparting it. From the general body of the students it would be unreasonable to demand such acquisitions. The great majority of public officers must necessarily content themselves with such a knowledge of the languages as is required for the due discharge of their several trusts. This it is satisfactory to observe, the College of Fort William imparts at the present moment, with a degree of efficiency never surpassed.

I confidently trust, that no exertions will be wanting on the part of the Officers of the College, to secure the fullest advantages attainable under the present system. The diligence of the students being immediately rewarded by admission to public employment, when the ambition of literary eminence may not induce them to prolong their studies, there remains no motive and no excuse for any relaxation; and removal from the College must infallibly attend any delay or neglect of study. To those who do not readily avail themselves of the advantages it offers, the Institution will generally be found to occasion unmixed evil. They cannot, consequently, be too soon detached from it. I am induced to rest on this point the more particularly, in order that the officers of the College may be fully assured of my support in enforcing the recent statutes; and because the duty they have to perform is one of a very distressing nature and one for which other Collegiate Institutions afford no true rule of guidance. The circumstances of the College of Fort William are indeed, in many respects altogether peculiar. The students of the College may be regarded as having actually commenced the first duty of their profession: to be diligent in study being an obligation which attaches to them not less directly than the zealous performance of his public function to



any other public servant. And although the scope of the instructions given in the College has been wisely abridged, the Officers of the Institution have a favourable opportunity of communicating to the students much that will be eminently useful to them on their entry into public life. They may give most valuable directions for the prosecution of those studies which are best calculated to fit the Civil Servants of the Company for the high functions that await them; they may convey to them just conceptions of the importance of the station they are destined to fill, and of the solemn responsibility which that station involves. They are not, indeed, expected formally to communicate the knowledge which the Civil Servants of the Company should acquire in other seminaries, or by solitary study; but they remove or soften the prejudices which such knowledge does not always obviate, and sometimes strengthens. They may prepare their pupils to understand the character, to estimate the virtues, and to guard against the vices of the singular people they are destined to govern; they may lead them to comprehend how, with much that is faulty and much that is erroneous, there is also much that is valuable in Eastern learning, and to acknowledge that, at all events, it is not a human or a wise part, hastily to condemn what has been long and clearly prized by many millions through successive generations. They may inculcate invaluable lessons of patience, candour and toleration. Cherishing a fervent devotion for our national faith, they may urge the comprehensive obligations of that charity which it most pointedly enjoins; encouraging lofty conceptions of the rank which is held among the nations by our singularly favoured country, they may readily lead their young friends to perceive, that in India the real glory of England is

to be sought, not in any vain display of personal or national pride, but in such a conduct, in public and private life, as our country would approve in the Magistrates who govern her, in security of person and of property, in the amendment of the laws, in the administration of equal justice, in the establishment or promotion of beneficial institutions, in the execution of useful works, in the increasing wealth, intelligence, happiness and freedom of the people.

I beg to return my acknowledgements to the College Council, for the careful superintendence they have exercised over the concerns of the College during the past year, and I have much satisfaction in expressing the very favourable sense I entertain of the manner in which the professors and other officers of the College have discharged their several duties.

The literary works which have issued from the press since the last annual examination, or which are now in preparation, will be specified in an Appendix to this minute.

I doubt not that it will be a source of high satisfaction to the general body of the service, to learn that the great work of public instruction continues to be vigorously and successfully prosecuted.

The progress of native education in the institutions under the authority of the Committee of Public Instruction, has continued during the past year to afford satisfaction to Government, and to justify the expectations that have been formed of their public utility. The course of study has been in every instance sedulously maintained, and the actual advance proportioned to the means of instruction and facilities of study.

Of the colleges and schools in the provinces, the report of the last annual examination held at Benares, shew the students on the foundation to be sixty, and the out-students 177, of whom several have

acquired considerable proficiency in the branches of study which they have cultivated. The first annual report from the College of Delhi, states the number of resident scholars to be 120, of whom the classes more advanced are engaged in the study of the Arabic language; Mahomedan Laws and the elements of Euclid, and the junior, in the cultivation of Persian, and the elements of the Arabic language; the report of the Local Committee is highly favourable to the zeal with which the teachers and the students of this seminary have been animated, the diligence with which it has been superintended, and the popularity which even in this early period, it has attained, and these circumstances have determined Government to extend the beneficial operation of the College, by placing more liberal allowances at its disposal, and thus opening a door to a greater number of pupils, of whom, from the advantageous situation of Delhi, there is likely to be a considerable resort from the upper and western provinces of Hindostan.

The progress made at the Agra College is not yet before Government in any official report, no examination having been held; but there is no reason to suppose that the advance has been less than might have been reasonably anticipated; the number of scholars attached to the College was 117, of whom the Hindu classes comprise 43, and the Mahomedan 74 students.

Of other establishments in the provinces, there is nothing that calls for any remark; they comprehend a considerable number of scholars, but the nature of the instruction communicated at them, the description of persons by whom they are attended, and circumstances peculiar to their organization or position, render them of less importance than those previously adverted to, and leave some

uncertainty as to the extent to which they are calculated to disseminate useful information; they are, on this account, more specially subjected to the attention of the Committee of Instruction, and through them to the observation of Government, and they must expect to receive that encouragement alone which the benefits they afford may be found to deserve.

The institutions established at Benares, Agra, and Delhi, render it unnecessary to complete any present addition to establishments for Native education in the remoter provinces; but in the interval between Calcutta and the former city, a seminary is required for contributing to the instruction of the youth of Behar and Tirhoot, for which the city of Patna seems to be eligibly situated. The establishment of a College at this city, on the same principles as those of Delhi and Agra, has accordingly, occupied the attention of the Committee of Instruction.

The progress of the Institutions at the Presidency is equally the subject of favourable report, and the annual examinations of the Sanscrit College and Madrissa, convey a satisfactory impression of the assiduity and success with which the course of study is prosecuted at those Institutions. At the Mahomedan College, the attention of the students is more especially directed to the study of the Arabic language, Mahomedan law, and the Mathematical sciences, and measures have been adopted to extend the facilities for the cultivation of the two latter, by the multiplication of useful works; with this view the *Fatawa Humadi* has been printed in the course of the year, and encouragement has been given to the preparation of the *Fatawa Alumgiri* for the press; a translation of *Bridge's Algebra* has been also prepared, and is in course of print-

ing for the use of the Mathematical class.

The studies of the Sanscrit College are of a more varied description, as they include the elementary cultivation of the Sanscrit language. The study of Hindu law, according to authorities which, although of great weight have been hitherto little read in Bengal, as Menu and the Mitakshara, has been successfully introduced, and a course of Mathematical studies has been lately commenced by the perusal of the Lilavati. The building destined for the accommodation of the Sanscrit College, has been completed, and the classes were removed to it in the beginning of the year, and some progress has been made in the printing of useful works, to which the encouragement of Government was formerly given. An edition of the Mugdabodha Grammar is nearly completed, and a considerable portion of the Bhatti, a poetical work, illustrative of the Rules of Grammar, has been printed.

The buildings contiguous to the Sanscrit College, of which it was originally intended to appropriate one to the use of the Anglo-Indian College, have both been transferred to that Institution, the measure having been rendered necessary by the growing numbers of the scholars of the seminary. By the report of the annual examination in January last, it appeared that 196 pupils, of different ages, the sons of the most respectable members of the Native community, were in course of instruction at this seminary, in the English language and literature, and in European science, and the knowledge of the senior pupils reflected the highest credit upon their talents and application, and upon the system of tuition by which they had been instructed. At present there are 280 scholars, of whom 190 contribute to defray the expense of their own education; of the rest 60 are upon

the foundation, and 30 are supported by the School Society.

It is to this establishment that Government especially look for the successful diffusion of that knowledge which is equally applicable to the purposes of active and contemplative life, and which unites reason and philosophy with the happiness and improvement of Society.

The enquiries of the Committee of Public Instruction have sufficiently established the total want in India of facilities which exist in other countries, for intellectual cultivation: of village education, the mere ability to read and write, there seems to be no deficiency, at least in the lower provinces, but there exist no means of any advance beyond the simplest rudiments of knowledge, exclusive of the College establishments, founded by the British Government, no endowments for literary purposes have survived the domestic distractions of these countries, and no Academic or Collegiate Institution perpetuates the memory of private or public munificence. The course of events has also shut the schools which the fame of individual teachers formerly rendered attractive, and instructors, by profession, are now of the most humble acquirements, are either without remuneration, or are inadequately rewarded, and are in general held in little estimation. Books are every where scarce and expensive, and without books, teachers, or schools, it is evident that the means of education are wholly defective. The first object of Government is to provide for these deficiencies, but it is obvious that they can only be extensively supplied by the co-operation of the people themselves. As far as the means of our disposal extend schools have been endowed, teachers encouraged, and books will, in the course of time, be multiplied; but no public resources can admit of the education of a whole people being provided for by the ruling au-

thority. It is, therefore, with much satisfaction that Government observes the manifestation of a disposition to assist in the great work of

by their own servants or by the members of the Native community: of the former they have had to notice the meritorious institution of a school at Allahabad by the European residents at that station, and all individual instances of a similar spirit have met with their approbation. Of the latter, it is with peculiar gratification that they can advert to the occurrences of the past year, during which Sicca Rupees 106,000 have been placed at the disposal of the Committee of Public Instruction, by several Native gentlemen, in justice to whose liberality, their names and donations are here particularized:

Raja Baidyanatha Raya.....	50,000 0 0
Raja Sivachandra and Harisinhachandra Roy.....	46,000 0 0
Baboo Guruprasad Bose.....	10,000 0 0

Sa. Rs. 1,06,000 0 0

These are honorable testimonies of the interest taken by wealth and intelligence in the improvement of the rising generation, and entitle the donors to the acknowledgement of the Government and the gratitude of their countrymen.

In the designs of the Committee of Public Instruction and of Government, a prominent object is to add to the efficiency and respectability of the Native Officers, employed in the administration of the country. In accomplishing this object, a great public good will obviously be secured, and it is one which it is equally the duty and the interest of every Civil Servant of the Company to promote. But the scope of the Committee's labours is much more extensive. For they embrace almost every thing that can tend to advance the knowledge, to raise the character, and to improve the moral condition of the people.

Among the means of accomplishing this object, none appear likely to be so efficacious as the introduction of European Science, and this the Committee are judiciously endeavouring to accomplish without any attempt, arbitrarily, to supersede the learning prized by our Native subjects. They seek no artificial support for the case of truth when fairly opposed to error.—The result, indeed, is certain, if the friends of truth are just to themselves.

The literature and the morals of England must prevail, if the superiority we claim for her be reflected in the conduct of her citizens: their errors may throw back for centuries the accomplishment of the purpose, and in contemplating the efforts made for the improvement of India, this should be the first and most anxious thought to those about to enter upon public life, how they can best maintain the character of their country, and best secure for themselves the title of Instructors and Benefactors of the millions they are called upon to govern.

AMHERST.

## APPENDIX.

*Extract of the Report of the Examiners appointed to ascertain the Ability of Mr. Thomason to consult Works in the Arabic Language on Mahomedan Law, dated 13th March, 1826.*

Mr. Thomason was accordingly examined by us on Saturday last, the 11th Instant, in presence of the Law Officers of the Sudder Dewanee Adawlut. The following exercises were performed, by Mr. Thomason; being Extracts from Original Arabic Authorities to be translated into English:

No. 1. Of Partnerships.—The circumstances under which partnerships by reciprocity lose that character and fall under the class

of partnerships in Traffic.—*Jami Ooroomoz.*

No. 2. Of the administration of oaths with a view to the discovery of an offender in cases of murder.—*Hidaya.*

No. 3. Of appropriation and the various rules to be observed on the occasion of a religious endowment.—*Ashbah-o-Nazazir.*

No. 4. Of compacts of cultivation, exhibiting the principles by which they are governed, and the conditions to which they are subjected. — *Foosool-i-oostorrooshee.*

No. 5. Of sales, showing certain necessary conditions, to the legality of such contract under particular circumstances. — *Rizautool-Moofteen.*

No. 6. An English exercise to be translated into Arabic, on the Law of Kisas, or retaliation.

From the studious habits and tried abilities of Mr. Thomason, we were led to expect the display of extraordinary attainments. We assigned, therefore, to that gentleman, the performance of exercises proportionably arduous, and it affords us sincere gratification to be able to state, that our estimate, high as it was, of his acquirements, fell short of the reality. The very names of the works above cited will vouch for the difficulty of the task which was imposed, and when we say that the translations were made with the utmost fidelity, accuracy, and despatch, we bear but inadequate testimony to his merits. In the course of three or four hours, Mr. Thomason not only performed what was required of him, but he found leisure also to make judicious annotations on abstruse passages, thereby furnishing satisfactory proof, that to the capacity of consulting original legal authorities, he has added a considerable knowledge of the Law itself. In addition to the above written exercises, Mr. Thomason read a passage of the *Hidaya* in

the presence of the Law Officers of the Sudder Dewanee Adawlut, to whom he explained the meaning in the Persian language, and who expressed themselves in the highest degree gratified by the learning and acumen which he displayed.

In communicating the result of this examination, which has furnished so decisive a proof of intense application and extraordinary talent, we need hardly add, that Mr. Thomason is, in our opinion, fully and eminently entitled to the reward assigned to success in this department of study.

(TRUE EXTRACT).

D. RUDELL,  
Secy. C. C.

Works in the Native languages or connected with Eastern literature and learning lately published or now preparing for publication.

The *Futawa Hamadee*, a celebrated work on Mahomedan law, in two octavo volumes, containing upwards of nine hundred pages of closely printed letter press. This publication being held in high estimation by Mahomedan Lawyers, forms a very valuable addition to the few good works of the kind that have hitherto been printed.

The *Bostaun of Saadee*, with a Commentary on the text in the margin of each page, and a familiar explanation of the words at the bottom of it, in easy Persian, so as to enable those who are mere beginners in the study of the language, to peruse this well known moral Poem, without the assistance of a dictionary.

Tables of the Arabic language prepared for publication by C. T. Glass, Esq. of the Civil Service, wherein, as it were in a map, the whole system of inflection used in that ancient and highly artificial tongue, is at one view laid before the reader's sight, and cannot fail to have the effect prin-

principally intended by the editor, of enabling Persian students to form thereby a clearer notion of the meaning of Arabic words under whatever forms they may occur, in the perusal of the Persian authors. The Arabic student likewise will find these Tables highly useful in the assistance they will give the memory respecting intricate rules of derivation, interchange of letters, &c. The three works above referred to have been printed at the Lithographic Press, and are highly creditable in the proofs they afford of the neatness, cheapness, expedition and accuracy with which printing of the most various and difficult kind, such as that of the Arabic Tables before alluded to, can be executed at that establishment.

A Collection of Proverbs in various languages, Bengalee, Sanscrit, Arabic, Persian, Latin, and English, under the title of *Bhoodursun*, edited by Neelruttun Huldar, and chiefly designed by him to promote the study of the first-named of those tongues, which, as nothing of the kind has hitherto appeared in Bengalee, and many of the Proverbs are expressed in it, the editor may fairly hope to realize his expectations.

A Dictionary of Hindoe, edited by Gunga Persaud Sookul, Bhakha Pandit of the College, under the superintendence of Captain Price, Professor of that language, and designed to promote the study of the dialects derived from Sanscrit, that are used for both colloquial and written purposes by the Hindoes of every part of Hindoostan.

Works in course of publication under the authority of the Committee of Public Instruction, at the Education Press:

#### SANSKRIT.

The *Mugdabedha*, or Sanscrit Grammar of Vopadeva, in the Devanagari Character, one vol. Duodecimo, (printed.)

The *Rhatta Kavya*, a Sanscrit Poem, illustrative of Grammar,

with a Commentary, 1 vol. Octavo.

The *Laghu Kaumudi*, a Sanscrit Grammar, one vol. Duodecimo.

#### PREPARING FOR PUBLICATION.

The *Lelavati*, or System of Hindu Arithmetic.

The *Laghu Vansa*, a Sanscrit Historical Poem.

#### ARABIC.

The *Fatawa Alemgiri*.

#### PERSIAN.

An Abridgement of *Seir Mutakherin* of Gholam Hosein.

A New Edition of the *Mujmoa Shemsi*, or View of the Copernican System of Astronomy.

A Translation of the *Lelavati* and *Bij Ganita*, or Hindu Arithmetic and Algebra.

PRINTING AT BISHOP'S COLLEGE PRESS FOR THE COMMITTEE.

A Persian Translation of *Bridge's Elements of Algebra*, by Mawlavi Abdoor Raheem, edited by the Reverend Principal Mill.

D. RUDELL,

Secy. C. C.

The Superintendent of the Native Medical Institution reports the students of it to have made satisfactory progress within the past year, and that several of them have already proved useful to the public service, as Native Doctors to Corps as well as in the two Dispensaries that have been lately established in Calcutta, for the purpose of affording relief to the Native Officers of Government, and to such of the Natives as have not the means of otherwise procuring medical aid. Mr. Breton has prepared for the use of the Institution, since July, 1825, the tracts below specified.

In HINDOOSTANEE, in the PERSIAN and NAGREE characters.

A Treatise on Vaccination.

A Ditto on Hydrocele.

A Ditto on Mineral Poisons.

Posological Table.

References to various Anatomical Plates.

#### IN BENGAL.

A Treatise on Vaccination.

## COLLEGE OF FORT WILLIAM, — June 28, 1826.

Twenty-sixth Annual Examination, holden in June, 1826.

PERSIAN.		Date of Admission into College.	Number of Lectures attended this Term.	Period of attendance on the Persian Lec- tures.	
				Months.	Weeks.
FIRST CLASS.					
1.—Lushington, 800 Rs.....	Oct. 1825	4	5	1	
2.—Crawford, Medal of Merit,.....	Sept. 1825	31	8	1	
3.—Colvin, ditto ditto.....	Mar. 1826	21	3	0	
4.—Garstin,.....	Oct. 1825	35	7	2	
5.—Thompson,.....	Feb. 1825	20	3	2	
6.—Becher,.....	Oct. 1824	0	0	0	
SECOND CLASS.					
7.—Gubbins,.....	May 1825	1	0	2	
8.—Bury,.....	May 1825	27	11	1	
9.—Heyland,.....	Sept. 1825	25	8	0	
THIRD CLASS.					
10.—Pringle,.....	Aug. 1825	31	9	2	
11.—Armstrong,.....	Dec. 1825	45	6	0	
12.—Grant,.....	Jan. 1826	25	5	0	
13.—Woodcock,.....	Oct. 1825	30	7	0	
14.—Mills,.....	May 1826	6	1	0	
15.—Fitzgerald,.....	May 1826	0	0	2	
16.—Spiers,.....	Oct. 1825	45	7	0	
HINDEE.					
FIRST CLASS.					
1.—Lushington, 800 Rs.....	Oct. 1826	20	7	3	
2.—Colvin, Medal of Merit,.....	Mar. 1826	23	3	0	
SECOND CLASS.					
3.—Heyland,.....	Sept. 1825	33	8	1	
4.—Thompson,.....	Feb. 1826	21	3	2	
THIRD CLASS.					
5.—Spiers,.....	Oct. 1825	44	7	0	
6.—Armstrong,.....	Dec. 1825	45	6	0	
7.—Woodcock,.....	Oct. 1825	30	7	0	

## BENGALÉE.

FIRST CLASS.			
1.—Colvin, Medal of Merit,.....	Mar. 1826	20	3 0
2.—Pringle,.....	Aug. 1825	37	9 2
3.—Bury,.....	May 1825	38	11 1
4.—Laurel,.....	June 1825	31	11 0
5.—Smith,.....	Dec. 1824	0	0 0
SECOND CLASS.			
6.—Mills,.....	May 1826	5	1 0
7.—Grant,.....	Jan. 1826	35	5 0
THIRD CLASS.			
8.—Gubbins,.....	May 1826	1	0 2
9.—Fitzgerald,.....	May 1826	2	0 2

By Order of the Council of the College,

D. RUDELL, Secretary, C. C.

## CENTRAL SCHOOL.

On Thursday morning last, the 18th current, the foundation Stone of the "*Central School for the Education of Native Females*," was laid on the east side of the fine new tank at Huddoah Bagaim, by the Right Honorable Lady Amherst; accompanied on the occasion by the Honorable Miss Amherst, Mrs. Harington, Mrs. Pattie, Mrs. Ellerton, Mrs. Ballard, Mrs. Laprimadye, Mrs. Wilson, and several other ladies of the Society, under whose fostering care this very laudable object has attained so very promising an appearance. Raja Buddinanth Roy Bahadoor, who so liberally contributed to this undertaking, was also present, and we had much satisfaction in observing on the ground, the Venerable Arch-deacon Corrie, the Hon'ble Mr. Harington, the Hon'ble Captain Amherst, Mr. Pattie, Mr. Ballard, Mr. Laprimadye, Major Beatson, Mr. Wilson, Mr. Robison, and some other gentlemen who have taken an interest in the Institution.

After the ceremony was performed by Lady Amherst, and a most excellent and appropriate prayer offered up by the Venerable Arch-

deacon Corrie, Rajah Buddinanth Roy Bahadoor, by means of his vakeel, addressed Lady Amherst in terms of deep gratitude for the obligation she was bestowing on his countrywomen, and congratulating her ladyship and other ladies on the success attending their exertions.

The ceremony was witnessed by a very large assemblage of natives, who seemed to take great interest in the same, and we were particularly struck and pleased at observing a preponderating number of females, and their female offspring.

The following are the words of inscription on the brass plate which was deposited in the foundation stone:

## CENTRAL SCHOOL

For the Education of  
NATIVE FEMALES.

Founded by a Society of Ladies,  
which was established on the  
xxvth day of March,  
MDCCCLXIV.

## PATRONESS:

The Right Hon. Lady Amherst  
Mrs. Hannah Ellerton, Secretary.  
Mrs. Mary Anne Wilson, Super-  
intendent.

George Ballard, Esq. Treasurer.



This work was greatly assisted by a liberal Donation of Rupees 20,000, from

Rajah Buddinauth Roy Bahadoor.

The foundation was laid by the Right Hon'ble Lady Amherst, on the xviii<sup>th</sup> day of May, 1836. In the v<sup>th</sup> year of the Reign of His Majesty King George the IV<sup>th</sup>.

The Right Hon'ble William Pitt, Lord Amherst, Governor General of India.

Charles Knowles Robison, Esq. gratuitous Architect.—*John Bull*, May 24.

Another of those truly execrable exhibitions, called *Suttees*, took place on the other side of the river on Friday last, when two women were burnt with their deceased husband. We understand from a gentleman, who witnessed the scene, that the sacrifice of the poor deluded victims was so far voluntary that they mounted the pile, only three or four feet high, and laid themselves down on the corpse; billets of wood were then thrown upon them; and our correspondent thinks that, from the weight and number of these, they could not have escaped, had they been desirous, on the fire reaching them. It is surely worth while to enquire, whether this is not a forcible binding to the pile, as much as if done with ropes and bamboos. The pile was lighted, by the oldest son throwing a burning billet of wood among its ready prepared combustibles. One of the women had a family, who appeared to our informant to display the highest pleasure at the sacrifice, dancing and making the most joyous noise of any present. One or two of the female relations of the victims fainted on the pile being set on fire.—*John Bull*, June 13.

*Chowringhee Theatre*.—On Thursday last, a Meeting of the Proprietors of the Chowringhee

Theatre was held at the Town Hall. Mr. Richardson having taken the Chair, the following Report was submitted by the Committee of Management:

The past Theatrical year has offered so little that calls for the consideration of the Proprietors, that the annual statement might almost be dispensed with. The managers, however, are unwilling to forego a practice, on which twelve repetitions have now conferred a respectable antiquity, and proceed, therefore, to submit a brief review of the transactions of the year.

There was no performance in the first quarter, and the only receipt was the arrears of the contribution of the preceding year, amounting to 800 Rupees. During this interval, a small establishment was maintained, and some expence incurred connected with the repairing and cleaning of the house, making the nett expenditure 549 Rupees. This was more than provided for by a balance of cash in the Sircar's hands from the preceding year of 834. 6. 4., and consequently, there remained at the close of the quarter, a nett balance in its favour of 284. 7. 3.

The second quarter was equally barren as the first, and the receipts are blank; the expence is chiefly that of establishment, amounting to 1230. 5. 3., which, with other petty charges, left a balance against the house of 945. 14.

In the second month of the third quarter, there were two performances, both of which being exceedingly attractive, they realised conjointly a receipt of 6808 Rupees, and left upon the operations of the quarter a nett profit of 3154. 12. 10. In this quarter, however, the sum of 1017. 12. was paid for the repairs of the Theatre; it having been found necessary, when the house was cleaned, to change the beam over the proscenium, and consequently, to break up and

relay part of the roof. With this addition, however, the expenses of the quarter fell short of the receipt by about 1000 Rupees.

At the end of this quarter, the managers found it advisable to renew the engagement with Mr. Linton, by which he became responsible for the expenses of the establishment, and the subsequent Proceedings of the Theatre are not upon the books of the general concern, with the exception of Bills accruing on former quarters, and discharged in the fourth, amounting to 1206. 2. 8., and the receipt of a contribution in arrears.

The total receipts of the year, exclusive of money drawn upon account to 8442 Rupees the total expenses to 8356. 9. leaving a balance, therefore, in favour of the year, of 85. 13. 4. On the other hand, we have the interest account with Alexander and Co. at 8 per cent. amounting the 881. 2. 10, and the nett expence of the year to the Proprietors is, therefore, 795. 5. 6., making the debt due by the house 10,122, which, as an interval of two years has elapsed, without a call upon the Proprietors, it may be now as well to discharge.

Besides the debts due to the Theatre for admission, of which an inconsiderable portion will be realised, there is a considerable sum still due upon the contributions of 1824 of 3,700 Rupees. The managers have made several attempts to procure Payment of such of these as offered a prospect of recovery, but without success, and it now remains with the Proprietors to determine how those shares are to be disposed of: a list of the defaulters is submitted. The most regular course will be to sell them for as much beyond the amount of the contribution, with interest, as they will realise. The surplus being carried to the credit of the Proprietors in arrears. As for as the amount of the con-

tribution and interest on it extend, the Theatre should become the purchaser, and cancel the shares by which the value of the remaining shares will be enhanced.

The managers, in relinquishing their authority, have no alteration to suggest in the arrangements to be made for the ensuing year.

Upon the termination of the preceding Report, the following Resolutions were adopted by the meeting. That the debt due by the Theatre, amounting to 10,122 Rupees, be forthwith discharged.

That, although it appears that there are expected assets to the extent of about 5000 Rupees, yet as the recovery is remote, and in the course of a short time, the amount may be required for unavoidable expenses, connected with the repairs of the Theatre, &c., it is not desirable to consider the above sum, as a deduction from the nett amount of the debt to be discharged by the preceding Resolution.

That, to meet the amount of the debt, 10,150 Rupees shall be levied from the Proprietors, in the proportion of 100 Rupees for each single share, and 60 Rupees for each share, more than one.

That notice shall be given to the Proprietors, who are or who may be in arrears, or to their Representatives, agents, and assigns, agreeably to the 13th clause of the original agreement, and in failure of their discharging the arrears, on the contribution of 1824, and the contribution now voted, their shares be sold by Auction, the proceeds to be carried to the credit of the House, as far as the amount of the contribution and charges, and any surplus to be paid to the defaulters or their estates.

That the present arrangement with Mr. Linton be continued for the ensuing year; subject to the following modifications:

The Free Admission of the Proprietors shall be relinquished for

two performances, at such seasons as Mr. Linton may select in the course of the year, on condition of his paying to the Proprietors the annual sum of 1600 Rupees.

That Mr. W. Prinsep be requested to take the entire management of the pecuniary interests of the Theatre up to the present date.

That the thanks of the Proprietors be presented to the Amateurs who have kindly lent their aid to the Theatre during the past year.

That the thanks of the Proprietors be presented to the Managers of the past year.

That the Managers be re-elected.

That the thanks of the Meeting be voted to Mr. Richardson, for his able conduct in the Chair.—*Govt. Gaz. July 18.*

*No. II.—Hindu Drama. by H. H. WILSON, Esq.—VIKRAMA AND URVASI.*—The author of the drama of Vikrama and Urvashi, is Kalidasa already so well and favourably known to the world as the author of Sakuntalā.

The story of the present play is shortly this. *Purúravas*, King of Prathsthāna was in the habit of paying a visit to *Indra* every day. On one occasion whilst accompanying in his Car, the Sun in his southern course, he beheld the Demon *Kēsi* seize, and carry off, the nymph *Urvashi* the most beautiful of the nymphs of *Indra*'s heaven. The King attacked the demon and rescued *Urvashi*.

At a festival given by *Indra* at which was represented the story of *Lakshmi*'s election of a husband, *Urvashi* forgot her part in the performance, naming the possessor of her heart, *Purúravas*, instead of *Puru-shottapra*. She is immediately condemned to be forgotten in heaven. *Indra*, however, after the performance, observing her as she stood apart, ashamed and disconsolate, calls her to him, and allows her to spend the period of her exile from heaven, with *Parúravas* :

—the period of her banishment is to expire, when the King beholds the offspring, she shall bear him. *Urvashi* accordingly descends to the palace of the monarch. After some time it appears, she persuades the King to resign the reigns of Government and seek with her the groves of *Gaudhamādana*. Whilst wandering along the banks of the *Mandhākini*, a nymph of air attracts the glance of the *Purúravas*, and the jealousy of *Urvashi* is roused. While thus troubled, she needlessly forgets the law that bars all females from access to the groves of *Kartikéya*, and trespassing, is transformed to a vine. *Purúravas* wanders thro' the forest in search of her, and calls upon every bird and tree for *Urvashi*. At last, by means of the Ruby of *Reunion*, he is led to the vine, which is transformed to *Urvashi*. The play now draws to a conclusion. The Ruby of *Reunion* is carried off by a hawk. *Ayus*, the son of *Urvashi* and *Purúravas*, (who had been committed by his mother to the care of a *Tápasí* or female ascetic) whilst practising his archery, shoots at, and kills the hawk. Being thus unfitted to be longer an inmate of the hermitage, the *Tápasí* brings him to the King, and the period of *Urvashi*'s stay on earth is thus determined.

The play ends with the coronation of *Ayus*, and *Purúravas* is commanded by *Indra* to hold himself in readiness to assist the gods in certain foretold hostilities in heaven, and as a reward to *Urvashi* is to be thro' life united with him.

We subjoin some specimens of the poetry, with the view of giving our readers some notion, not only of the style of thought of the author, but of the talent of the translator.

Description of a Chariot at full speed :—

\*\*\*\*\* before the car  
Like vollied dust the scattering clouds divide ;  
The whirling wheel deceives the dazed eye

And double round the axle seems to circle:

The waving chowrie on the steed's broad brow

Points backward motionless, as in a picture;

And backward streams the banner from the breeze

We meet—immoveable.\*

#### Description of Urvāsi:—

*Pur.* Her loveliness yields splendour to her ornaments,

Her purity gives fragrance to her perfumes,

All the similitudes that poets use—

To picture beauty—it were gross flattery

To them, to name with her surpassing charms.

#### The South wind:—

*Pur.* He comes to teach me, as he amorous sports

Amongst the blossoms of the *Mādhavi*

And dances frolic with the *Kundat*

flowers,

With all the impassioned fervour of desire,

And graceful ingenuity of love—

Remark in him my pictured sentiments.

To the same, having blown away a *Bhurja* leaf, on which *Urvāsi* had written a confession of her love:—

*Pur.* Breeze of the south, the friend of love and spring,

\* A very similar description, but less picturesque and just, occurs in the beginning of *Sakuntalā*, and the truth of it is rendered less striking by a loose translation. Sir William Jones translates *Nishkampa Chāmara* *Sikhā*—“they tossed their manes” when it means “their manes and the Chowries on their heads are unagitated,”—that is they point against the wind without waving, a predicate much more indicative of a rapid advance against the breeze than the undulation of either. The *Chāmari* or *Chowrie*—the white bushy tail of the Tibet Cow, fixed on a gold or ornamented shaft, rose from between the ears of the horse like the Plume of the War horse of Chivalry—the banner or banneret with the device of the Chief rose at the back of the Car—sometimes several little triangular flags were mounted on its sides.

† A creeper with white flowers, the kind of *Jasamine*.

Though from the flower you steal the fragrant down

To scatter perfume—yet why plunder me

Of those dear characters, her own fair hand

In proof of her affection traced—thou knowest

The lonely lover that in absence pines Lives on such fond memorials—It is not

Thy wont to disregard a lover's suit.

The King having denied his love of *Urvāsi*, and fallen at the Queen's feet:—

*Ausi.* Think me not,

So mere a child—that this assumed respect

Beguiles me of my wrath—Away with it—

'Tis gross, my lord, and sits but ill upon you.

I treat such hypocritical penitence As it deserves. (*Spurns him and exit.*)

*Man.* Her majesty has gone off in a hurry, like a river in the rains—You may rise. (*To the king who has continued prostrate*)

*Pur.* I might have spared myself the pains.

A woman is clear sighted—and mere words

Touch not her heart—Passion must give them credit.

The lapidary master of his craft With cold indifference eyes the spurious gem.

#### Mid-day:—

*Pur.* 'Tis past mid-day—exhausted by the heat

The Peacock plunges in the scanty pool

That feeds the tall tree's root: the drowsy Bee

Sleeps in the hollow chamber of the Lotus

Darkened with closing petals—on the brink

Of the now tepid lake the wild Duck lurks

Amongst the sedgy shade; and even The Parrot from his wiry bower complains

And calls for water to allay his thirst.

#### Purūravas in the Forest:—

No, I will not arrest the march of time For all around behold my state appalled—

The clouds expand my canopy—their lightnings

Gleam as its glittering fringe—Rich chowries wave

Of many coloured hues from dowering  
trees.  
The shrieking Peafowl, clamorous in  
their joy,  
Are the loud heralds of a Sovereign's  
honours—  
And these brightorrents, flashing o'er  
the brows  
Of the tall mountains, are the wealthy  
streams  
Poured forth profuse from tributary  
realms,  
Eye on it—what have I do with  
pomp—

We must, however, for the  
present leave Vikrama and Urvasi  
to its own merits. The few ex-  
tracts we have hastily made above,  
will at once bespeak the talents of  
the translator, and the vein of  
imagery of the author.—*John Bull,*  
*July 24.*

#### THE LATE CAPT. AMHERST.

The sudden Death of the late  
Captain AMHERST has produced  
a most sincere, and universal re-  
gret throughout all classes of So-  
ciety, as well on account of his  
immediate loss, as the affliction  
into which it has thrown his fam-  
ily; a family, as could not but be  
perceptible to the most common  
observer, most conspicuous for  
that endearing domestic affection  
which constitutes certainly our  
greatest happiness here. But do-  
mestic affliction like this is sacred;  
it shrinks even from the condolence  
of private friendship,—and can  
alone find relief in a reliance on  
His word, without whose sanction  
a sparrow falleth not to the ground.  
Yet it cannot surely but in some  
degree sooth the feelings of the  
afflicted to know, that a universal  
sympathy pervades the community,  
not the less sincere and deep, be-  
cause it is not loudly proclaimed.

There is scarcely a single point  
of view in which this lamented  
event can be placed, which does  
not afford to human perception ad-  
ditional cause for regret. It is  
not necessary here to advert to all  
these points. It is sufficient to

reflect on his youth, his situation  
in his family, his prospects, and  
the universal respect in which he  
was held by all who had the slight-  
est acquaintance with him. As  
Military Secretary to his Father  
he had almost hourly opportunities  
of evincing the goodness of his  
heart, and the kindness of his dis-  
position; and no opportunity was  
lost: while he appeared to be  
simply performing the duties of  
his office, his heart was ever in  
union with the wishes of every  
applicant—without ostentation,—  
without pride—and without that  
affected humility, which wounds  
more than the most lofty hauteur,  
he was, as must be well known to  
every one who had occasion to see  
him officially, the ready, attentive,  
obliging, and gentlemanly Secre-  
tary. But the kind and benevolent  
feelings of his heart could not be  
confined with the narrow bounds  
of his immediate duties of Military  
Secretary. Many are the appli-  
cants for his father's patronage  
who can testify to the unaffected  
singleness of heart, with which he  
entered into their wishes and the  
plain sincerity with which he for-  
warded their views, as far as he  
could consistently with a due  
regard to the peculiar situation in  
which he was placed. When all  
other channels were closed, the  
open heart of Captain AMHERST  
afforded the sure means of access  
to the most humble applicant. In  
this point of view his loss is a  
public one, and irreparable. Others  
with all his desire to do good, with  
all his benevolence of heart, and  
his ready attention, may be found  
to fill his appointment; but the  
ability, from obvious causes, to do  
it with equal effect must be want-  
ing.

The same kindness of disposi-  
tion and urbanity which distin-  
guished him in his official capacity  
were conspicuous in his inter-  
course with society. There was  
an evenness of manner, and cer-

riage, combined with a most unassuming demeanor which immediately placed the most perfect stranger at his ease. His social qualities were of the brightest description—and in the immediate circle of his more intimate acquaintance, he never will be forgotten; while throughout the whole community, especially his brother officers, his loss will be long deplored.

R.

*John Bull, Aug. 23.*

*Court of Ava.*—On a former occasion, when adverting to the results of our improved intercourse with the Burmese, we gave insertion to characteristic notices of some of the principal persons of the Court of Ava: we have since been favoured with more particular sketches of the royal family, as well as of the chief officers of government, with which our readers will probably be amused.

The *King* is mild, good natured, and obliging, impatient of restraint, and incapable of close application. He is playful in his manners, addicted to favouritism, but fickle in his attachments: devoted to his Queen, and wholly subject to her influence. He is fond of spectacles, theatrical performances, elephant-catching and boat-races. He is not bigoted to his religion, but complies occasionally with its forms. Although usually gentle, he is subject to sudden gusts of passion, which, though transient, are not unfrequently fatal to the objects that have excited them. He is possessed of moderate natural talent, but is quick in catching an idea, forming an opinion, and giving a decision. He is partial to Europeans, desirous of encouraging by an intercourse with them, and of benefiting the country by their skill and science. He is rather unfavourable to Mohammedans, and not influenced by the Bauddha priests, but a great patron of Brahmins—a firm believer in judicial

astrology, magic, and alchemy, and a very great dabbler in experiments professing to discover the means of promoting vigour, and prolonging life.

The *Queen*, having been elevated from an inferior rank, is very tenacious of her dignity: she is haughty and implacable—a woman of talent, but avaricious, and bigotedly attached to the religion of Bauddha. Although imperious, her manners are not devoid of grace, and she is capable of assuming an amiable and condescending deportment. She is by no means well disposed towards Europeans, nor pleased with the favour which the King is inclined to shew them.

The *Heir Apparent* is a fine boy of about twelve years of age: he is the son of a former Queen, deceased. Notwithstanding his youth, he feels his importance, and governs his officers and dependants with very manlike authority. He is shrewd, sprightly and active, and promises well, if not spoiled by the servility of his adherents, and the habits of an eastern court.

The *Princess Su*, is the only daughter of his majesty, and is the child of the present Queen: she is four or five years of age, the idol of her parents, and in every respect a spoiled child.

The *Queen's Aunt* is an inmate of the palace, and a very confidential and important personage: much cannot be said in her favour: she has all the defects of an humble origin aggravated by the sense of influence, and unvarnished by the assumption of manners dignified or courteous.

The *Queen's Brother* is a character still more important; his title is that of *Great Prince*, and it is not insignificant. He is the Superintendent of the Privy Council, Acting Public Minister of State, and a sort of factotum to the King. His character is not dissimilar from his sister's, but his person

possesses no attractions, and his manners are repulsive and austere. He does not want capacity for conducting public business after the Burmese fashion, and his cruelty, which is one of his characteristics, is probably of use to him in this respect. He is full of illiberal and narrow-minded prejudices, and consequently no friend to foreigners.

His wife, the *Princess of Salen*, is a smart active little woman, and has considerable influence with her husband and the Queen. Ladies are no cyphers at the court of Ava.

The *Queen's Brother-in-law*, was the last Viceroy of Rangoon: he is said to have laboured as a common Cooly before the elevation of his wife's sister to royalty. It is no marvel, therefore, that he is not very brilliant, but he is a good natured easy man, and wholly governed by the creatures about him. The King has no great respect for him, but he has the support of the Queen: however, he holds no office, nor was he employed during the war.

The daughter of the last mentioned personage by the Queen's sister, who is dead, is entitled the *Princess of Mek-ha-rä*, and is a lady of great influence at court. She is a prodigious favourite with both King and Queen, to whom she utters her sentiments without reserve. She is supposed not to be very scrupulous in her conduct, but this may be only Burman scandal. At all events, she is a very interesting woman, shrewd, sensible, witty, and high spirited. It is said that she will probably be made a Queen, but we do not profess to understand how Queens are made at Ava.

The Prince of *Mek-ha-ra* is uncle to the king: he is a great metaphysician, and deep in ecclesiastical interests. The brother of the King, whom we call the Prince of *Sa-ravadi*, more properly *Tha-ravates*, is better known to Europeans

than most of the members of the court, as he has always shewn a favourable leaning towards them, and has had several in his employ. He does not seem to have benefited by the intercourse, as he is addicted to gambling and various profligate habits. In other respects he resembles the King, his brother, being good natured and playful.

The *Princesses of Toung-gnus, Pagan, and Shewadoun* are the sisters of the King: the elder, who, according to the Burman custom, is unmarried, is a woman of considerable talent—the second, who is married to the Prince of Pagan, is also possessed of abilities and is smart and high spirited: but is addicted to some unlady-like habits as chewing opium and smoking tobacco. The third, is married to her half-brother, Prince *Myen-zain*, and is an amiable character, though of rather juvenile propensities.

The *Queen Mother* is the second wife of the present King's father and is a kind, charitable motherly old woman, something of a devotee, but not intolerant.

The *Prince of Myen-zain* and Prince *Kodauoo*, are sons of the Queen's mother, and half-brothers of the King. The first is subject to a paralytic affection, on which account he is not admitted into the palace—he is amiable and intelligent, and partial to Europeans.

The second is not much known, but he is expected to rise in consequence by his marriage with the daughter of the Queen's brother.

The *Princes of Rambya* (Ramree,) and *Thandira*, (Sandow,) are half-brothers of the King by inferior mothers—they are not unlike the King in disposition, and are great favourites at court. They were both much employed during the war.

All these, with the exception perhaps of the Queen's brother-in-law, are considered of the blood royal, and are privileged to use gilt umbrellas.—*Govt. Gaze. Aug.*

The intelligence from Rangoon adverted to in our last, was derived from a hasty inspection of the documents with which we were favoured, but we have since been put in possession of more particular details, the tenor of which we are happy to find, is entirely in unison with that of the advices to which we then referred.

Mr. Crawford left Rangoon on the 1st, in the *Diana* steam boat, escorted by a small party of Europeans and of native Sipahis, and several gun-boats. He reached Henzada on the 8th, where he visited the Woonghee Moang Kiang, the intended Governor of Rangoon and the viceroy of Pegu, being invested with authority over the whole tract from Pagaham to the sea, who has been waiting at Henzada to take charge of his Government on its evacuation by the British. The Woonghee returned the visit on the following day coming in a war boat attended by fifteen others, and a number of small boats conveying a retinue of four or five hundred persons: he was received on board the *Diana* with military honours, and remained on board two hours. He is described as a man of mild and conciliatory manners, and bears a high public character. He is said to have evinced some anxiety to dissuade the Envoy from the proceeding to Ava, upon the grounds of his being possessed of powers to discuss any questions that might arise, and a reference to the Court being therefore unnecessary. On finding, however, that a strict adherence to the terms of the treaty was insisted on, he withdrew his opposition, and cheerfully nominated the persons who were to accompany the mission. The steam vessel got under weigh on the tenth, and the party expected to reach Prome in four days, and Ava in twenty. The following extracts from a letter from a friend,

will give some further idea of their proceedings:

*Henzada, 9th Sept.*—"We left Rangoon on the 1st, late in the afternoon, and arrived here yesterday; rather slow progress you will think, but the *Diana* is heavily tasked, having not only her own freightage, which is not inconsiderable, but a heavy passage boat in tow, with a party of the European escort, baggage and stores; she has, it is true, a crew of forty rowers, but they are of very little use against the current—our progress, nevertheless, is better than it seems, as we have not been in motion above five days out of the eight, having stopped at Densabaw and other places to collect fuel for the engine. The *Diana* is now about to cast off her heavy incumbrance, a smaller baggage boat having been procured here. We are now, I believe, half way to Prome, and expect to arrive there in four days, and to reach Ava in twenty more: we are all in high health and spirit, in great good humour with each other and ourselves, and delighted with our chief, whose only anxiety seems to be to make us all happy and comfortable. Nothing can be more different from Bengal, than the appearance of the country thus far. Not in natural features, for it enjoys the advantages of climate and soil, perhaps even in a higher degree, but the misery and poverty of the people, the oppression under which they are bowed down, and the total neglect of cultivation are beyond description. The powers of nature must be called into beneficial exercise by the industry of man, and the population of this country, is equally unable and disinclined to avail itself of the natural advantages, amidst which it is not scantily distributed. We saw nothing like a town after we left Rangoon, till we arrived here. A few straggling villages alone occurred, half under water, with-



out a single decent habitation : we saw very few inhabitants, and scarcely any horned cattle. Henzada extends about two miles along the right bank of the Irawadi, close to the water edge, and is half under water when the river overflows. It consists of two or three irregular lines of detached and miserable looking hovels, perched upon wooden posts, as usual in this country. The only habitation that merits even the name of a bungalow, is a hut in the centre of the village, the palace of the Woonghee, the viceroy of Pegu, and one of the pillars of the state. The gentleman now here, is waiting to take charge of Rangoon, when our troops leave. We had several interviews with this august personage : he was very desirous to persuade the Envoy, that it was quite unnecessary for him to travel so far as to Ava, but there was no getting over the stipulation in the treaty, and when the Woonghee found this was the case, which did not seem greatly to astonish him, he set to work to forward our departure with great good will. I cannot imagine the cause of the reluctance they shew to our proceeding to the golden feet. Perhaps, they may think the presence of an Envoy, under circumstances so different from that of any former deputation, will express too publicly the humiliation they have undergone. If such a feeling subsist, it will, no doubt, be soon dissipated by the judicious and friendly conduct of the Resident.

The Woonghee is a middle aged man, of courteous manners, and prepossessing appearance. He sent a war boat to convey the Envoy on shore, and when he returned the visit, he came escorted by a great number of paddling boats, as well as war boats, decorated with golden chattahs and white flags, but not otherwise ornamented, except that occasionally the helms gilt. The war boats and

canoes are elegantly formed, and the simultaneous style in which they are rowed, oars, paddles, bodies, arms, and heads all moving with one motion, has a very curious and characteristic effect. The scene round the Diana is the most lively that can be imagined, as the most free intercourse is kept up with the shore. The Woonghee expressed himself much pleased by the appearance of the Europeans, who are all picked men, some of them six feet three.

At Donabew, we visited the defences thrown up by the Bundoela, and the spot where he fell was pointed out to us.

Dr. Wallich, you will be pleased to learn, has been botanizing with his usual zeal and activity : he has collected a number of new and curious plants, particularly an aquatic plant of the family of the nymphæa of the most singular structure, and which he regards as one of the most interesting he has ever met with. I suppose we shall have some notice of his discoveries in a *Flora Burmanensis*.

The gun boats that accompanied us hither return to Rangoon, which gives me an opportunity of dispatching this letter," &c.

The occurrence of robberies in the vicinity of Rangoon, of which notice has been formerly taken, having been made the subject of a communication with Ujina, who, it appears, is reinstated in his Government of Martaban, that chief readily promised his co-operation in their suppression, in which indeed the Burman authorities has a more direct interest than our selves, having been to a still greater extent the object of depredation. No fewer than three attempts were made upon the treasure sent by Ujina from Martaban to Henzada, and it was only by hard fighting that the party escorting it conveyed it to its destination. We noticed in our last the share taken

by the Martaban chief in the preservation of the crew of a coasting vessel from Coringa, wrecked on the coast of his district. We have been favoured with the following copy of the letter addressed by him on this occasion to Sir Archibald Campbell. The brig was the *Ramaswamee*, of Coringa :

*Martaban Governor Maha Oojina sends to the Generalissimo and Commissioners appointed by the Governor of India.*

A vessel from Coringa arrived at Rangoon with goods, and not having sold all there, went with the remainder to Kyikamee. From Kyikamee, in returning to Rangoon, she encountered a heavy gale of wind, and let go her anchor. Her cables all broke, and she was driven on shore on Gudee Sand, and wrecked. The master with thirty-eight men saved themselves in a boat, and reached the shore below Tagoondyn. They were nearly dead from starvation, and being found in this state, were brought to me at the fort of Beelen. I fed them plentifully while with me, and, providing for their passage, now send them to the Generalissimo at Rangoon, under the care of Nga-au and others.

We mentioned some time since that it was the intention of Sir A. Campbell to pay a visit to the Provinces, East and West of the Saluen River, and we find that this intention has been carried into effect, and that the Commander in Chief, after inspecting the frontier, has returned to Rangoon.

The chief object of Sir A. Campbell's visit was understood to be the determination of an eligible site for a Military Cantonment, and we learn that Moal-mein has been preferred for this purpose. Its situation and peculiarities were adverted to in our paper of the 18th Sept. Its position, opposite to the principal Burman town in that quarter, upon the bank of a

broad and rapid stream, joined by two other, the Gain and Attaran, within sight of the station, enable it to command the course of the river frontier, and repel with ease any attempt to trespass upon our boundary—a Detachment on the N. E. end of the island of Pulygoon, which may be required for the protection of that fertile, will be almost within sight, of Moal-mein, and will be, consequently, susceptible at any time of effective support.

The salubrity of the spot is also highly probable. The banks are high; rising by a gradual, but decided ascent, to an elevation of two hundred feet from the bed of a stream, the rapidity of whose course does not admit of any muddy alluvial deposits. It is open to the sea breeze through its whole front, whilst inland, extensive plains, free from jungle, separate it from the mountains. The soil is black mould on a stratum of gravel: the jungle now, in the immediate vicinity, is low, and may easily be cleared away, and there is an abundant supply of good water. The healthiness of this part of the country is corroborated by native testimony, and by actual experience, as of two detachments of Madras Native Infantry, one hundred each, stationed at Martaban and Pulygoon, neither sent more than two men to hospital from May to September.

The island of Pulygoon, and the banks of the Gain and Attaran rivers, produce abundant crops of rice. Teak of a superior quality is plentiful in the vicinity, and the surrounding districts, particularly in the mountainous parts, are said to be rich in mineral products.—*Govt. Gaz. October 19.*

On Saturday the Trial of the three Portuguese for the murder of the British Sailor, some short time ago in one of the Bazars, came on in

the Supreme Court. It occupied the Court during the whole day, and nearly till 8 o'Clock at night. The Jury retired a little before 6 and were absent an hour. They returned a verdict of "Not Guilty" against two of them, and "Guilty" against the one who actually stabbed the man. The execution of the sentence is to be suspended till a reference is made home of the technical point mentioned by the Chief Justice in his charge to the Grand Jury, arising from the British Sailor having died in the General Hospital—out of the bounds of the Town of Calcutta. The address of the Chief Justice we learn, in passing sentence was very powerful and impressive.—*John Bull*, Oct. 20.

The Supreme Court met yesterday morning. The Lord Chief Justice made a long, and those who had the good fortune to be near the Bench say, an admirable charge to the Grand Jury.

The following Gentlemen were chosen Grand Jurors :—

ROBERT SAUNDERS, Esq. Foreman.

W. S. Barnard, Esq.

Geo. Udny, Esq.

Thos. Bush, Esq.

Mathew Gisborne, Esq.

W. Shedden, Esq.

John Drew, Esq.

Willis Earle, Esq.

E. S. Ellis, Esq.

Robert Eglinton, Esq.

Thos. Allport, Esq.

David Henry Renny, Esq.

S. R. Crawford, Esq.

Walter Nesbit, Esq.

Mathew Law, Esq.

W. F. Fergusson, Esq.

John Collie, Esq.

C. McKenzie, Esq.

Geo. McKillop, Esq.

Geo. Alex. Bushby, Esq.

Francis Gillanders, Esq.

John Rycroft Best, Esq.

*John Bull*, Oct. 24.

*Asiatic Society.*—A Meeting of this Society was held on Wednesday last, when the Honorable Mr. Harington presided. C. Paton, Esq. was elected a Member of the Society, and Major-General Walker, an Honorary Member. Various musical instruments, from Arracan, were presented to the Museum, by Dr. Tytler; two specimens of Pudding Stone, by Dr. Pearse; and Poisoned Arrows, a piece of Wove Cloth, with various objects of natural history, from Tueopia and New Guinea, by Captain Dillon. With reference to the public communications made by this Gentleman, regarding the loss of La Perouse, the Society resolved to submit to the Government, the expression of the interest felt by them in the probable result of any enquiry that might be instituted to discover the scene of his unfortunate fate. The Library of the Society received some accessions from Dr. Tytler, the Astronomical Society of London, the Medical and Physical Society of Calcutta, and Mr. Avdall.

The communications laid before the Meeting were, Notes on various animals in the northern mountains, of which the specimens of the horns were exhibited, and remarks on the Snake Stone, by Captain Herbert—The translation of the inscription on the great bell, at Rangoon, with illustrative comments by the Reverend Mr. Hough, and a Memoir on the Bhoté Mehals of Kamaon, by the Commissioner Mr. Traill.

The following is the enumeration of the Horns, submitted to the Society, and Animals to which they belong:

No. 1.—Of the *Jurao*, (*Cervus Hippelapus* of Du Vaucel).—A very good Lithographic Engraving of this animal was given last volume of the Researches. It is as common in the lower part of the mountains, as it is in Bengal. It is a large sized species, of a dark

color, something between grey and russet, stands about 13½ or 14 hands high, and is remarkable for the small number of the Antlers, which are never more than in the specimen. In one instance, a single horn weighed 8lb. within 2 ounces. Three individuals of this species, are in the possession of Major Young, at Dehra, where they eat from the hand, and are almost perfectly tame.

No. 2.—Of the *Capra Ibx* now for the first time noticed as an inhabitant of the mountains.—Captain Herbert has never seen the animal, but understands it to be of a dark color, and something larger than a common sheep. It abounds in Kanour, where it is called *Sagin* or *Zgin*, and is hunted in common with the Musk Deer (*Moschus Moschiferus*) and the *Ther*.

No. 3.—Horns of the *Ther*, a new species of *Capra* which might with propriety assume the specific name—of *Leonena*, the peculiar appearance of the animal, consisting in a very fine mane, similar to that of a lion. An inspection of the horns will satisfy any one who knows the character of the Chamois, with which it has been confounded of their specific difference, and they have been pronounced by a gentleman, who has seen much of the Alps, and has repeatedly had the horns of the Chamois in his possession, to be of a very different character. The animals inhabit the most difficult peaks keeping always very near the verge of snow, and their pursuit is equally hazardous with that of the Musk Deer, and the Ibx.

No. 4.—Horns of the *Surao*, a species of Antelope, apparently a new one. It is of a size rather above the middle, is a heavy sluggish looking animal, and when young, is not very unlike a calf. It is of a black or dark brown color, with tan on the face, breast, and legs

It also inhabits the higher and colder regions.

No. 5.—Horns of the spotted Deer of the northern plains (*Cervus Axis*.) This animal abounds in the jungles, at the foot of the hills.

No. 6.—Horns of the hill sheep.

The Snake Stone is well known throughout the East, as a supposed antidote against poison, particularly the venom of Snakes. It is of two kinds, one of animal, the other of mineral origin: of the former, an analytical examination was published in the 13th volume of the *Researches*, by Dr. Davy, with additional remarks by the Secretary. It is to the latter that Captain Herbert's enquiries have been more particularly directed. Three sorts of the Mineral Snake Stone are procurable in the Himalaya—one is found with detritus, in a cave in Jawahir, leading into the valley of the Setlej, it is of irregular form, smooth surface, and of an olive green colour: from its chemical characters, it seems to be a new mineral, consisting chiefly of Silica. The other two kinds were met with in the Bazar at Haridwar, and, although differing in external characters, are essentially the same—one is of a bright greenish colour, and the other, a dull green—they also vary in specific gravity, but they are both considered by Capt. H. to be varieties of Serpentine, a name which has been given to a mineral substance, without any satisfactory reason, and which he thinks, therefore, may be connected with the terms Snake Stone, *Pierre de Serpent*, &c. attached to the Zehr Mohereh of the East, as an antidote against the venom of Snakes.

The inscription on the great bell, at Rangoon, is in the Burman language and character, and is cut in twelve lines round the circumference of the bell. It records, in the usual strain, the virtues of the grantor and the merits of the grant. The bell, from its size, is a Curious

specimen of the progress made by the Burmans in the art of fusing and casting metal, as it forms a rather unmanageable mass, being declared to weigh 15,555 vis, or about 56,000 pounds. The great bell of St. Paul's weighs but 11,470 pounds; and there are few bells in Europe larger than the Rangoon bell, except the *Tsar Kolokol*, or King of Bells, of Moscow, which weighs 432,000 pounds.

The Rangoon bell was presented about forty-five years ago, to the temple of Swe-dagon, by Sengku, the grand-son of Alaung phura, whom Europeans call Alompra. In the late war, it was removed from the temple, an attempt was made to put it on board ship, but in so doing it fell into the river, whence, after remaining some months, it was again raised and restored to its former situation. The illustrations accompanying the translation afford much new and accurate information on many points of the Burman religion, and on the history of the celebrated Swe-da-gon Pagoda, the sanctity of which building is derived from its enshrining the relics of the four last Budhs.—The staff of *Kauk-kathan*, the water pot of *Gau-na-gon*, the bathing garment of *Ka-tha-pa*, and eight hairs from the head of *Gautama*. We believe these sacred objects escaped the sacrilegious hands of our soldiery.

The Bhote Mehals are that part of the Himalaya range, which constituted the Bhot province of Tibet: and commence on the north from the table land beyond the mountains: they comprise the different passes into Tibet, and some of the loftiest peaks in the Himalaya, and are now attached to the states of Kamaon and Gerhwal. Their population is estimated at 10,000 individuals, of whom nine-tenths are Bhotas. The greater portion of the surface is above the line of perpetual congelation; but even in such portions as are cultivated,

snow lies on the ground during full half the year, or from September to April: an interval of four months without a fall is unusual. The chief crops are buck wheat and barley, which are sown early in June, and reaped in September; but the crops are not unfrequently injured or destroyed by an early occurrence of frost or slips of snow beds, the lower deposit of which is pushed from its site on the sides of the mountains, by the weight of a fresh accumulation nearer to their summits. The inhabitants of the country are identifiable in every respect with those of Tibet, and in many of the villages, tradition still preserves the memory of their emigration from that country. Those who are settled at the Darma Ghat, however, are a distinct race, and are said to be the descendants of a body of Mongol Tartars, who were left by Timur to maintain Kamaon in subjection: they themselves do not admit this descent, especially as they have ceased to be Mohammedans, but the tradition is, nevertheless, entitled to credit. The Bhotas are originally Buddhists, and disciples of this Lama of Tibet, but their subjugation by the Gorkha Government has introduced many Hindu doctrines amongst them and they worship the divinities of both religions, and employ equally as their Priests, Brahmans, or Lamas. They have properly no distinction of caste; but the difference of tribe prevails amongst them as strongly, and in many instances, those of one village will neither eat nor intermarry with those of another. The Bhotas enjoy the monopoly of the carrying trade from Hindustan to Tibet, the great marts of which are in the adjoining province of *Hium Dés*, (the land of snow, not *Oon Dés*, as originally supposed or the land of the wool of the shawl goat,) and which, besides its central position, is rich in natu-

ral produce, in gold dust, borax, salt and shawl wool, and at the same time, from its own sterility depends upon the surrounding countries for every article of domestic consumption. The traders from Tibet, Ladakh, Cashmir, Tartary, China, and Hindustan, meet annually at a great fair held at Gertokh, the residence of the Viceroy of Lassa. The intercourse with this state is, however, subjected to the restraints imposed by the Chinese, and a special permission from the Government is annually necessary for the traders of Hiun Dés and Bhote to open a commercial intercourse. The staple commodity of the Bhoteas is grain, which they collect from the villages of Kamaon and Gerhwal, in exchange chiefly for Salt—other articles suited to the Hiun Dés market, and exported to a small extent are coarse woollen cloth and cottons, coral pearls, hardware, sugar, dyes, timber, &c. The cost of carriage, and the difficulties thrown in the way of it by the Bhotea carrying monopoly, and the cautious fears of the Gertokh rulers, keep it confined infinitely below its natural level. Of the character of the Bhoteas it may be observed generally, that they are an honest, orderly, and industrious race, good humoured and patient.

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*Medical and Physical Society.*—

A Meeting of the Society was held on Saturday evening last, Mr. Wilson, Vice-President, in the chair. The following gentlemen were elected Members of the Society: Mr. Sheppie, Mr. Brander, Mr. Scott and Mr. Fortman. Several Medical works were presented to the Library, by Mr. Wilson, Dr. Adam, and Mr. Young, of Aurungabad.—Specimens of Agates and other Minerals from Guzerat, with observations, were presented to the Museum by Dr. Kennedy, and

specimens of the true West Indian Arrow Root, seased in this country, by W. Leycester, Esq., the President of the Agricultural and Horticultural Society. Cases of the employment of the Oxy muriate of Mercury, by Mr Cockeral, a successful case of Strangulated Hernia, by Mr. Chartors, and an Essay on Public Health in India, by Dr. Rankins were submitted to the Meeting, and reserved for future consideration.

Although the Thikur of this country, is a valuable substitute for the Maranta arundinacea, or Arrow Root of the West Indies, it does not preclude the introduction of the latter as a more nutritious vegetable. The specimens submitted on this occasion, were reared by Mr. Leycester from Tubers, procured by him at the Cape, from the Isle of France, and were brought round on board ship, after being planted in boxes. They were removed thence into the open ground, and have been exposed to the hot winds and the rains: three tubers taken up, were found divisible into fifty parts, each of which comprised a tuber, and would therefore grow: the tubers now produced are not so thick as those of the West Indies, but they will probably become larger.

Of the Minerals forwarded by Dr. Kennedy, he observes, that the sites in which they are procured, depend upon the information obtained from Cambay Merchants, except the Cornelian Mines, which are described in the first volume of the Transactions of the Literary Society of Bombay, from actual observation.

The Agates are procured from the district of Kopurwunj, the chief town of which is about 40 miles east of Ahmedabad. The Jaspers are obtained about 80 miles north of the same place, from the Eder mountains, the marble barriers, that divide Marwar from Gugaral. The moss stone is found

in veins, in the bed of the Limree river, in Kattiwer. The collection comprises another variety of mineral, which is considered by Dr. K. to be a marble of the coarsest grain—it is brought from the mountain of Deykerwara, nearly half-way between Amedabad and Radanpor, and is termed by the natives, Sengi Herefi, or Letterstone, from the supposed resemblance of its veins to oriental characters. It is obtainable in any quantity, and at the lowest possible cost. The mountains to the N. and N. E. of Guzerat, abound with every variety of marble, and they are of the most easy access, rendering the transport so cheap, that in the surrounding country, in earlier times, this material has been lavishly expended, and the mounds enclosing the Dungepur lake, a piece of water of vast extent, are composed of solid blocks of white marble. The tombs and mosques of Ahmedabad, afford abundant specimens of marble of the most beautiful description. The great mart for the published Agates, &c. is Cambay where the material and the labour are both so cheap, that a seal stone of the best sort may be purchased for one rupee, and the most beautiful set of female ornaments that can be selected, does not cost more than fifty—the price of ordinary sets varies from eight rupees to twenty five.

The papers that occupied the attention of the Society, were a successful case of Fungus Hæmatodes, by Mr. Assistant Surgeon Macpherson, of Bauleah, a case of Tumor of the Eye, successfully removed by Mr. Clark, of Gorakhpur, and cases of Consumption, with practical remarks, by J. Bird, Esq. A. M. Surgeon of the Sattara Presidency, Bombay. This latter complaint, although not so common in India, as in the northern countries of Europe, is by no means so unfrequent as is usually

supposed, and when it does occur, is equally fatal. Such advantages as may be derivable from a warmer climate, being more than counterbalanced by the disposition to those complaints, which extreme heat is calculated to engender, and that general debility which it occasions. When the malady is fully confirmed, medical treatment is of as little avail here as in Europe. As preventative of its occurrence, however where the disposition to it exists, attention to the general health, and particularly to the state of the skin, by the use of flannel and the flesh brush, possesses the like efficacy with similar precautions in colder climates, and is peculiarly essential in the great variations of temperature, to which most parts of India are liable.—*Govt. Gaz. Nov. 9.*

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We have been favoured with Letters from the Right Honorable the Governor General's Camp of the 8th instant, at which date three marches had been to Kurrah. As we have already noticed, the fleet arrived at Allahabad on the 26th October, and on coming to anchor, was received with the usual salute. The Governor General and Lady Amherst landed on the 27th, and took up their residence in Lieut. General Marley's quarters in the Fort. During their stay at Allahabad, a Levee and Drawing Room were held, and Lord and Lady Amherst dined with General Marley and Mr. Bird. On the 2d instant, the Governor General gave audience in his tents to His Highness Binayak Rao, and to Nawab Zulfiqar Ali Khan, of Banda, who came from their respective places of residence in Bundel Khand to wait upon His Lordship. A deputation was also received from His Majesty the King of Oude, The Body Guard, and the greater part of the 2d Extra Regiment, were in attendanc. His Highness

Binayak Rao was saluted with 17 guns on his arrival and departure, and Honorary Dresses were conferred upon the Officers of the King of Oude. Upon their departure, Lal Rudra Pratap Singh, Zemindar of Khyragerh, in the Allahabad district, was introduced, and received a Khelat, and a few other Zemindars and respectable inhabitants of Allahabad were introduced on this occasion to the Governor General. On the third, His Lordship returned the visit of Binayak Rao. The party marched from Allahabad on the morning of the 6th, and reached Kurrah on the 8th, after a pleasant journey. They expected to arrive at Cawnpore on the 16th. His Majesty the King of Oude, was expected there on the 19th, as the 20th had been fixed upon for an interview between His Majesty and the Governor General.

The following is the notice, to which we alluded some time since of the identification of the river of Tibet with the Irawadi. It is taken from the 47th number of the *Journal Asiatique*, and is an abridgement of a Memoir on the subject, published by Klaproth, in his *Asiatic Magazine*. The confidence with which Klaproth's supposed discovery is announced, is characteristic of that French feeling, which never undervalues the pretensions of national literature or science. It is no doubt, too, a correct reflexion of Klaproth's own style, as he invariably sullies his industry and acquirements by the offensive arrogance, with which he speaks of his own labours, and depreciates those of others. The juxta position of his discoveries with those of Burlton and Neufville, and which, by the way, are not very accurately adverted to, is the more especially preposterous, as there is little reason to doubt, that his *Manchu* guides are as little worthy of trust, as the mere con-

jectures of Rennel or D'Anville. The Irawadi, as we had lately occasion to notice, rises in the *Bor-Kamti* country, and is wholly unconnected with the *San-po*. It takes its source on the opposite side of the Mountain whence the *Brahmaputra* proceeds, in about  $97^{\circ} 40'$  E. and  $28^{\circ}$  N., and runs nearly due South in which course it is not impossible that it crosses the Easternmost corner of Yunnan in about latitude  $25^{\circ}$ . But the *San-po*, although brought down to the same latitude North, or  $28^{\circ}$  by the Chinese maps, is lost sight of in about  $95^{\circ}$  or above two degrees to the West, which is too great a difference to admit of any error in the sources of the *Irawadi*, or to suppose that it and the *San-po* are the same. Klaproth, therefore, in spite of all this pomp of proclamation, has left the subject where he found it, although the information he has elicited, may not be altogether unserviceable. We must also give him credit for his promptitude and zeal in coming forward with a new map of the frontier from Tibet to Ava; our own movements in these respects are so tardy, that those who are entitled to the credit of such discoveries, are defrauded of them by a literary drudge like Klaproth, who purloins their property and appropriates their reward:

“The *Dzang bu*, (San-po) or *Yara Dzang bo Chu*, rises to the east of the Snowy Mountains called in Tibetan *Gangdis ri*, and *Kailasa*, by the Hindus. Its source is in the slope of the mountain called *Lang tsian kabab*, (the mouth of the elephant.) It crosses Tibet from west to east, and turns finally to the south. The maps of China compiled by the Missionaries of Peking and published by Du Halde, comprise only the upper portion of the *Dzang bo*, and do not trace its course after it leaves Tibet. The same uncertainty prevails in the case of three other large rivers,



called *Moun cho*, *Ganbo Dzang bo Chu*, and *Chot Deng Chu*. The celebrated D'Anville, whose happy conjectures have led the way to so many real discoveries, combining the relative positions of India, Tibet, and China, supposed that the *Dzang bo*, after traversing a distance of at least 300 leagues, must be the river of Ava, the lower course of which alone was then known. He, accordingly connected the two rivers, and represented them as the same in his map of Asia.

Mr. Rennel, tracing in 1765, the course of the *Brahmaputra*, was surprised to find that it was more considerable than the Ganges, upon its entering Bengal. He ascertained also, that it flowed from the east, whilst all preceding accounts had described it as coming from the north, and he obtained information with regard to its course, to within a hundred miles of the spot where the *San-po* had been left in the maps of Du Halde: a manuscript map of the river of Ava informed him, the stream was navigable from the province of *Yunan*, in China, and upon this authority he concluded it to be the same with the *Now Kiang* of *Yunan*, and he connected the *San-po* with the *Brahmaputra*. The facts adduced by Rennel are correct, but the inferences he has drawn from them are erroneous. Nevertheless, those who had previously followed D'Anville in the lower course of the *Dzang-po*, adopted the conclusions of the English Geographer, and united that river with the *Brahmaputra*.

Our associate, Mr. Klaproth has, at last dissipated the darkness, enveloping all the information accumulated for a century past, with respect to the lower course of the four great rivers of Tibet. Upon examining in London, the new map of China prepared by other Missionaries, by order of the Emperor *Khian lung*, he found, at the

places where the streams quit Tibet, the following particulars in *Manchu*, which gave him full information as to the direction which they follow in their ulterior course:

Of the *Dzang-bo*; This river passes by the country of *Lokabadja* (or *H' Lokba*) of the tribe of the *Mün*, flows to the south-east, enters *Yun-nan*, near the ancient city of *Yungcha*, and there becomes the *Pinlang kiang*, the river (d'arec?) of India.

Of the *Man chu*; This river turns to the south-east, and unites in *Lokabadja* with the *Yarn Dzang bu*.

Of the *Gang bo Dzang bu chu*; This river runs by the country of *Lokabadja*, towards the south-east, enters *Yun-nan* on the north-west, near the Fort of *Thian Than Kokan* and becomes the *Lung chuan Kiang*.

Of the *Chot Deng Chu*; This river joins the *Gangbo Dzang* in the country of *Lokabadja*.

Chinese descriptions in Mr. Klaproth's possession, fully confirm these facts.

The *Dzang bo* then, in the country of *H' Lokba*, receives the *Mun Chu*, on the right, enters *Yun-nan* under the name of *Pinlang kiang*, quits this province to enter the Burman dominions, where it is called *Irawadi Nyit*, passes by *Amerapura*, receives the *Kyayn duayn*, and empties itself into the Gulph of *Pegu*, by different mouths. The conjecture of D'Anville is consequently, very near the truth. He was not aware that the *Dzang bo* traversed the easternmost point of China, but he had very correctly divined its identity with the river of Ava.

At the same time that Mr. Klaproth made his discovery in London, several English officers employed upon the Survey of Assam, obtained positive information, that the *Brahmaputra*, "of

Lohit, originated to the south or the lofty mountains, which form the southern boundary of Tibet and that it proceeds from the Brahmakund, a lake formed by several rivers and torrents from the mountains of the Meeshmees. This basin is circular, situated on the side of a mountain above the region of the snows: beyond it the mountains rise to a prodigious elevation, and are impassable. The Brahmakund was, in tranquil times, a place of pilgrimage much frequented, and it is still held in high veneration by the Hindus. The discoveries of Messrs. Burton and Neufville, establish the accuracy of the maps, and Chinese accounts, consulted by Mr. Klaproth, in order to illustrate the course of the four rivers of Tibet after they leave that country. It is now placed beyond doubt, that the Brahmaputra is unconnected with the *San-po*.

Mr. Klaproth has published a Memoir on this subject, in the second number of his Asiatic Magazine. It is accompanied by a handsome map of southern Tibet, part of Bengal, China, and Ava, constructed upon new and authentic materials."—*Govt. Gaz. Nov. 16.*

*Kurnaul, 20th November.*—This morning the 8th Regiment of Light Cavalry (better known in Upper India by the appellation of the 8th Hussars) was reviewed by Brigadier Burnet, C. B. Commanding the Sirhind Frontier. The parade was graced by the presence of several elegant Females, (one mounted on an elephant attracted particular admiration) and the whole of the Staff and other Officers at Kurnaul.

The evolutions were performed with the utmost celerity, and the attacks by Squadrons and in line were steady, and at the same time impetuous.—*Hurkaru, Dec. 4.*

*Dinapore, 25th November.*—The Hadgepore Fair of Horses was this year the scene of festive amusement to an extended circle of Ladies and Gentlemen who usually resort to that beautiful spot from the neighbouring districts of Behar, Tirhoot, Chupra, and Shahabad. Several of the Inhabitants of Ghazee-pore and Buxar for the first time these many years joined and added to the gaiety of the party.

Where so many families congregate together and bring with them a store of female attraction, a wish to secure the amusements of the dance naturally arises in the minds of all, and last year some excellent Quadrilles were got up under the walls of a large tent decorated with lamps and wreaths of flowers, and rudely floored for the occasion. The present year brought several improvements to the tented arrangements, tending much to the comfort of the dancers and spectators, in the pliancy of a well prepared platform, and in the increased warmth of the Room. The tent was larger than the former one, and had a ceiling supported by arches and columns all round, from which was suspended a number of brilliant lustres, while adjoining was another tent, in which refreshments of every kind were to be had. The canopied Ball Room was terminated at each end by scenic representations from the Dinapore Theatre, and on entering, the tout ensemble gave the appearance of a fairy Palace.

A very good band attended, and nothing was wanting to impel the lovers of the dance. In the course of the week there were four balls, added to which a Proscenium and a drop Scene were painted by some Gentlemen strong in the fine arts, which enabled others well versed in theatrical matters to favor the Company with a humorous little dramatic piece called the Four Mowbrays, taken down from

memory by a young man who himself acted the principal character and whose comic talents gave universal satisfaction. The piece was introduced and terminated by a short Prologue and Epilogue adapted to the occasion; the latter alluding to the greater improvements which might yet be made to the annual sports of the Hadgepore Fair, and the greater facilities that might be given to the friendly meeting of the neighbouring stations, as well as a suggestion that a Cup should be subscribed for, and races re-established at a place formerly celebrated for the feats of the turf. The Epilogue shall however speak for itself. It was recited by one of the Gentlemen performers of the piece.

This taking leave's the worst scene  
in our play  
But fate commands and mortals must  
obey.  
Our efforts have been weak but we  
will hope  
That future Fairs will give them fuller  
scope;  
And that, encouraged by approving  
smiles  
A livelier impulse will excite our  
toils.  
Rome rose not in one day—each fleeting  
year  
Saw her improving—may it be so  
here.  
The tented Ball Room may dilate in  
size  
And Theatres appears in better guise.  
A golden cup again may make this  
place  
An Ascot to the Lovers of the Race;  
And conversations add their share  
Of animation to the annual Fair.  
All that we want will surely here be  
found,  
An unanimity by Friendship crown-  
ed:  
It warms my heart to see such jovial  
faces  
Such female beauty and attractive  
graces;  
So many friends who chained for  
months at home  
To Hadgepore with buoyant spirits  
roam:  
To meet together and to taste the  
pleasure

Allowed them in a poor short week  
of leisure.  
Say am I right in my anticipation  
That we shall form one happy social  
station,  
Whenever the November full-moon  
shines  
To gladden with her rays our great  
designs?  
Those clapping hands and friendly  
smiles express  
Far better than the lips—the wel-  
come yes.

The drop scene fell amidst great  
applause, and the effect of the un-  
animity produced by the social  
intercourse of so large an assem-  
bly soon secured all that was  
wanted to make future meetings  
at the Hadgepore Fair a signal for  
amusements of every kind. A  
handsome subscription for the pro-  
jected Races was immediately filled,  
and the Lovers of the Turf  
were the next morning busily  
employed in arranging the plates,  
as well as selecting a piece of  
ground for a course for the embryo  
races. I leave one of these sport-  
ing characters to publish particu-  
lars if they see fit, and trust, that  
this notice of the gaities of the  
Hadgepore Fair of 1826. will in-  
duce those who have met to meet  
again with as much cordiality, and  
those who have not, to join them  
in future.—*Hurkaru, Dec. 6.*

**DR. ABEL.**—It is with profound  
regret that we observe among the  
obituary notices of the day the  
name of Dr. Abel, late Surgeon to  
the Governor General. We have  
not heard the particulars of the  
illness of which he died, but it was  
of such a severe nature that serious  
apprehensions, it is understood,  
existed from the beginning of it.

By the death of this amiable and  
accomplished man, the scientific  
world has suffered no common loss.

Before setting out for India,  
Doctor Abel's high professional  
character had procured him, we  
have heard, that undubitable proof  
of public confidence, and estima-

tion for the Physician—an extensive and lucrative practice.

It was as a Naturalist, however, that Doctor Abel's name first came before the literary public, and it was in that character that, had his life been prolonged, he would, we doubt not, have produced some valuable zoological work, connected with observations made in the East.

This is not the place to dwell on the virtues that endeared him to the private circle—else might it be shewn, that his conversation was as entertaining and instructive, as his manners were urbane;—and that his attainments were not confined to the departments of knowledge alluded to, but comprised that general range of mental cultivation which adorns the character of the scholar and the gentleman.

The book which he published after the return of the Chinese Embassy, is familiar to our readers. Although at the most interesting period of that expedition he was disabled by a most serious attack of sickness from following up his observations with the closeness and regularity he had anticipated, the work sufficiently testifies the masculine understanding, the various yet sound knowledge, the high talents, and benevolent bent of mind, of the lamented author.

Had Doctor Abel never written any thing beside his Essay on the Geology of the Cape of Good Hope, contained in the work alluded to, he would have sufficiently proved his claim to the title of a deep and philosophical thinker, and of an acute observer of the mysteries of nature.

As a member of the Asiatic Society, and of the Medical and Physical Society of Calcutta, Dr. Abel was held in high and just estimation by his colleagues. He took great interest in the prosperity of these institutions; and his

valuable acquirements rendered him eminently qualified to promote the objects for which they were founded. It was but a short time previous to his departure from the Presidency, that we heard him expressing a hope, that his journey to the upper provinces would have enabled him to add considerably to the researches of both institutions, and much more so than his limited opportunities in Calcutta could admit of.

The hope, also! has proved fallacious:—a reference, however, to departed worth and talent, is not without its consolation; and amidst the poignancy of our regret for the dead, there is something pleasing and even profitable in reflecting on their merits, and conferring on them the only tribute in our power—a feeble expression of admiration and sorrow. —*India Gazette, Dec. 7.*

The Right Honorable the Governor General marched from Cawnpore, on the 24th November, and encamped at Bodlee Ka Tu-keea, near the city of Lucknow, on the 28th November. The following morning having been fixed for His Lordship's entry into the Capital of Oude, a deputation arrived from the King, at an early hour to conduct His Lordship from his tents, and was received with suitable attentions. The Governor General marched from the Camp, in full state, at about half-past seven o'clock, and was met at the entrance of the suburbs, by the King of Oude, with the principal officers of his Court, and an immense retinue of elephants, camel riders, horsemen and foot attendants. As the elephants approached each other His Majesty and the Governor General exchanged the usual salutations and His Lordship stepping into the King's howdah, the procession moved forward through the city, in the following order; viz, the

elephants carrying the Royal standard and insignia, called the Mahce Muratib, the King's kettle drums and several led horses; a troop of Shooter Sewsars; the State palankeens of the King, and the Right Honorable the Governor General; His Lordship's Body Guard, and the King's Corps, dressed in imitation of the British Lancers; the Sowaree elephant; a Corps of His Majesty's horse, Dromedary Corps, and several elephants, with kettle drums, and other appendages of State. The roofs and balconies of the houses were, in many parts, hung with tapestries of kinkhaub, tas, and other rich stuffs; the shopkeepers displayed their choicest wares, and every building was crowded with spectators, interspersed with numerous bands of singers and musicians. After passing the Muhul of Asef-ood Dowleh, where the guard in attendance on His Majesty's eldest sister, saluted the Governor General, the Sowarree passed along the sands of the Goomtee, between two lines of troops, and amidst continued discharges of cannon, to the Palace of Furrid Bukhsh, where breakfast was prepared, in the verandah of the banqueting rooms, called the Bareh Durree. On rising from the breakfast table, His Majesty offered the established number of trays to the Right Honorable the Governor General, Lady Amherst, and the Gentlemen and Ladies of the suite. His Majesty also presented a copy of his Miniature, set in diamonds, to the Governor General, and a bed of curious workmanship to Lady Amherst. Garlands, with Utter and Paun, were then distributed, and the Governor General proceeded to the Residency, where His Lordship and family remain, during their visit to Lucknow.

His Majesty returned the Governor General's visit, and breakfasted with his Lordship, at the

Residency, on the following morning. A deputation, consisting of Mr. Stirling, Mr. Hale and Capt. Pearson, was sent to conduct His Majesty, and the usual ceremonies were observed, and presents offered on the occasion.

The Governor General, Lady Amherst and suite, partook of a dinner and entertainment at the palace of Furrid Bukhsh, on the evening of the 1st, when the inner courts of that vast edifice, as well as the street, parting the Bareh Durree, and the Paen Bagh, were beautifully illuminated, with variegated lamps, and a splendid exhibition of fire works took place.

His Majesty, the King, the Heir apparent of Oude, the Minister, and several of the principal Courtiers dined with the Governor General, at the Residency, on the evening of the 2d instant. A deputation as before was sent at 7 o'clock, to conduct His Majesty, to the place of entertainment. The Residency grounds were brilliantly and tastefully illuminated, and after dinner, a grand and very successful display of fire-works was exhibited.

The Governor General held a Durbar, on the 3d instant, at the Residency, when about eighty Natives of rank and respectability were introduced, and Khelats were conferred on most of the number. Bhugwant Sing, the Soobadar of the 6th Regiment Cavalry, who distinguished himself so highly in the celebrated charge made by Captain Fitzgerald's troops, at the battle of Seetabuldee, being a resident in this part of the country, was presented to His Lordship, on the above occasion, and received an Honorary dress and sword.

We understand, that the Governor General was to breakfast with the King of Oude on the 5th instant, for the purpose of taking leave, and that His Lordship proposed to march towards Bareilly on the 6th inst.—*Govt. Gaz. Dec. 7.*

We have been favored, with letters from His Lordship's Camp, at Newal Gunj, dated the 26th November, from which we have collected the following particulars of the movements of the Right Honourable the Governor General subsequent to his leaving Allahabad :

The Governor General reached Futtehpore on the 11th November. The following day His Lordship held a Durbar, in full state, in his tents, for the purpose of giving audience to four of the Chieftains of Bundelkund, who had proceeded from their places of residence, to wait on the head of the British government, at this station, viz. the Rajah of Oorcha, the Subadar of Jansi, the Hereditary Ruler of Jalown, and the Rajah of Churkeree. The chiefs were introduced in succession by Mr. Ainslie, and Mr. Stirling, according to their rank, in the order above noticed, each accompanied by a few of his relations and dependants. After some conversation, the customary presents were offered, and rich Khelats were then conferred by His Lordship on the principals, with appropriate gifts to the persons in their suite. The cordial and polite reception given to them by the Right Honorable the Governor General, and the style and ceremonial of His Lordship's Durbar, appeared to afford the highest satisfaction to these semi-barbarous, but loyal and well-conducted chieftains, who had never before crossed the Jumna, and rarely, if ever passed the confines of their own limited and remote principalities.

The Governor General and Suite entered the Lines of Cawnpore on the morning of the 16th of November. General Shuldharn and Staff met His Lordship opposite to the Lines of the 11th Dragoons, and the whole of the troops of the station, both European and Native, were drawn out on the great parade to salute the Governor

General, and do honor to his arrival. His Lordship and family alighted at Mr. Grant's house, where also the two state tents were pitched.

On the forenoon of the 17th, the Governor General held a Levee, and Lady Amherst had a Drawing room on the evening of the 18th.

A Royal Salute announced the arrival of the King of Oude, with the principal part of his Court, on the usual encamping ground, opposite to Cawnpore, on the morning of the 19th, to pay to the Right Honourable the Governor General the established compliment of the Istukbal, on his first arrival in the Western Provinces. On the afternoon of the same day, a deputation consisting of Mr. Stirling, Mr. Hale, Major Fendall, Captain Crole, and Mr. Ravenshaw, was sent by the Governor General, to the King of Oude's tents, to convey a complimentary message to His Majesty, and invite him to breakfast the following morning.

A fine bridge of Boats having been previously constructed across the Ganges, the King of Oude crossed the river in state, on the morning of the 20th, conducted by a deputation from His Lordship's family. The whole of the troops of the station were drawn out on the great Parade, as on the Governor General's arrival, to pay the highest honor to His Majesty's Lord Amherst advanced on his elephant, with the whole of the Suite and Body Guard in attendance, to the end of the line nearest to Mr. Grant's house, to meet the King of Oude, and on the elephant's approach, His Majesty was lifted on a Tukht Rowan, from his own magnificent and truly Royal Howdah, into that of the Governor General, when the whole party proceeded to the state tents in Mr. Grant's compound. The King of Oude was accompanied

by the Newab Mohsin ood Dowleh, his grandson, four of his brothers, the Newab Mootuamed ood Dowleh, the minister, and sixteen of his courtiers and principal servants. The chief Civil and Military Officers of the station having been invited to meet His Majesty, the breakfast table was spread for about eighty persons. On the conclusion of the repast, fifty one trays of Shawls, Clothes, and Jewellery were presented to the King of Oude, and twenty to the grandson, and each of the King's brothers respectively, and His Lordship, with his own hands, placed a costly diamond ring on His Majesty's finger; a superb Khelat was then conferred by the Governor General, on the minister of Oude, Newab Mootuamed ood Dowleh, and presents of watches, and other valuable articles were given to a few of the Courtiers. After the usual distribution of Utur and Paun the King took leave, apparently highly gratified with the attentions paid him, and the courteous and friendly manners of his noble host, and returned to his Camp on the opposite bank of the Ganges.

Tuesday morning having been fixed for the return visit, Newabs Mohsin ood Dowleh and Mootuamed ood Dowleh, came at seven o'clock, to conduct the Governor General across the river. On the preceding day, the weather had been wet, cloudy, and highly unfavorable for any state exhibition or procession; but this morning, the sky was perfectly clear, and the sun shone forth with unclouded brilliancy. The Governor General crossed the Ganges, by the bridge of boats with the Right Honourable Lady Amherst and ladies of the family, and the Gentlemen of the Staff and Suite in full dress, on about fifty elephants escorted by the whole of His Majesty's 11th Light Dragoons and the Body Guards. The King

met the Governor General at the end of the bridge, when His Lordship stepped into His Majesty's Howdah. Nothing could surpass the imposing splendour and picturesque display of this scene. The extraordinary magnificence of the King's elephants and state howdahs and other equipments, and of the dresses of himself and principal officers, the martial air and truly gallant bearing of the Dragoon Regiment, the excellent arrangement of the troops drawn out to salute His Lordship, the thunder of cannon from three different batteries, and the striking appearance of the Royal Pavilions, formed a combination of objects and impressions at once brilliant, striking, and novel, and equalled the highest expectations of those, who now witnessed, for the first time, the splendid pageantry of an Eastern Court. The admirable disposition of the banqueting apartments, within the space encompassed by the Royal Kanats, rivelled the imposing display exhibited in the square in front of His Majesty's encampment. The Governor General was first conducted in a large tent of red cloth, tastefully ornamented, where three state chairs were placed, one in the centre for the Governor General, one on the right for the King, and one on the left, for Lady Amherst: seats were also prepared for the principal Gentlemen of the suite. On a signal being given the Purdehs on the side fronting His Lordship were suddenly drawn up, and gave to view a long and spacious Saloon, where breakfast was prepared for about one hundred persons. On taking leave, His Majesty presented 51 Trays to the Right Hon'ble the Governor General, with the usual number to the others of the party, and girded a valuable sword round His Lordship's waist: after which, garlands were distributed by His Majesty to each of the gentlemen

present, and thus the ceremonies of the day were concluded. •

On the evening of the 20th, the Governor General and Lady Amherst, were entertained at Dinner in the Assembly Rooms, by the Civil and Military Officers of the Station, and on the 22d, His Lordship dined with Colonel Childers, and the Officers of His Majesty's 11th Dragoons: on the 22d and 23d, the principal Officers were invited to dine with the Governor General and Lady Amherst.

Several of the Bundelkund Chieftains, and other natives of rank and consideration from different quarters, having assembled at Cawnpore to wait upon His Lordship, the Governor General held a Durbar at eleven o'clock on the 22d, for their reception. The Rajahs of Duttea, Sumpther, Punna, Adjygarh and Bijawer, with some of their relations and dependants were first introduced in succession, according to their respective ranks, by the Governor General's Agent in Bundelkund and the Persian Secretary. They all presented the customary nuzzers and offerings, and received handsome Khelats and suitable presents from the Right Hon'ble the Governor General. After the ceremony of the presentation of the Bundelkund Chiefs had been completed, other native gentlemen were brought in, and introduced by the Persian Secretary. All received the compliment of Utur and Paun, and honorary dresses were granted to some of the number.

The Governor General marched from Cawnpore on the morning of the 24th, in the direction of Lucknow. We understand that His Lordship proposes to enter the capital on the morning of the 28th, and to remain there about a week.

In addition to the above, we have been favoured with the following private communication, which

conveys a lively and interesting picture of the same transactions:

"I cannot deny myself the gratification of exciting your envy by describing to you the scenes of pomp and gaiety which have taken place at Cawnpore since the arrival of the Governor General.

A little after sunrise on the morning of the 16th instant, Lord Amherst and suite entered the cantonments escorted by the Body Guard; the party being generally mounted upon elephants. The approach to Cawnpore lies through a wide and dusty plain, in which, as the procession advanced, the long lines of His Majesty's 11th Dragoons, arranged with mathematical precision, appeared gradually more and more distinct, and bespoke the presence of arms and discipline. Such a prospect, however, gratifying to the eye of a soldier, has but little charm for the ordinary spectator, who has the misfortune to prefer the line of beauty to the line of battle.

General Shuldham, and the officers of his staff, met the procession opposite to the Artillery lines, and accompanied his Lordship through the cantonments. All the troops of the station, European and Native, Cavalry and Infantry, had been drawn out to receive the Governor General, and when his Lordship arrived opposite the Infantry lines, they appeared in one continuous brilliant range on the left side of the road, extending to the distance of about a mile: the military appearance, handsome appointments, and gallant bearing of the European troops in particular, were very striking, and calculated to excite a momentary glow of military ardor even in the breast of the lethargic civilian; and when looking upon those gallant fellows, as each Regiment lowered its colors and presented arms to the Governor General, he could scarcely help feeling



proud of them both as soldiers and as fellow countrymen.

Lord Amherst proceeded to the elegant mansion of Mr. Grant, which had been prepared for his Lordship's reception and residence during his stay at Cawnpore. On the morning of the 17th, His Lordship held a Levy, at which all the Officers, Civil and Military, at the Station were present, and several gentlemen from the neighbouring stations were also in attendance. On the evening of the following day, Lady Amherst held a drawing Room, at which the Ladies of the Station were presented to her Ladyship. The rooms though large and numerous were quite full, and I believe it is seldom that Cawnpore has witnessed so large and brilliant an assemblage.

The full dress of the Civil Officers attached to his Lordship's suite looked extremely handsome, and added much to the court like appearance of the assembly.

The Ganges at Cawnpore separates the Territories of the King of Oude from those of the East India Company, and His Majesty, in compliment to the Governor General, had come down from Lucknow and pitched his Camp on the banks of the river. On the afternoon of the 19th, a deputation, consisting of Mr. Stirling, Persian Secretary, Captain Fendall, and Mr. Hale, the Private and Military Secretaries to the Governor General, Captain Crole, Aide-de-Camp, and Mr. Ravenshaw, Assistant to the Persian Secretary, was sent by Lord Amherst to to the King, for the purpose of conveying a complimentary message, inviting His Majesty to breakfast with his Lordship, on the following morning, the message, having been delivered by Mr. Stirling, and the invitation accepted, His Majesty's Minister observed, that the approaching meeting of the Governor General and himself would resemble the con-

fluence of two mighty streams, or a fortunate conjunction of two planets; at which happy allusion the Pillars of State who stood round about the throne quivered to their bases with admiration.

Early on the following morning, Mr. Hale and Captain Fendall, with two Aid-de-Camps, accompanied by a Detachment of the Body Guard, and a squadron of the 11th Dragoons, were deputed to conduct the King of Oude to the Governor General's place of residence: at 8 o'clock, the Governor General and suite went forth in state, to meet His Majesty at a spot near the Subadar's Tank. All the Troops at the station, Cavalry as well as Infantry, were drawn out upon this occasion, as upon the entrance of Lord Amherst, and lined the road which led to Mr. Grant's house. The arrival of the King opposite to the Infantry lines was announced by a salute of 21 guns. The royal Suwarree slowly advanced, preceded by the squadron of 11th Dragoons, and followed by the Detachment of the Body Guard, and a numerous host of His Majesty's troops, horse and foot, variously armed and accoutred, and shaking a hundred fantastic banners in the morning breeze. Among these was to be distinguished a troop of horse which, from their long spears and the blood-red flags attached to them, appeared to be an humble imitation of our Lancers. The day was particularly unfavorable for the occasion, the sun was entirely obscured by clouds, and it rained more or less during the whole of the progress of the gorgeous pageant. The King was mounted on a superb elephant richly caparisoned with trappings embroidered with gold and silver, the covered Howdah in which he was seated, was strikingly royal and handsome, and being gilded all over, shone like a golden temple. The King was accompanied

by his favorite grandson, Mohsun ood Dowleh and four brothers. The principal personages were the Minister, his son Ummeen ood Dowleh, and sixteen Aides-de-Camp of His Majesty. The elephants and howdahs and dresses of each, corresponded in costliness with their several ranks, and distinguished offices.

The Governor General and the King salamed to each other, as their elephants approached—the King then left his own elephants, and took his seat in that of Lord Amherst—and the two Potentates proceeded together towards the house of Mr. Grant, while the two suites and retinues mingled together in one promiscuous throng. The Governor General's tents had been pitched in Mr. Grant's extensive grounds, and prepared for the reception of the Royal Guest.

Upon descending from the elephant, the King and the Governor General embraced, and then entered the Durbar Tent, in which the company assembled—chairs of state had been placed for the King, Lord Amherst and Lady Amherst, His Majesty was seated on the right hand of his Lordship—Lady Amherst on the left, and Mohsun ood Dowleh next to her Ladyship. On the right of the King sat Mr. Ricketts, the Resident of Lucknow, next to him the several Brothers of the King, and then the Minister, &c. The King's Brothers were severally presented by His Majesty to Lord Amherst, who embraced them in turn, and received their Nuzurs—were then presented by the Minister and the Brothers of His Majesty to Lady Amherst.—After the conclusion of these ceremonies the Governor General conducted the King, walking arm in arm, to the Breakfast Tent, which communicated by a covered passage with the Durbar Tent—the same arrangement as above with regard to seats was observed.—The King is a dignifi-

ed and venerable looking personage, but appears rather infirm—he was dressed in a most magnificent and kingly style. On his head he wore a splendid tiara, surmounted by a plume of the feathers of the Bird of Paradise. Round the rim of the tiara was a band composed of rosettes of diamonds—in the front were two principal rosettes of larger diamonds, one placed immediately over the other; in the centre of one was an extremely large ruby, and in that of the other a superb emerald; over his shoulders was suspended a chain of flat diamonds, in small rosettes, resembling the collar of the Order of the Bath, the rest of his dress corresponded in the costliness of its materials. The Brothers of His Majesty were variously habited, but the materials were of the richest description. Roshun ood Dowleh wore a red velvet dress, embroidered with gold; the dress of Mirza Cossimally Khan was of green velvet richly embroidered with silver; the Minister had a miniature of the King, set in diamonds, suspended from his shoulder by a broad belt ornamented by two rows of diamonds between two of pearls.

After the Breakfast was concluded, Lord Amherst conducted His Majesty back to the Durbar Tent, when General Shuldham and Coloael Sleigh, 11th Dragoons, and principal officers of His Lordship's suite were presented to and embraced by His Majesty. Trays were then presented to the King, his grandson and brothers. The Minister then received a costly Khelat. In the evening, an entertainment was given to Lord and Lady Amherst by the Civil and Military Residents at Cawnpore, which did credit to the well known hospitality of the inhabitants of the station.

The King, during his visit, having invited the Governor General to Breakfast on the following day,

a Deputation consisting of the Minister and Mohsin ood Dowleh accompanied by two Aides-de-Camp, arrived at Mr. Grant's house about 7 o'clock on the morning of the 21st, to conduct Lord Amherst and his suite to his Majesty's Tents, which were pitched on the opposite bank of the Ganges. The day was as propitious as could be wished—the sky was free from any portentous cloud—the air was cold and bracing—the gay uniforms of the suite appeared doubly brilliant—and the countenances of the Ladies of the party were radiant as the heavens above them. His Majesty's 11th Regiment of Dragoons preceded, and the Body Guard followed the procession, which was composed of about fifty select elephants, all richly caparisoned and surmounted by handsome gilded howdahs. A bridge of one hundred and four boats, had been thrown across the Ganges, for the occasion, which was admirably constructed, and adapted for the purpose. The scene which presented itself to the advancing procession was grand and striking in the extreme. The Camp of the King lay extended for a distance of several miles along the bank of the river, and it seemed as if in imitation of the Mogul Sovereigns, the whole population of the capital had accompanied their Monarch to swell his train and add to the magnificence of the approaching pageant. In the middle of this variegated mass of tents arose the Royal Pavilion, which was distinguished from the rest, not only by its superior loftiness and extent, but also from being of a deep scarlet color, which contrasted well with the hue of those around it. The scene was one worthy to have been presented on canvass—one of those which upon beholding, one involuntarily wishes for the talent, or the presence of an Artist to fix its transitory beauties. The dark

moving mass of elephants, which formed the procession of the Governor General with their rich trappings, and the state dresses of those who rode upon them, would have formed an admirable foreground to the picture, the bridge of boats extending about 700 yards in length, over which the 11th Dragoons, with their dancing plumes and glittering swords were marching gallantly as if to battle, the innumerable crowds mingled with the tents which lined the opposite bank and displayed a hundred banners, and the smoke of the guns, as they fired salutes at the same time to Lord Amherst, as he entered upon the bridge of boats, and to the King as he left his Pavilion with his train, to receive His Lordship on the bank of the river, completed a scene which presented an admirable specimen of Asiatic grandeur and Eastern hospitality. But amidst all this apparent magnificence, this glitter of gold and silver, of jewelled vests and gemmed tiaras, it was impossible to help observing how little there was of real magnificence, and how much of gaudy trash and tasteless glitter. The tooops which, at a distance, added much to the effect of the scene, upon near approach proved to be a rabble rout; and as the gallant Dragoons dashed by them, every one must have been struck with the noble contrast of their military appearance, and have felt that in them alone we possessed superiority in real splendour over the ostentatious display of the Eastern King.

The Governor General having passed over the vast bridge of boats, was received by the King on the opposite bank. His Majesty was mounted on his State Elephant, and seated in the same magnificent covered Howdah in which he entered the cantonments at Cawnpore. His brothers surrounded him, seated in Howdahs

of nearly equal costliness, but differing in shape and the colour of the trappings. The Governor General and the King saluted each other with salams. Lord Amherst then quitted his own elephant, and stepped into that of his Majesty—when the procession advanced towards the Royal Pavilion amidst the thunders of the saluting Batteries, and the acclamation of the surrounding multitudes. The Royal Tents were surrounded with high *Kanuts* which were arranged in large square compartments or compounds. The procession first entered an outer court, in which was a large open tent, where His Majesty usually breakfasted, but it was not made use of on the present occasion. From this, the procession advanced into another extensive square, in which were three large tents, or pavilions joined to each other by a long saloon, formed of red *Kanauts*. Lord Amherst and the King dismounted at the saloon or covered passage. The King, after embracing Lord Amherst, conducted him arm in arm to the tent, where the visitors all assembled, and the chief functionaries were presented. The breakfast was laid out in a long saloon, and upwards of eighty persons sat down—Native musicians and dancing girls exerted their several talents to entertain the company—and two fiddlers afterwards struck up for the peculiar edification of the English—or may be to serve as a foil to the more sublime and beautiful music of the *Sarinda* and *Mridungu*. After Breakfast the party adjourned to the *Durbar* Tent, where the trays of presents had been laid out, and which were accepted by His Lordship in the usual form. The King then ordered a very handsome sword, in a richly worked scabbard, embossed with gold, to be brought, which His Majesty fastened round Lord Amherst's waist,

with his own hand. The parties then embraced, and the King threw a *Har* or Necklace of gold and silver tissue round the neck of Lord Amherst, and His Lordship returned the compliment. The King then placed a similar *Har* over the heads of Lady Amherst, Miss Amherst, and the other ladies and gentlemen who were present. The party then proceeded through the saloon to the tent, where the Governor General took leave of His Majesty, and withdrew, attended by his suite.

In the evening of the same day, a dinner was given to the Governor General, by the Officers of H. M. 11th Dragoons. After the cloth was removed, Colonel Childers proposed as a toast "Our Noble guest! and a hearty welcome to the Upper Provinces,"—(3 times 3)—His Lordship replied much to the following effect: "Gentlemen, I feel highly flattered by the distinguished honour which has been just done me by a body of men, who have always behaved with such distinction in the field, both in Europe and in India, but, Gentlemen, I feel more particularly grateful for the honor you did me this morning, by becoming my escort, and thereby contributing so materially to the pomp of the day. If on the one hand, we were out done by the glittering magnificence of an Eastern King, on the other it was satisfactory to feel that we far surpassed him in the preponderating solidity and substantial magnificence of a Regiment of British Cavalry. I drink to the health of His Majesty's 11th Dragoons, and hope that they may enjoy every honor in the field, and every happiness out of it." His Lordship withdrew about 10 o'clock apparently much pleased with the good cheer and hospitality of his hosts. The day following, 22d Nov. at 11 o'clock His Lordship held a *Durbar*, at which the following chieftains of Bha-

delkund were introduced, and presented with Khelats and other marks of distinction, viz. the Rajahs of Dutteath, Sumpter, Punna, Adjyghur and Bijawur. These chieftains, in their persons, manners, independent spirit, and in the character of their followers, seem to be the faithful representatives of the original Rajahs of the country, of the *Porus* and *Ronas*, who opposed a Grecian or a Mogul invader, and in their habits of life and warlike spirit, are not unlike the proud nobles of the middle ages in Europe, whose law was their sword, and whose sceptre their battle-axe.

Several Native Gentlemen of distinction who reside at Cawnpore, were also presented to the Governor General on this occasion, and received Khelats.

On the evening of this and the following day, Lord and Lady Amherst entertained the station at dinner."

#### *Medical & Physical Society.*—

A Meeting of this Society was held on Saturday evening last, Mr. Wilson, the Vice President in the chair. The following gentlemen were elected members: Mr. Menzies, Dr. Bogie, and Mr. Cockerell. A letter was read from the Secretary to the Honorable the Court of Directors, acknowledging the receipt of the copies of the first volume of the Transactions of the Society, and one from the Acting Secretary to Government in the General Department, according to the Society, the indulgence of sending the copies of the 2nd volume, to non-resident members under the Bengal Presidency, by Banghy, free of charge. A Note from Mr. Royle, was read, mentioning his having lately visited the site of the experimental Medical Garden on the Musoorreea Table, where Rhubarb, Henbane and Acorus Calamus, were flourishing, and

had been found of superior quality. The Thermometer was below 60 in the morning, and not 60 in the forenoon.

Mr. Leslie's paper on Gangrenous Ulcer, was then read and made the subject of comment. The disease broke out amongst the men of the 65th Bengal Native Infantry, about a month after their arrival at Pinang, in August, 1825. It spread with prodigious rapidity, and above ninety cases were in Hospital in the course of December. A Medical Committee having been assembled, recommended change of situation, and an hospital was accordingly constructed on the summit of one of the hills to which the sick were removed, to the number of one hundred, by the end of January. The removal appears to have been attended with good effects, and although many cases proved fatal, few or no fresh cases occurred, whilst many recovered. In April, the weather becoming unfavorable, the men still uncured, returned to the Line Hospital where the disease was gradually subdued, although not without the ultimate loss of many lives. In all the worst cases, medical treatment was wholly unavailing, and amputation, which was partially successful, afforded the only prospect of preserving life.

The sudden and rapid progress of this disease, although not unprecedented in other situations, suggested to Mr. Leslie the necessity of offering some observations on the medical topography of the Island, especially as regards the cantonments. Fort Cornwallis, he observes, is situated at the Eastern extremity of a tongue of land, stretching towards the Malay coast, distant from it one mile and a half to two miles, and low and jungly for some distance in land. On the west, the land is bounded by a range of hills, which thus form a triangular level space from

20 to 30 miles in extent, on which are situated the town and cantonments, the former extending along the shore. About three quarters of a mile from the fort is the outlet of a small river, along which the tide rises several feet, inundating the banks, and leaving numerous stagnant pools at ebb. Over the whole area of the low land, pools of stagnant water are frequent after extensive rain, and the jungle is abundant. The parade and hospitals are about three miles inland from the fort, where a space of about a mile square has been cleared for them. The hospitals are much out of repair, and the ground in their vicinity having little slope is imperfectly drained. Although, the topography of this part of Pinang may fail to explain the peculiar form, in which disease manifested itself on this occasion, it does not seem calculated to restore health to those, who repair thither in quest of it, and several circumstances have lately inspired strong doubts of its salubrity under any circumstances. These, however, may have arisen from individuals having been unable to quit the low level, through the want of facilities to ascend to the more elevated spots, on the adjacent hills, on which alone a restorative influence can be hoped for from the air of Pinang, and which facilities, we understand, are no longer within the reach of invalids visiting the island.

A paper by Mr. Cockerell, on the external use of the Oxymuriate of Mercury was also read, communicating cases in which, by its introduction under the skin, the effects of the remedy were produced, where they had not been attained by its employment in other forms.

Agreeably to the Regulations of the Society, the vice President announced, that at the next Meeting in January, 1827, the election

of Office Bearers for the ensuing year, would take place.—*Govt. Gaz. Dec. 7.*

We are again indebted to the pen of a correspondent, for a detailed notice of the occurrences at Lucknow. It will be easily observable, that the writer contemplates the scenes he witnesses, with the ardour which their novelty, as well as brilliancy is calculated to excite in a youthful mind, and in which, we are now of too sedate a complexion, we almost regret to think, fully to participate:

“The Governor General left Cawnpore on the morning of the 24th Nov. The several Regiments at the station, were drawn out, and the usual salutes fired on the occasion. Our marches through a flat uninteresting country, scarcely cultivated, and remarkable only for badness of its soil, brought the Governor General to the suburbs of the populous and flourishing city of Lucknow. The King of Oude awaited the arrival of His Noble Guest, at the entrance of his capital, and on the appearance of His Lordship and Suite, came forward on a magnificent elephant, having a head piece of armour, formed of polished steel, scales and housing, most richly embroidered and embossed with gold.

The howdah was different, but not less costly, from that in which the King appeared at Cawnpore. After the usual salutations, the Governor General stepped into the King's howdah, and the two retinues mingling, proceeded into the heart of the city. The streets, through which the entrance lay, like those of all Indian Cities, were extremely narrow and shabby, and very far from realizing our boyish conceptions of Eastern bazars, and terraced houses. Whatever was deficient in art, however, in ornamenting the road,

was amply supplied by nature, for of men, the noblest work of the Deity, there was doubtless abundance.

Every terrace, every balcony, housetop was crowded with human beings. From every window, every chink, every key-hole, black faces and admiring eyes, appeared peeping out at the passing pageant. Now and then, as we passed the house of some more opulent native, the curtains of a window would be slightly opened, or raised in different places, and bright sparkling eyes, like stars, shining through the interstices of a cloud, darted their beams on the passing cavalcade. As the procession advanced further into the city, the character of the houses, and of the spectators gradually improved in appearance. Various were the means taken, by the inhabitants, to ornament their houses and shops. Here the wooden pillars of the porticoes and balconies, were coated with silver leaf—there the roofs and terraces of the houses, were covered with white cloths, and the people, who stood thereon, on either side of the street, hung various specimens of the production of their looms, or of their shops, down the side of their houses, and silks, kinkhabs, and chintzes of every pattern and colour, met the eye at every turn, and gave a gala-like character to the scene. On turning the corner of of a street, the grand Imaum Baruh and Roomee Durwazeh, built by the Nabob Asef ood Dowleh, with the Jumma Musjid, and its stately minarets, suddenly burst upon the view—forming a group of edifices at once grand, imposing, and picturesque, and which is, perhaps, scarcely equalled by any throughout India. The procession advanced through admiring crowds, which gradually became more and more dense, as the place of destination was approached—and their acclamations more and

more stunning, as they mingled with the united sounds of dashing cymbals rattling tom-toms, and thundering cannon.

The party proceeded to breakfast with the King of Oude in his palace, called the Furuhi Bukhsh. After passing numerous handsome and lofty gateways, court yards, &c., we halted at the gate of the lofty building, called the Jehan Numa, where the King and the Governor General descending from the elephant, got into their state tonjons, and followed by their respective suites, entered the beautiful and picturesque gardens of the Furuhi Bukhsh. The area which now presented itself to view, was of a quadrangular form, the left side formed by the palace, and the right by the banqueting room, called the Baruh Durree. In the centre is an oblong marble reservoir, or canal of water, embellished with statues, fountains, and shrubs. On each side of the canal, a broad covered way extends from the body of the palace to the Baruh Durree. The King conducted the Governor General to an extensive saloon in the latter, which was destined as the place of assembly. Dancing girls in abundance were present, and their vociferous all hails, mingled with the “God save the King,” of his Majesty’s band—produced, as may be supposed, an inconceivable harmony. After the usual ceremonies, his Majesty walking arm in arm with Lord Amherst, led the way to the breakfast table, which was laid out in the verandah, looking upon the Paen Bagh. After the termination of this important act in the business of the day, the party returned to the first saloon, where the trays of presents had been arranged during the interval. The King then proceeded to fasten round the neck of Lord Amherst, a miniature of himself, set in diamonds, and suspended by two strings of fine

pearls. An embrace expressed, in due form, the satisfaction of both parties, and the interview apparently left an impression of mutual regard and confidence on the minds of the noble personages.

The King having accepted an invitation to breakfast with the Governor General on the following morning at the Residency. Mr. Stirling was deputed with Mr. Hale, and Captain Pearson, to conduct his Majesty to the banqueting house. The usual forms took place, and having no variety, they possess little interest, after having been once seen.

The evening of the next day, Nov. 30, was fixed upon for the Governor General to dine with the King, and, in consequence, the grandson of his Majesty, Nawab Mohsin ood Dowleh, and the minister, arrived at the Residency about 7 o'clock, to conduct his Lordship to the Furah Bukhsh. The several Courts of the royal residence were brilliantly illuminated for the occasion, and the household troops of his Majesty lined the Palace. The localities of the place I have imperfectly described to you above. You have therefore only to imagine the two broad covered ways, connecting the body of the Palace with the Barah Durree, illuminated with thousands of variegated lamps, which, reflected from the liquid mirror beneath, added much to the gaiety and splendour of the general effect. The King received the Governor General on the stair-head of the Barah Durree, and conducted him into the hall of assembly, which was lighted up with great brilliancy. The King and all his Brothers, Ministers, and Courtiers, were dressed in the most costly and magnificent robes. — It is remarkable, that the King wore a different dress, and different turban, and rode in a different howdah, upon every separate occasion. — But he seemed to have

resorted his most costly vestments, and most brilliant jewels for the present evening, that he might appear with a magnificence worthy of the Royal Host of the Governor General of British India.

The dancing girls again struck up their "Tazu bu Tazu," and flung their love-inspiring songs on the air. The dark Gazelle eyes of these Lalla Rookhs, Noormahals and Dilarams, darted around them with conscious beauty, as if to demand the admiration they merited—while the Torpsichorian undulations of their "cypress" forms, called forth the admiration of the Mujnooes, Selims and Feramozes, who are the spectators of their various graces.—The whole scene, the rich, oriental costumes, "the fretted roof and marble floor," the dancing girls, the myriad lights of the illumination reflected in the glittering waters of the reservoir, could not fail to recall the recollection of many a loved fable of our boyhood, from the Arabian Nights and Fairy Tales, and make us almost imagine for a moment, that the scene before us, was some enchanted palace raised by the Genius of Aladdin's Lamp, or the wand of some Indian Prospero.

The dinner was laid out in the same veranda in which His Majesty entertained the Governor General at breakfast, and went off as well as most large dinners, where there is much staring about, much talking and little eating. From the dinner table, the party retired to a veranda on the opposite side, fronting the palace of the Furah Bukhsh and commanding a full view of the illuminations before described. Fire works had been prepared for the entertainment of the evening, and now burst forth with unusual brilliancy. The rockets cleft their sparkling way high into the vault of heaven, whilst, at intervals, six fire balloons were sent up, and rose ma-



jestically above the smoke and tumult of the other fireworks.

The King of Oude and the Heir Apparent, dined at the Residency on the following day, when a similar display of illuminations and fireworks took place, but nothing occurred sufficiently novel or striking to merit relation.

On the morning of the 2d December, the Governor General held a Durbar, at which personages of high rank, dependants of the British Government, and respectable merchants, were presented to His Lordship, and received suitable marks of favor and consideration.

On the 4th December, the day previous to that appointed for the Governor General's departure from Lucknow, his Lordship, in consequence of an invitation from the King, proceeded to breakfast with his Majesty at the Palace of Pearls (*Motee Muhul*) accompanied by all his suite in full uniform, and escorted by the Body Guard. The King came out to meet the Governor General about 100 yards from the Palace. His Majesty's elephant carriages were drawn up before the gates of the *Motee Muhul*, to add to the show. They were three in number, the largest was a very handsome four wheeled carriage, about 12 or 13 feet long with a sort of wooden canopy, supported by light pillars, and drawn by four young Elephants handsomely caparisoned, and having their heads and trunks painted with curious figures and quaint devices. The two other carriages were smaller, but of elegant construction, and each drawn by two Elephants. Passing through the arch of the handsome gateway of the *Motee Muhul*, the procession entered an extensive square, in which was erected a circular enclosure, constructed of interwoven bamboos, about thirty feet in height—in which, as we approached, we observed about six large

Buffaloes, and several cages with Tigers had been attached, at different places, on the outside of the bamboo enclosure, each having a small door opening into the arena, in which the Buffaloes were impatiently waiting to give them battle.

The enclosure was quickly surrounded by the Elephants of the spectators and by crowds of natives—the uproar waxed exceeding great, and the frightened Buffaloes charged the Bamboos with alarming fury; but, fortunately, they were proof against their formidable horns. Few of His Lordship's party had previously been witnesses of a Tiger fight, and expectation was raised to the highest pitch, when two Tigers were let in upon the raging Buffaloes. But, alas for human foresight! in this, as on most occasions, reality was fully disappointed by anticipation! The Tigers crept trembling along the sides of the enclosure, and made no attempt to defend themselves, or to avoid the blow, when the Buffaloes, carrying their heads close to the ground, charged down upon them, and pinned them to the Bamboos. A pugnacious Bear was then let in as the champion of the fallen Tigers, and expanded his ample arms to embrace his noble foe,—but Bruin's self-complacency was considerably disturbed by suddenly finding himself elevated six feet above his ordinary level, with a small rent or two in his comfortable fur-jacket.

Bruin had, doubtless, read Falstaff's history, or may be he was that worthy personage himself in a state of transmigration. At any rate, he fully concurred with that valiant knight, in deeming discretion to be the better part of valor, and, accordingly turning his back on the Buffaloes, he proceeded quietly to climb up the bamboos, till arriving at the top, his career was arrested by a net, in which he presently became so

entangled, that he was unable to move backwards or forwards, and therefore remained quietly where he was, basting in the sun, and looking down upon the field of battle and the enemy, with much apparent self-satisfaction at the ingenuity of his escape.

The party then proceeded to a part of the Palace called the Moobaruk Munzil, where breakfast had been prepared in a spacious and remarkably elegant saloon. After breakfast, the party adjourned to the veranda which overlooked the Goomtee, for the purpose of witnessing combats between Elephants and Rhinoceroses, and other amusements that had been prepared for the occasion. Two Elephants were arraigned against each other on the opposite bank of the River Goomtee, which, at this spot, is deep and narrow. The exhibition succeeded little better than the Tiger fight, for, after a slight struggle, the sagacious animals seemed to discover their respective strength, and the weaker turned tail, and strode off to the jungle. After considerable delay, and firing of squibs, the Elephants were again brought together, and prevailed on to renew the combat. The fugitive mustered all his vigour for one desperate struggle, and succeeded, for a moment, in lifting his antagonist from his fore legs, but as if sensible that he had exhausted his powers in the effort, he again fled. The King being far from well, the entertainment soon after broke up, and the Rhinoceros fights did not take place.

On the morning of 5th December, the Governor General left Lucnow, and proceeded to the Resident's house in the cantonments, which are situated about four miles from the city. His Lordship and family partook of a splendid tiffin at Mr. Ricketts's Garden House, and proceeded in the evening to the Camp, which was pitched about two miles from

the cantonments, on the road to Seetapore."

*Division Order, by Major General the Earl of Carnwath. Headquarters, Barrackpore, 10th December, 1826.*

Major General the Earl of Carnwath considers it due to Lieutenant Colonel Elrington and the Officers of H. M. 47th Regiment to express in public Orders his entire approbation of the state and appearance of that Corps, as exhibited at the half yearly inspection on the 8th instant.

The performance in the Field evinced much to the Major General's satisfaction that the Officers and Non-Commissioned Officers and Privates were well acquainted with the prescribed rules established by His Majesty for the performance of Field movements, and the manner of executing the Evolutions proved that due pains had been taken by the Commanding Officers, Adjutant, and Officers in general to properly instruct the Non-Commissioned Officers and Privates.

The neat Soldier-like appearance of the men and of their Arms and Accoutrements is highly creditable, and the regular system evinced throughout the Books and whole interior Economy of the Regiment confers great credit on all concerned in its discipline.

The School merits the Major Generals praise, and Lord Carnwath has no hesitation in declaring that he considers the State of the Regimental Hospital, the cleanly comfortable appearance of the Patients therein; the regularity observable in the arrangement of the Stores, and Stowage of the Sickmens Kits, and throughout the whole Department as evincing an attention to his duty on the part of Assistant Surgeon Dempster, which entitles this Medical Officer to his Lordship's

unqualified approbation, and he will not fail in his report on the Regiment to bring his attention to his duties to the notice of his Excellency the Right Honourable the Commander in Chief.

The Commissariat will issue extrabatta to His Majesty's 47th Regiment on account of the half yearly inspection by the Major General.

(True Copy.)

(Signed) A. SHOULDHAM,

*D. A. Adgt. General.*

*Deputy Asst. Adjt. Genl.  
Office, Head-Quarters  
Presidency Division,  
Barrackpore.*

*Govt. Gaz. Dec. 21.*

### FEMALE SOCIETY.

An examination took place on Saturday, according to advertisement at the Episcopal Residence, Chowringhee, of the Scholars under the Patronage of the Ladies' Society for native female education, Mrs. Heber, Mrs. Harrington, Lady Franks, and about 200 other Ladies of the settlement honoured the examination with their presence. There were but few native gentlemen, but among them was Rajah Budenath Roy who distinguished himself last year by his munificent donation towards the building a Central School. The Rajah also took an active part in the examination of some of the classes. The appearance of the Scholars was more favourable than on any former occasion, a considerable proportion were of an age capable of benefiting by the instruction imparted, thus manifesting on the part of the native population an increased confidence in the teachers. Of about 540 girls who are in daily attendance in the different Schools, 200 were examined. They are taught generally in the Elementary Books supplied by the School-Book Society,

some of them were examined in the little work on Geography, and pointed out on the beautiful Map now bound up with that work, the countries and places respecting which they were questioned. They were examined also in the gospels which are given them in separate copies, and in Watt's Catechism to which is appended some questions on the creation, the ten commandments, and on the way of salvation as taught in the christian scriptures; they also read and learn by heart short prayers and translations of Hymns, which have been prepared chiefly for their use. Many of the girls manifest great readiness in explaining the meaning of words which occur in their lessons, and in the meaning of the passages they read. A poor blind girl about 13 years of age excited considerable interest. She has from listening to the other children got by heart many passages from the gospel and repeated very correctly the greater part of the second chapter of St. Luke. On the whole, the progress in the state of these Schools is manifest both in respect of the appearance and acquirements of the children. Several persons conversant in Bengalee engaged in examining separate classes, by which means, the whole was got through in moderate time, and the Company separated with a general feeling of satisfaction, with the measures adopted by the Ladies Society, and anticipations of solid advantage to the objects of their benevolent exertions. Among the specimens of work performed by the School Girls was also a sampler very well executed by a Native Christian woman, who has been taught by Mrs. Reichardt. It is intended as a present for Lady Hastings, and the following inscription is wrought on it:

Under the Patronage of the Most  
Noble House of Hastings,  
We poor Hindu Females

first began to enjoy the blessings of Education, February, 1822.

About 1000 Rupees were added to the Funds of the Society by subscriptions, and by the sale of fancy articles.—*John Bull*, Dec. 26.

We understand that letters have been received from the Camp of the Governor General, dated the 14th instant, when the party was at Shahjehanpore; we are sorry to learn, that both His Lordship and Lady Amherst had been somewhat indisposed.—*Govt. Gaz.* Dec. 27.

#### MADRAS.

The new Church at Vepery was opened on Sunday forenoon last pursuant to Notice, when an excellent Sermon was preached by the Reverend W. Roy, Senior Chaplain to a very crowded congregation; and a Collection made in aid of the Mission Establishment.—*Madras*, June 22.

*From a Correspondent.*—"It is with sincere regret, I announce the death of Lieutenant Colonel H. H. Pepper, on Tuesday last, the 25th instant, in the 43d year of his age:—Whilst exercising the arduous Command of the Force in Pegu, he contracted the disease, which has terminated an honourable and uninterrupted career of 27 years service; Since 1799 he had been actively employed in the various Campaigns of the Madras Army; and was alike distinguished for an ardent zeal, and devoted gallantry: but on no occasion were his merits considered to be more conspicuous, than in the recent capture of the position of Setoung; his Plan for the Assault having displayed superior military qualities; whilst his intrepidity and prowess in leading the principal Column into the enemy's works will long be remembered as an example for the imitation, and as a theme for

the applause, of Comrades in Arms."—*Madras*, July 27.

We have been favored with some details relative to the unfortunate loss of the H. C. Transport *Edward Strettell*—from which it appears—that they left Tavoy for Madras on the 1st of July; and after a tedious passage reached Acheen Roads the beginning of September: three unsuccessful attempts were then made to proceed to Sea by the Bengal Passage, and the Ship was each time carried to the Eastward by the Current setting into the Straits of Malacca. On the 18th September they went through the Surat Passage: in tacking the Ship missed Stays near the land and in a strong eddy, when she was driven on shore on *Pulo Gomez*, an Island outside the Passage, and totally lost. The Captain, Mates and Crew with the Passengers were saved, with the exception of 20 of the Public Followers, who were unfortunately drowned in attempting to swim on shore from the wreck. A Brig had been hired to convey the Crew and Followers of the Army to Pinang: and the Captain and Mates were proceeding to Calcutta in a Moorish Ship which was in Acheen Roads at the time, and bound to that Place—The account concludes with stating, that *Lieutenant Milnes of the Pioneers*, in charge of the Public Followers, volunteered with much spirit and courage, and at great risk, to swim to the Island with a line, in order to establish a communication between the shore and wreck, but in the attempt was so severely bruised against the wreck, as to render his proceeding to Madras on H. M. Ship *Slaney* absolutely necessary.—*Madras*, Oct. 25.

*Pursuant to the Notice of the Sheriff*, as given in our Gazette of the 16th instant, a numerous Meeting of the Native Inhabitants of

the Presidency took place on Saturday last, at the building in Popham's Broad-way selected for the occasion: The most respectable Members of the Native Community were present; and the following Proceedings have been forwarded to us for publication:

"*At a Meeting of the Principal Hindoo Inhabitants and Heads of different Castes held at a House formerly the shop of Messrs. Ashton and Co, situated at Black-Town in Popham's Broad way on Saturday, the 25th day of November, 1826, pursuant to the Notice of the Sheriff, for the purpose of taking into consideration the Act of Parliament passed in England regarding the appointment of Jurors in this Country.*

The Assembly consisted of the most respectable Hindoo Inhabitants of Madras, in number more than a thousand.

The Sheriff having taken the Chair, addressed the Meeting as follows:—

GENTLEMEN,

At the requisition of several respectable Native Inhabitants of Madras, I solicited, and obtained the sanction of the Honourable the Governor in Council, to convene the Meeting of the Native Inhabitants now assembled.

To mark the object of this Meeting, I shall read to you, the letter soliciting it, and the sanction of the Government.

*(The Sheriff then read the Letters.)*

From the time that has transpired since my Public Notification of the 15th Instant, I doubt not you are come prepared to take into consideration the object for which you are here assembled.

It might be justly deemed presumption on my part, were I to offer an opinion on the Acts of the Legislature, nor is it my intention to offer you any advice on the subject. But before I call upon you to nominate your Chairman, I trust I may be permitted to sug-

gest to you the course which it strikes me, you ought to pursue to prevent unnecessary discussion, and to enable you more effectually to attain the object of your wishes with due decorum, and respect towards the high authorities appointed to frame the Rules and Regulations for the Appointment, Form: of Summoning, &c. of Juries.

I therefore submit to you, Gentlemen, the propriety of selecting a Committee (not too numerous) from each of the Castes here present, who may possess your entire confidence, to discuss the subject, (should it not have already met with mature consideration), and to frame an appropriate Petition to the honourable the Judges of the Supreme Court of Judicature, stating your objections to being employed as Jurors.

It now only remains with me to tender you my humble services in presenting your Petitions, when engrossed and signed by as many of the respective Castes as are here present, to *The Honourable the Judges of the Supreme Court*. And Gentlemen, I have now to request you will make your selection of a *Chairman*.

*Resolved* unanimously that the warmest thanks of the Meeting be given to the Sheriff for calling the Meeting.

The Assembly then requested *Vennelacumty Soob Row Bramin* to preside: and having taken his seat, he explained to the Assembly what the Sheriff had stated, and interpreted the Act of Parliament in the Tamil and Telugoo languages, and requested the Assembly to state their individual opinion respecting the Act.

*Chinnatombay Moodeliar* then stated or read his opinion to the following effect:—

The object of this Meeting is to collect the opinion of the Hindoos of this Town, on the subject of a Law lately passed in England, whereby we are declared eligible

to act as Jurors like Englishmen, provided the Judges of the Supreme Court should see fit, in cases of a criminal nature, when persons of our own religion are to be tried.

Since this Law became known at Madras, it has been the subject of much discussion and consideration, and some European Gentlemen have kindly explained to several among us, that the privilege which has thus been conferred on us, is very valuable and ought to be received with gratitude; and some of the Native Inhabitants, who are acquainted with the English language and European Customs have at times, spoken of this measure as one that is likely to be beneficial to the Hindoo community.

Others have considered, that in our present condition, we are not sufficiently educated, or advanced in knowledge to understand the nature of the duty, which as Jurors, we shall have to perform; and it must be admitted, that nine-tenths of our number, are totally ignorant of the English language, and have never been in the Supreme Court during a criminal trial, scarcely any of us, are in the least acquainted with the rules of English Law, and perhaps there is not a single Individual who can understand the distinctions that are said to exist in respect to offences against the Law of England, of which, if we act as Jurors, we shall be required to convict or to acquit our countrymen.

At a criminal trial we may understand the evidence given by witnesses in our own languages, and we may happen to know the character and condition in life of these witnesses, whereby we may form a correct judgement, whether they are speaking truly or otherwise; but without a proper understanding of the nature of the offence and the Law that may apply to it, it will be a difficult task to pronounce a verdict, however we

may understand the facts of the case. Should the trial be for an offence, which may subject the prisoner to the penalty of death, there are very few among us, who would consider themselves fit to form an opinion, on a matter of so much importance. To the members of the Braminical Caste, other considerations will suggest themselves, to which no allusion need be made.

Many of us have heard, that at criminal trials, the assistance of Counsel has been useful, in explaining the facts of the case, in prosecuting with effect the guilty, and in defending the innocent; now should we act as Jurors, we shall lose, whatever benefit can arise from the aid of Counsel, either to the Prosecution or the Defence. For we shall not be able to understand what may be addressed to us, and the same effect can never be produced by an Interpreter, however skilful and able he may be. This observation will apply in a much stronger degree to the Charge of the Judge, which must be interpreted and particularly explained, to enable the most intelligent among us to understand the law of the case, or the reasoning of the Judge on the Evidence, and the application of it.

Yet all these difficulties ought to be overcome, before any honest man can venture to pronounce a verdict, which may deprive a fellow-creature of his life, or, occasion some other punishment.

If we are to act as Jurors at the Court-House, we must also perform the duty of attending the Inquests of the Coroner, and let any one present reflect on the situation in which he will be placed, if liable to be summoned and to be kept for hours near to a dead body, and that body deposited in a place, which Brahmins and respectable Hindoos, ought not to approach.

On the present occasion, I do not wish to advert particularly to the differences and distinctions which exist between our Castes; but, in the trial of offences, which may have been occasioned by quarrels of Castes, involving the common feeling of great numbers of men, it will be very difficult to find an impartial Jury to determine on the guilt or innocence of the party charged. The consequence of an acquittal or a conviction, are likely to be much more prejudicial to the conflicting parties, than if the party offending should be tried as heretofore.

It is said, that a similar measure has been tried at Ceylon, and that its effects have been very beneficial. On this subject, there are different opinions; but the people of Ceylon, who serve as Jurors, differ essentially from ourselves, and perhaps, are better fitted for the benefit which, it is said has been conferred on them. There, the Judges perform Circuits at a distance from the seat of Government, and unless they were enabled to find men to perform the duty of Jurors, it would be necessary either to take Europeans with the Judges, or to abandon that mode of trial. At Madras, the Judges constantly administer Justice in one Court.

A time may arrive hereafter when the Hindoo Population of this place, may overcome the difficulties which have been noticed; but it is for those amongst us, who are most competent to the task, to consider and declare, whether in our present condition we are fitted for the duty we may be required to perform; and if not, whether we ought not to represent submissively, but earnestly, to the Judges of the Supreme Court, that we are at present, desirous of being excluded from the privilege extended by the late Act of Parliament to the Natives of this colony.

There are many points of a minor nature which must occur to any one

who may have witnessed or heard of the Criminal Proceedings of the Supreme Court; and which illustrate the inconvenience that would result from our attending as Jurors. Whatever may be the day, or however indispensable, we may think it to perform particular ceremonies, either for family purposes, or in the celebration of festivals, we must attend punctually or be subject to fines. We cannot during a trial take any refreshment—that by our Customs is not permitted. We must continue together until our opinion is found; that it is possible, that with every regard to our religion and our prejudices, men may be brought together, who have never before sat on the same form or carpet, and whose sitting together would constitute a mental degradation to the one or the other, and perhaps the feeling might be mutual. Thus circumstanced, any unanimity of opinion, would be difficult of attainment.

Although in certain cases about 30 years ago, half the Jury were Hindoos the other half were Europeans, and the Court of that time, was not conducted by any regular forms or proceedings. The Judges were not Lawyers, and the course was better within the comprehension of the natives, who were usually selected to fill the office. What then happened to terminate the summoning of natives to serve on the Jury, is within the recollection of a few only. It is for our present consideration, whether we are yet competent to understand and to perform the duty?

Should this Assembly be of opinion, that the period has not yet arrived, when we can venture to exercise the privilege, which the British Parliament seems to have offered us, let us form a Committee to prepare a respectful and becoming representation to the Judges of the Supreme Court, to whom the framing of the Rule is delegated, expressing our thanks for the

benefit intended to be conferred, and explaining our reasons for wishing to decline it. It may also be proper to convey a similar representation to the Government, by which we are protected.

The sentiments stated by *Chinnatombey Moodeliar* and his proposal were declared by the *Chairman* to be in conformity with his own, and for himself and on behalf of the Brahmin Caste, recommended that they should be adopted by the Meeting. *Poompavey Annasawmy Moodeliar* supported the proposal for himself and on behalf of the other Nattawars, with the exception of a few persons, in number about 20. who desired to be furnished with an Extract of the Proceedings of the late Mayores Court, exhibiting the names of the Hindoo Inhabitants who formerly acted as Jurors in that Court, for the purpose of giving their opinion within a month. This latter suggestion, was seconded by *Connore Mootiah Moodeliar*.

The opinion and proposal of *Chinnatombey Moodeliar* seconded or recommended by the Chairman, was also supported by *Namasevoy Chettyar* for himself and on behalf of his Caste, and by *Collah Ragavah Chettyar* for himself and on behalf of his Caste.

*Vencatasawmy Chetty* on behalf of the Dassayees asked the Chairman's permission to retire into a room for the purpose of forming an opinion. This was seconded by *Mootosawmy Naick*, but objected to by *Poompavey Annasawmy Moodeliar* on the ground that it would take up time unnecessarily, which objection was supported by *Nineappah Moodeliar*.

*The Sheriff* suggested that those people who wished to retire into a Room should stand up; as also those who made the objection to it in order to point out the Majority and Minority. Eight Members of the Dassayees, then stood up, as wishing to retire, but twenty hav-

ing objected to it, the original was negatived.

It was then unanimously agreed by the Members of all the Castes, that respectable persons of each Caste should be appointed to form a Committee for the purpose of taking into consideration the best mode of framing and preparing a respectful Memorial to *The Honourable The Judges of the Supreme Court*, and another to *The Honourable The Governor in Council*, expressing the thanks of the Hindoo Inhabitants of Madras for the benefit intended to be conferred by the Act of Parliament, and explaining the reasons for wishing to decline it:

The following persons were then nominated to form the Committee:

*Braminical Caste.*

Veunalacuntty Soob Row.

M. Bagabenty Row.

Vumapackum Ragaviah Braminy,

Woodraghery Audy Narrainiah

Braminy,

Nagaloo Sashiah Braminy.

*Nattawars or Right hand.*

Poompavey Annasawmy Moode-  
liar.

Chinnatombey Moodeliar.

Covoor Soondram Moodeliar.

P. Agutteswarah Moodeliar.

Connore Iyahasawmy Moodeliar.

Conjevaram Sabapathy Moode-  
liar.

Muddyalah Yaterazloo Naidoo,  
Ponnah Pillay.

*Dassayees.*

Seemapoorty Vencatasawmy  
Chetty.

Bary Vencadady Naidoo.

P. Connary Chetty.

Parumbackum Sashachellah Nai-  
doo.

Balasalah Ramasawmy Naidoo.

*Nagarumwar.*

On the part of *Soonsowar.*

Rottalah Kistnasawmy Chetty.

Magalore Gobal Chetty.

Soorah Ramasawmy Chetty.

Y. Appiah Chetty.

Mada Sambavasevah Chetty.



On the part of *Collawar*.  
 Callah Ragavah Chetty.  
 G. Ramasawmy Chetty.  
 A. Vencataramah Chetty.  
 M. Narrasimmaloo Chetty.  
 C. Ramasawmy Chetty.

*Left hand Caste.*

Vencatachella Chetty.  
 Armachellah Chetty.  
 Caumoo Chetty.  
 Chuckravurdy Chetty.  
 Vurlapah Chetty.  
 Ramasawmy Naicken.  
 Basooa Puttan.

V. Ragaviah Bramin then proposed, that the thanks of the Meeting should be given to the Chairman for his able conduct in the Chair; which was seconded by Chinnatomby Moodeliar, and voted unanimously.

Thanks were also given by the Assembly to the Sheriff, for his zeal, activity, and the able manner in which he had convened and conducted the Assembly, and for pointing out the manner in which the Assembly should be conducted.

Thanks were then offered by the Sheriff to the Assembly for the regular manner in which the Meeting was conducted.

V. Soob Row,"

Madras, 27th November, 1826.

# BOMBAY.

## SUPREME COURT,

JULY 10, 1826.

*The following proposed Regulation was read by the Clerk of the Crown.*

RULE, ORDINANCE AND REGULATION  
 1ST, OF 1826.

*A Rule, Ordinance, and Regulation, for the good Order and Civil Government of the Presidency of Bombay, passed by the Hon'ble the Governor in Council of Bombay, the 14th day of June, in the year of our Lord one thousand*

*eight hundred and twenty six, and Registered in the Supreme Court of Judicature at Bombay, under date the day of 1826.*

*Preamble.*—Whereas a Rule, Ordinance, and Regulation, was passed in the year 1823, by the Honourable the Governor General in Council, of, and for the Presidency of Fort William in Bengal, with the consent and approbation of his Majesty's Supreme Court of Judicature at the aforesaid Presidency, for the prevention of the printing and circulating in Newspapers and other papers, published at the aforesaid Presidency, matters tending to bring the Government of this Country as by law established into hatred and contempt, and to disturb the peace, harmony, and good order of Society, which said Rule, Ordinance, and Regulation, after an appeal against the same having been on solemn deliberation disallowed by the King's most excellent Majesty in Council, still remains in full force, and whereas, with a view to prevent the printing and circulation of such matters as aforesaid, within the Presidency of Bombay, it is deemed expedient to regulate by law the printing and publication within such Presidency, of Newspapers, and of all Magazines, Registers, Pamphlets and other printed books and papers, in any language or character, published periodically, containing or purporting to contain public news and intelligence, or strictures on the Acts, measures, and proceedings of Government, or any political events or transactions whatsoever.

I. Be it, therefore ordained by the authority of the Hon'ble the Governor in Council, of, and for the Presidency of Bombay, by and in virtue of, and under the authority of a certain Act of Parliament, made and passed in the forty seventh year of the Reign of His late Majesty King George the Third entitled,

"An Act for the better settlement of the Forts of St. George and Bombay," That fourteen days after the Registry and publication of this Rule, Ordinance, and Regulation in the Supreme Court of Judicature at Bombay, with the consent and approbation of the said Supreme Court, if the said Supreme Court shall in its discretion approve of and consent to the Registry and publication of the same, no person or persons shall within the said Presidency of Bombay, print or publish or cause to be printed or published, any Newspaper or Magazine, Register, Pamphlet, or other printed Book or Paper whatsoever in any language or character whatsoever published periodically, containing or purporting to contain public news and intelligence or strictures on the Acts, Measures, and Proceedings of Government or any Political events or transactions whatsoever, without having obtained a licence for that purpose from the Governor in Council signed by the Chief Secretary of Government for the time being, or other person acting and officiating as such Chief Secretary.

II. And be it further ordained by the authority aforesaid that every person applying to the Governor in Council for such license shall in all particulars conform, or have conformed, to the provisions ordained by the Rule, Ordinance, and Regulation I, of 1825, in regard to the making, signing and delivering of affidavits as therein prescribed, under the penalties therein ordained in default thereof.

III. And be it further ordained by the authority aforesaid, that every licence which shall and may be granted in manner and form aforesaid shall and may be resumed and recalled by the Governor in Council, and from and immediately after notice in writing of such

recall, signed by the said Chief Secretary or other person acting and officiating as such, shall have been given to the person or persons to whom the said licence or licences shall have been granted, such notice to be left at such place as is mentioned in the affidavit last delivered according to Rule, Ordinance, and Regulation I, of 1825, as the place at which the Newspapers, Magazine, Register, Pamphlet or other printed book or paper to which such notice shall relate is printed, the said licence or licences shall be considered null and void, and the Newspapers, Magazine, Registers, Pamphlets, printed books, or papers to which such licence or licences relate shall be taken and considered as printed and published without licence, and whenever any such licence as aforesaid shall be revoked and recalled, notice of such revocation and recall shall be forthwith given in some one of the Newspapers for the time being published in Bombay.

IV. And be it further ordained by the authority aforesaid that if any person within the said Presidency of Bombay shall knowingly and willfully print or publish, or cause to be printed or published, or shall knowingly and willfully, either as a proprietor thereof or as Agent or Servant of such proprietor, or otherwise sell, vend or deliver out, distribute, or dispose of, or if any bookseller or proprietor or keeper of any reading room, library, shop, or place of public resort, shall knowingly and willfully receive, lend, give, or supply, for the purpose of perusal or otherwise to any person whatsoever, any such Newspaper, Magazine, Register, or Pamphlet, or other printed book or paper as aforesaid such as required by this Rule, Ordinance, and Regulation not having been first obtained, or after such licence if previously obtained shall have been recalled as aforesaid, such persons shall

forfeit for every offence a sum not exceeding Rupees four hundred.

V. And be it further ordained by the authority aforesaid, that all offences committed, and all pecuniary forfeitures and penalties had or incurred under or against this Rule, Ordinance and Regulation, shall and may be heard and adjudged and determined by two or more Justices of the Peace Acting in and for the Presidency of Bombay, who are hereby empowered and authorized to hear and determine the same, and to issue their summons or warrant for bringing the party or parties complained of before them, and upon his or their appearance or contempt and default to hear the parties, examine witnesses and to give Judgment or sentence according as in and by the Rule, Ordinance, and Regulation is ordained and directed, and to award and issue out warrants under their hands and Seals for the paying of such forfeitures and penalties as may be imposed upon the goods and chattels of the offender, and to cause sale to be made of the goods and chattels if they shall not be redeemed within six days, rendering to the party the overplus if any be after deducting the amount of such forfeiture or penalty, and the costs and charges attending the levying thereof, and in case sufficient distress shall not be found and such forfeitures and penalties shall be forthwith paid, it shall and may be lawful for such Justice of the Peace, and they are hereby authorized and required by warrant or warrants under their hands and Seals to cause such offenders to be committed to the Common Gaol of Bombay there to remain for any time not exceeding four months, unless such forfeitures and penalties and all reasonable charges shall be sooner paid and satisfied, and that all the said forfeitures when paid or levied, be from time to time paid into the treasury of the United Com-

pany of Merchants of England trading to the East Indies, and be employed and disposed of according to the order and directions of his Majesty's said Justices of the peace, at their General Quarter or other Sessions.

VI. Provided always, and be it further ordained by the authority aforesaid; that nothing in this Rule, Ordinance, and Regulation contained shall be deemed or taken to extend or apply to any printed book or paper containing only shipping intelligence, advertisements of sales, current prices of commodities, rates of exchange, or other intelligence, solely of a commercial nature.

(True Copy.)

(Signed) D. GREENHILL,  
Acty. Secy. to Govt.  
(True Copy.)

C. GRANT.  
C. of C.

JUDGMENT OF THE CHIEF JUSTICE  
SIR EDWARD WEST.

Before I consider the proposed Regulation I shall state what I conceive to be the duty of the Court on these occasions, where regulations are passed by the local Government and by them transmitted to the Court for Registration under the statute.

By the 13th G. 3. C. 63. Sec. 36. it is enacted, "That it shall and may be lawful for the Governor General and Council of the said United Company's settlement at Fort William in Bengal, from time to time, to make and issue such Rules, Ordinance and Regulations, for the good order and civil government of the said United Company's Settlement at Fort William aforesaid, and other Factories and Places Subordinate, or to be Subordinate thereto, or shall be deemed just and reasonable, such Rules, Ordinances and Regulations, not being repugnant to the laws of the Realm), and to set, impose, inflict, any reasonable

**Fines and Forfeitures for the Breach or non-observance of such Rules, Ordinances & Regulations ; but nevertheless the same, or any of them shall not be valid, or of any Force or Effect, until the same shall be duly registered and published in the said Supreme Court of Judicature, which shall be, by the said new Charter, established, with the consent and approbation of the said Court, which Registry shall not be made until the expiration of twenty days after the same shall be openly published, and a copy thereof affixed in some conspicuous part of the Court-house, or place where the said Supreme Court shall be held ; and from and immediately after such Registry as aforesaid, the same shall be good and valid in law."**

This provision is extended to the settlement of Bombay by the 47, G. 3, Sess. 2, C. 68, Sect. 1.

It is to be observed that this Provision requires in the first place that such Regulations are not to be repugnant to the laws of the Realm ; and

2ndly. That they shall not be valid or of any force or effect until the same shall be duly registered and published in the Supreme Court with the consent and approbation of the said Court.

Upon this Provision various constructions have been put :—

1st. It has been stated on the authority of a late learned Judge of the Supreme Court of Madras, who presided in the Records Court here for a short period, Sir George Cooper, " that the Court except in cases where some gross and glaring infringement of the liberty of the subject is apparent on the face of the Rule, have nothing to do with the legality of it, but that the Government is to decide on the fitness, justice and reasonableness of it, and that it is for them to see and take care that it is not repugnant to the laws of the Realm."

This supposed judgement of the learned Judge was published in the Government Paper of the 12th April, 1823, and is as follows :—

" The power of framing Rules, Ordinances, and Regulations is placed in the Governor General, and Governor in Council respectively at each Presidency—They, the Governors aforesaid, are to decide on the fitness, justice and reasonableness, of the same, and it is for them to see and take care that such Rules, Ordinances and Regulations are not repugnant to the laws of the Realm—That the terms, consent and approbation, referred to publication and Registry only and were used because it would be too much to suppose that any thing could be hung up and registered in the Court without its permission—That such publication and registry did not give them any additional weight on point of law, for if the Government made regulations which were repugnant to the laws of the Realm it was perfectly competent to that Court, to decide against their legality in any issue there depending. In fact that the publication and registry in that Court of Recorder was nothing more than a declaration of the Court's knowledge of this existence, but did not prevent its affording relief when called upon to do so afterwards should the circumstances of the case seem to warrant an interference—That the Court had no doubt the power of refusing to publish and register, but that it would only do so, when some gross and glaring infringement of the liberty of the subject, arbitrary imprisonment for instance, or something immoral was apparent on the face of the Rule sent for Registry."

In the first place, were such the true construction of the clause, what is the meaning of the term approbation—In the next place the learned Judge is made to say

"that such publication and Registry did not give the Regulations any additional weight in point of law, for if the Government made Regulations which were repugnant to the laws of the Realm it was perfectly competent to the Court to decide against their legality in any issue there depending."

—But what says the statute itself?

—"that the same shall not be valid or of any force or effect until they shall be registered, and that from and immediately after such Registry as aforesaid the same shall be good and valid in law." Beside, could any thing be more mischievous than that Regulations should be passed and registered which the officers of the Government and others are to enforce, and which, were an action to be brought against them for such enforcement, might be declared to be illegal, and consequently no justification to them. It is clear that the proper construction of the act is that the Court is to take care in the first instance, before the Rules are registered, that they are not repugnant to the laws of the Realm, and that as soon as registered they shall be good and valid in law, unless disallowed by his Majesty as provided by the act.

2ndly. It may be, and indeed has been said, that under this Provision of the legislature the Court has only a judicial but not a legislative power—that it is to consider the legality but not the expediency of Regulations proposed by the Government.

In the first place however such construction is opposed to the words of the statute "that the Regulations shall not be valid till they shall be duly registered with the consent and approbation of the Court;" the word "approbation" is unrestricted and unqualified. I do not understand how we can restrict and qualify the term construing it to mean approbation merely in point of law. Had

the legislature intended this, how easy would it have been to have said such Regulations "not to be registered by the Court in case they shall consider them to be repugnant to the laws of the Realm. In the next place in all the proceedings upon the appeal of Mr. Buckingham to the King in Council against the Regulation passed at Calcutta it is taken for granted that the Court are bound to consider and did actually consider its expediency. Thus a part of the 2d Reason advanced by the Court of Directors of the East India Company in the support of the Regulation is as follows: "That the Restrictions imposed by the Rule, Ordinance and Regulation which is the subject of appeal were called for by the state of affairs in the settlement of Bengal and were adapted to the exigency of the case and that they were not injurious to his Majesty's subjects in the said settlement, is to be inferred from the concurrent Judgment of the Supreme Government of the East India Company and of the Supreme Court of his Majesty." The Court of Directors therefore assume that the Supreme Court did exercise their Judgment upon the expediency and necessity of the Regulation, and did consider that it was called for by the state of affairs and the exigency of the case. Mr. Serjeant Bosanquet also in his argument as Counsel for the Court of Directors takes it for granted that the Court did exercise such Judgment. "It is" says he "for your lordships wisdom to determine whether in this case your Lordships do or do not agree in thinking that necessary and expedient which the local Government has found to be necessary, which the Court established by His Majesty for protecting the rights of his subjects, and which

\* Page 91 of Proceedings on Buckingham's appeals.

is not the Court of the East India Company, has thought expedient, and has adopted and registered in in these regulations.

Nor did the Counsel on the opposite side who impugned the Regulation ever contend that the Court had no right to exercise a Judgment as to its expediency to them, insisting as they did that the preamble to the Regulation which recited the existing evil had not been proved it would have been a strong argument that the Supreme Court had exercised no Judgment upon that point. They however did not touch upon such argument and evidently because it was untenable.

In many cases too it is impossible to separate the question of legality from that of expediency. In many cases expediency may make that not repugnant to the laws of the Realm, which without such expediency would clearly be so repugnant. I would instance the suspension of the Habeas Corpus Act; would any one contend that such suspension would not be most unconstitutional, and in that sense of the term most repugnant to the laws of the Realm, if passed under circumstances which did not render it expedient or rather necessary; would, on the other hand, any one contend that it were repugnant to law in case of such expediency or necessity? The same observation may be made with respect to the many acts of Parliament which the Legislature has pronounced to be rendered necessary by the disturbed state of Ireland; all of them would be unconstitutional and in that sense Repugnant to the laws of the Realm, unless rendered necessary by the state of the Country. Indeed it may be said that every law, every restriction of the liberty, or the will of an individual is repugnant to law unless it be called for by necessity or expediency; but there is this distinction that many laws

are evidently expedient upon the face of them and from the known principles and propensities of human nature, and require no specific proof that they are so; others may not appear to be expedient upon the face of them and from the known Principles and Propensities of human nature but may be shewn to be so by evidence of particular facts and circumstances.

It is clear therefore that the Court have a right or rather are bound to consider the expediency of proposed Regulations, that the Court has by the statute legislative and not simply judicial functions to perform, and that even if it were not so, if the Court were bound to exercise a power simply judicial, in many cases the legality depends so entirely upon the expediency, that the Court could not divest itself of the duty of considering it.

I shall now proceed to consider the Regulations in question.

It must be premised however that the Press at this Presidency is at present placed on precisely the same footing as in England. In March, 1825, some Regulations were passed by the Governor and Council, (upon a suggestion from the Court made the preceding September of their necessity on account of the continued misrepresentations of the Court's Proceedings by one of the Newspapers) which were merely copies of the acts 37 and 38 G. 3, and the object of which was to afford to the Public and those who might be aggrieved by anonymous libellers, the means of discovering the Proprietors, Editors and Printers of Newspapers and other publications.

The purport of the present Regulation which is the same as that passed at Calcutta is to prohibit the publication of any Newspapers or other periodical work by any person not licenced by the

Governor and Council, and to make such licence revocable at the pleasure of the Governor and Council.

It is quite clear on the mere enunciation, that this regulation imposes a restriction upon the liberty of the subject which nothing but circumstances and the state of Society can justify. The British Legislator has gone to a great extent at different times both in England and Ireland in prohibiting what is lawful in itself, lest it should be used for unlawful purposes—but never without its appearing to the satisfaction of the Legislature that it was rendered necessary by the state of the country.

It is on this ground of expediency and necessity on account of the abuses (as stated) of the Press at Calcutta, from the state of affairs there and from the exigency of the case that the Calcutta Regulations are maintained by their very preamble; by three of the four Reasons of the Court of Directors upon the appeal, and by the whole of the argument of counsel upon the hearing of it.

Thus the preamble to the Calcutta Regulations is, Whereas "matters tending to bring the Government of this country, as by laws established, into hatred and contempt, and to disturb the peace, harmony, and good order of Society have of late been frequently printed and circulated in Newspapers, and other papers published in Calcutta. for the prevention whereof, it is deemed expedient to regulate by law, the printing and publication within the settlement of Fort William in Bengal, of Newspapers, and of all Magazines, Registers and Pamphlets, and other printed books and papers in any language or character, published periodically, containing or purporting to contain public news, and intelligence or strictures on the acts,

measures and proceedings of Government, or any political events or transactions whatsoever."

The Reasons of the East India Company embrace the same facts and the consequent expediency and necessity of the Regulation.

The first Reason commences, "Because the said Rule, Ordinance and Regulation was made by competent authority, and was rendered necessary, by the abuses to which the unrestrained liberty of printing had given rise to in Calcutta. The preamble of the said Rule, Ordinance and Regulation states that matters tending to bring the Government of Bengal as by Law established, into hatred and contempt, and to disturb the peace, harmony and good order of Society; had recently before the making thereof been printed and circulated in Newspapers and other papers published in Calcutta."

Again in the 2nd Reason, "that the Restrictions imposed by the Rule, Ordinance and Regulation which is the subject of appeal were called for by the state of affairs in the settlement of Bengal, and were adopted to the exigency of the case."

Again in the 4th Reason, "the Reasonableness of Ordinances must depend upon the circumstances and situation of the country to which they are applied."

I need not go through the addresses of Council to shew that the whole of their arguments in favor of these Regulations are founded upon the fact, as stated in the Preamble, of their expediency and necessity from the local circumstances and the exigency of the state of affairs at Calcutta, and I respectfully presume that His Majesty in Council approved of the Regulation for the same reasons, no others having been urged, and in particular upon the ground that the Preamble of the Regulation reciting

such exigency was not traversable or questionable.

But what is the Preamble to the Regulation which is now proposed to be registered in the Supreme Court at Bombay. Is there any recital of matters tending to bring the Government of this country, as by law established, into hatred and contempt, having been printed and circulated in Newspapers and other Papers published in Bombay? Nothing of the kind. The Preamble merely recites that a certain Regulation had been passed in Calcutta for the prevention of the publication of such matters. Is it the fact that such matters have been published in the Bombay Papers? can a single passage or a single word tending to bring the Government of Bombay into hatred and contempt, can a single structure or comment or work respecting any of the measures of Government be pointed out in any Bombay Paper?

How then without such necessity as is stated in the Preamble to the Calcutta Regulations, can it be expected that, even were the Supreme Court to consent to register them, and an appeal were preferred, they would be confirmed by His Majesty in Council. Were would be the reasons of the Court of Directors in favor of them, were would be the arguments of Counsel in support of them?

Suppose an Act of Parliament passed to suspend the Habeas Corpus Act in Ireland on account of treasonable practices in that country—In such case evidence of such practices would be laid before Committees of the two houses of Parliament before the act was passed, and the act would also recite them, as the Calcutta Regulation recites the evils which it was intended to remedy—But would the fact of such act having been passed for Ireland justify a motion to extend it also to England, without any

evidence of any such treasonable practices, nay, when it was well known that there, were no such or any circumstances to call for it, and with a mere recital of the Habeas Corpus Act having been suspended in Ireland; as the present proposed Regulation merely recites that the same Regulation had been passed at Calcutta.

I am of opinion that this proposed Regulation should not be registered.

—  
JUDGMENT PRONOUNCED BY MR. JUSTICE RICE.

July 10, 1826.

I have read the case of the Press of India, before the King in Council; but still I think the clause as to the charge in the proposed Rule, is repugnant to the law of England—and that Policy did not, and does not require it. It is argued I think too much, as if the natives had been at all affected by the licentiousness of the Press; the mischief in Calcutta was wholly, I think, confined to the English, and would I am persuaded, have remedied itself.

Considering as I do, that the liberties of England are part of the law of the land and that they depend on the freedom of the Press, I cannot conceive how a licence, which is to stop its mouth and stifle its voice can be consistent with, and not repugnant to the law of England.

Tho' I entertain this opinion, I shall not object to the Registry, because, as regards the repugnancy, I defer to the appellate authority, as I should on any point of law, which they had decided contrary to my judgment; and with regard to the policy and the expediency, I do not think the legislature intended to leave them so much to the consideration of the court, as to the Government, which ought to be the better judge of such subjects, and which must now be presumed to have formed



proper judgment. It is not desirable, that the judicial should ever be mixed with the executive or combined with the legislative, and Parliament having legislated so much for British India, it is a pity, I think, that a question of such vital importance with analogy to England, should not have emanated in, and had the sanction of Parliament.

I feel further justified, in acquiescing in the Registry, (now that I have stated publicly my opinion) because the decision of the council must be known to Parliament, and if Parliament should object, it were easy to propose a Bill, to limit and more actually define the local authority, and when one considers of whom the Privy Council consist, and who was the advocate for Mr. Buckingham, men all eminent in Parliament as well as the profession, one cannot avoid feeling, that ulterior measures would have been adopted in England, if the opinion which I unhappily entertain as to the repugnancy, and the necessity of this Rule, had been current and general.

#### JUDGMENT OF MR. JUSTICE CHAMBERS.

Bombay, 10th July, 1826.

In order to explain clearly the grounds of my opinion on the present occasion, I think it necessary to advert in a cursory way to the circumstances under which these regulations are presented to us, in consequence of the recent decision of the Privy Council against Mr. Buckingham's appeal, it has, I believe, been recommended by the Court of Directors to the local Governments of Bombay and Madras, to propose that the Bengal Regulations regarding the Press, should *totidem verbis* be registered and become a part of the local law of each of these Presidencies, and the Government of Bombay so far acquiesce in the views of the

Court of Directors as, to propose them for our Registration according to their recommendation. It appears to have been thought, that the decision in that particular case is tantamount to a legislative declaration, the same or similar regulations are so consonant with the general policy of the Indian Government, that they need but to be proposed in order to adopted. If indeed, that decision bore in any way directly upon the general question of the expediency of such regulations there is no man in the situation of a Judge who would not feel great deference for such authority. But unless it could be shewn that such a decision bound us with the force of an act of Parliament, even then I conceive, a Judge would on the present occasion feel it to be his duty to consider *de novo* the general principle, and exercise most conscientiously the discretion, the legislature had vested in him. But when grounds may readily be suggested for that decision, wide of principle upon which we are called upon prospectively to consider the expediency of the present regulation, I am at a loss to imagine, what necessary and immediate connection there is between the decision of the Privy Council and the proposal of them for our adoption. The decision of the Privy Council stripped as it is of all the grounds upon which it was formed, presents to my mind merely a confirmation retrospectively of a solemn act of the supreme government in Bengal, in conjunction with the Supreme Court upon a subject matter, expressly within their authority, under circumstances, which if true, might justify that act, and of the truth of which circumstances they alone were the competent Judges, what bearing or what material influence can such a decision have on our minds, who are called upon at another place under totally different circumstances to consider

prospectively the expediency of introducing the same regulations not as a remedy for any existing or imminent evil, but as a general and permanent act of legislation. The preamble it may be said was not proved nor require to be proved to be true before the council, but that I conceive could no more be done, than the Court of King's Bench could require the proof of any special finding of a Jury on a special case brought before them ; and it does not therefore follow that the preamble is mere waste paper and unnecessary to form ground work for such restrictive regulation.

All such regulations being confessedly respective of natural liberty to a much greater extent than it has ever been thought necessary to carry matters in our own country, (I mean in the best time or in the way of permanent enactment,) whatever distinctions may be made by the terms *contra legem* and *præter legem*, to common understandings, they are as much opposed to the ordinary notions of English laws as light is to darkness ; and necessity alone, and that of a very obvious permanent kind, can justify in my judgment their Registration. In all such cases of imperfect definition of legal rights, it is impossible not to see that the situation of the different places may require different enactments and what may be necessary at one place may be perfectly superfluous at another. In the same way even in the same place, it may be premature to introduce strong measures at one time ; which at a riper period of society may be deemed highly beneficial. There is no subject indeed the consideration of which is acknowledged to require a sounder discretion with reference to local circumstances, or in which local circumstances have so direct an operation in determining the legality or illegality of particular measures. In every separate Jurisdiction, therefore, it must be

matter purely of discretion how far and when it is expedient to introduce respective regulations of this nature.

Without therefore considering very minutely the particular tendency of the Regulations proposed, I have no hesitation in saying that if registered their general tendency would in my opinion, be most prejudicial to the independence and good spirit of the community, with respect to the necessity of introducing any such regulation at all in Bombay, at the present moment I conceive there cannot be two opinions, in a time of perfect tranquillity, with a small community of Europeans, and a native population submissive even to servility, the only effect would be enforcing new Shackles to restrain no evil and by leading to by paths of favour and influence to create perhaps a greater practical evil, than any it can ever obviate. Indeed nothing can exhibit in a stronger light the difference of circumstances in which this Presidency is placed, than the total omission of the preamble of the Bengal regulations in those now presented to the Court for registration, a preamble, the conviction of the truth of which would alone induce me to countenance any such measures ; nothing more is necessary to shew how perfectly inapplicable the state of things here is to such restrictive measures that the perusal of that preamble ; not one word of which has or is likely to have I trust for a long period of time any force as applied to this Presidency. The disposition and character of the people is not the greatest difference of circumstances to be attended to ; the weighty and important difference between the situation of the two places consists in the enactment at the Presidency of an intermediate of regulations in conformity with the well known act of the 37th Geo. III. which were registered

the course of the last year, by which in my humble Judgment every national object of Government is attained consistently with perfect liberty both social and particular. When it shall be shewn by experience, that this Court, administering a law which has been found completely effectual in England to restrain licentiousness: and during a period of 30 years has operated on Society with the most beneficial effect, and has found no revilers even amongst those whom it has brought to Justice, shall be found not sufficient to insure peace and order in Society and stability to the Government, it will be then time enough to listen to suggestions which I consider so objectionable in principle as the regulations.

It seems to have been argued that the only question for the Judges to consider is whether the regulations proposed, are or are not repugnant to the existing mode of Governing British India. It is true that in this mode of arguing, scarcely any regulations would be inconsistent with Law, which fell short of unlimited and arbitrary power. But upon the principle which I have before stated, namely, that legality or illegality as applied to such a subject depends entirely upon the apparent necessity of the case, I conceive that the full legislative discretion, which the Parliament of Great Britain exercises in all cases affecting the liberty of the subject is intended to be delegated to the Judges of this Court in conjunction with the Government in registering and making local regulations restrictive of the usual and ordinary rights of individuals. In the exercise of such a discretion, I am of opinion that ten thousand regulations from the law of England in particular cases would be no argument for adding one to the catalogue, nor would the circumstance of so many pre-

vious anomalies make one fresh one consistent with it.

Another argument which has been used had some influence with me. The effect of the actual state of things has been forcibly represented with regard to British subjects residing in India with or without licence—the principles of Government of the British and Native population without the limits of the seat of Government are also stated, and then it is asked, whether the small portion of the Native population residing in Calcutta or the other Presidencies were intended to be governed in a different manner? To which I answer, that by the establishment of the Supreme Courts at the Presidencies, I conceive that it was the intention of the legislature that both British and Native inhabitants within the ordinary limits of the Presidencies and the Jurisdiction of these Courts, should enjoy the full benefit of English law and consequently should be governed in a different manner from those in the provinces. It may be said that the power of sending British subjects home extends to those residing in the Presidencies as well as to others, but it must be remarked that this power as it has been exercised over the press has probably never been in the contemplation of the legislature at all. It is a consequence of the discretionary power vested in the Government for general purposes, and the particular acts of the Government regarding the press have been confined by the courts of law. Because it would be difficult for any mind to form any distinction between this and other cases in which individuals become obnoxious to the Government. But whether this or any other Government under existing circumstances would deem it expedient to frame any regulations relating to British subjects restrictive of the press (unpacked con-

sidered) is another question, and which is deserving very serious consideration. Both in Bengal and elsewhere it has been thrown out, that nothing short of the present proposed regulations would be effectual to restrain even British subjects from writing inflammatory publications. Because if the Editor and Proprietors were all Asiatics and could be indemnified from the consequences of prosecution, British subjects might under their names write and publish things offensive to the ruling power. Whenever the period shall come when such a state of things is possible, and when all legal modes of repressing the evil shall have been tried, and tried in vain, it will be time enough to attach some weight to any argument which may be derived from such a source. Till that time arrives, I am of opinion that the proposed regulations are not expedient, and I decline giving my voice in favour of their being registered.

*Judgment of the Court.*—Regulation disallowed.

We are sorry to say that accounts from Egypt mention, that the Pacha was likely to throw difficulties in the way of a Steam Navigation communication between England and India, by way of the Mediterranean and Red Sea, which it had been proposed to carry into execution by an English joint stock company. It is not improbable that he might feel jealous of any fixed establishments belonging to a Steam Navigation Company within his dominions, but all in our opinion that is required is permission, as at present, to pass quietly through the country. We suppose Mahomed Ally would not care a straw, how many Steam Vessels arrived at or departed from Alexandria or Cossier; and as the journey between these two places is described

as perfectly safe and easy of accomplishment, even to ladies, we do not see why all that is required could not be effected without exciting suspicion in the mind of the Pacha. As we have again and again said, let Steam Navigation be established in the first instance between Bombay and Cossier; a route which embraces advantages to every part of India. When we reach the Nile, we may be said to be at home, and there will never be any difficulty in finding at Alexandria a conveyance to Malta or some part of the continent of Europe.—*Aug. 5.*

*Explosion of the Powder Magazine.*—Most of our readers at the Presidency must have heard of the dreadful explosion which took place on Friday night, of the Company's powder works at Mazagon, the cause of which is not ascertained and will probably for ever remain a mystery, owing to the Guard in charge of the Premises having, it is said, been blown up in the general conflagration.—The shock was felt all over the Island, but the damage caused by it was chiefly confined to the neighbourhood of Mazagon, the Mount and Chintzpoogly or within a circle of half a circle in radius from the point of explosion. Fortunately the weakest side of the building appears to have been on that fronting Mazagon Dock Yard, the principal part of the stones having been thrown in that directions, but the shock alone has been sufficient to destroy every building, amounting to eleven in number, on the ground connected with the powder works. The only places left entire being a small open Guard-House and the Guard-Magazine. Of the Magazine composition House in which powder was deposited in different states of preparation the quantity of which we have been unable to ascertain, not a vestige rema

a hollow in the earth like the crater of a small volcano being the only indication of its opinion. The Sulphur, Salt-petre and Charcoal houses have all been destroyed, and we may perhaps add with their contents, since from the specimen of what we saw clearing from the ruins when we visited the grounds, we should say they could be of very little use. The first place outside the walls of the powder-works where the damage sustained is most apparent, is where the native vessels are laid up during the rains; here the havoc has been very great, hardly one having escaped injury, the sides of some large Dhows and Boats are completely riddled as if from shot and so great has been the force by which the stones were impelled that they have actually gone through both sides,—here only one life has been lost and that in a most singular manner—a man known to have been asleep on the deck of a small pleasure boat at the time was found the next morning hanging across the gun-wale of a boat at a short distance with his back broken.—In a line with the boats is the Dock-Yard at Mazagon, and here the shower of the stones was very great and the damage done considerable—a most dreadful accident occurred by a stone being impelled through the Governor's Snake-boat balloon by which two men were killed and one wounded, of four who were then asleep; the bowels of one were torn out and the other man killed has his head literally cut in half, three Sepoys were also wounded in different parts of the Yard, and a man on board the Governor's Yacht asleep on the deck of the vessel was thrown into the hold but escaped without injury, It is difficult to ascertain how many lives have been lost on this occasion, but we are informed that the bodies of seven men have been found.

The loss of property to individuals in the neighbourhood by the fracture of Doors, Windows and Glass-ware is very considerable, and particularly so by those whose houses are situated on Mazagon Hill, Chintzpoogly, and the Mount road.—A Gentleman's house in the neighbourhood of the Dock-Yard suffered so much by the shock as to render it scarcely habitable, every article of Glass-ware in it was destroyed.—*Aug. 23.*

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On Tuesday last, Limjee Cawajee gave a splendid Ball and Supper, at the new house lately erected by him in Nesbit Lane. Among the party we noticed Sir Edward and Lady West, Mr. and Mrs. Warden, Sir Charles Chambers, and many of the leading members of our Society, as also a number of respectable natives. The party was one of the largest we have witnessed in Bombay, nearly two hundred and fifty people having sat down to Supper. The hospitable landlord did all he could to make his guests happy and comfortable, and succeeded admirably. Dancing was kept up till nearly three o'clock, and in fact, Society is indebted to Limjee Cawajee for the enjoyment of as pleasant and amusing an evening, as has fallen to their lot for a long time past.—*Sept. 9.*

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On Saturday, the 29th September was held the Annual Meeting of the Auxiliary Bible Society, when the Report of the committee was read; from which it appeared that 9711 copies of the whole or parts of the Scriptures have been distributed during the year. Of these, 9141 were different books of the Scriptures in the Mahratta and Goojurattee languages. Copies of the Scriptures in Arabic, Persian, and Syriac, have been sent into Persia for the use of the different classes of Christians in that

country. A new edition of the New Testament in the Goojurattee is now in the press, and it is proposed to print a second edition of the Old Testament in that language. The last edition of the New Testament in Mahratta having been nearly all distributed, a new edition of 5000 copies will shortly be commenced upon; for this, 500 reams of printing paper have been granted by the Parent Society. The assistance which the Auxilliary Society affords in bringing the Scriptures in Mahratta and Goojurattee through the press, is by paying the expense of printing. The benefactions and annual subscriptions for the last year amount to Rupees 1150. The amount of payments to Rupees 2505, of which Rupees 2000 is for the expense of printing, the 2d edition of the New Testament in Goojurattee. The balance in favour of the Society is Rupees 9622-3-44. But as the committee expect that the whole of this, and even more, will be required to meet the expence of printing the proposed editions of the Scriptures in the Mahratta and Goojurattee languages, they earnestly solicit the support and contributions of their friends, that they may be enabled to supply the native population under this Presidency with the Word of Life. Many applications are made for the Scriptures in Mahratta and Goojurattee, and as education shall be extended, these calls upon them will doubtless become more numerous, but the Society relies with confidence upon the liberality of its friends to enable it to meet them.—*Bombay.*

#### GRAND ENTERTAINMENT AT POONAH.

On *Mr. Elphinstone's* return to Poonah from the Southward, a splendid Entertainment was given to him by the Society of the Deccan.

For that purpose a temporary building was erected in the late

Commissioner's compound. The tables were laid for 200 people, and formed three sides of a square; behind *Mr. Elphinstone's* chair was a transparency, with the letters "M. E." surrounded with laurel and surmounted by his crest; on the opposite side and at the extremity of the building was another large transparency, with the word "DECCAN."

On *Mr. Elphinstone's* arrival, he was received by the President, Vice President, and Stewards for the evening, and at half past seven, the company sat down to Dinner, and were entertained alternately by the bands of H. M.'s 20th Regiment, the Queen's Royals, and the 6th N. I. Major General Sir Lionel Smith, K. C. B., in the Chair.

After the cloth was removed, the following Toasts were drank:

- "The King! God bless him!"  
(Tune) *God save the King.*
- "The Duke of Clarence and the Navy." *Rule Britannia.*
- "The Duke of York and the Army." *Duke of York's March.*
- "The Governor General." *Grenadiers' March.*

After which the President addressed the Meeting in the following terms:

GENTLEMEN,

The next Toast I have to propose, you will have been all anticipating with sincere pleasure, "the health of the Hon. Mountstuart Elphinstone." (*Great applause.*)

Seven years ago, I was called to this chair to convey the grateful estimation of the Society of that day towards *Mr. Elphinstone*, when he was about to resign the office of Commissioner, and to assume that of the Government of Bombay. On that occasion, the delicacy due to a mind like his necessarily limited every allusion to his public situation; and on the present occasion, while he is still

in high authority, I must observe the same rule with still stricter caution. (*Hear! hear! hear!!*)

It would not become us, Gentlemen, to go into any review of his official administration, or does he stand in any need of the applause which would be its certain result. (*Great and continued applause.*)

If therefore, Gentlemen, I have faithfully interpreted your design, I shall leave nothing even for ungenerous suspicion to infer, that we have brought Mr. Elphinstone here for purposes of adulation; (*hear!*) he comes amongst us this evening as our guest, (*great applause*), a common friend, beloved by all. (*loud and continued applause*), composed as we are of various services but united in one and the same spirit in offering our homage to his personal character, (*hear, hear, hear!*)

Gentlemen, you are all probably aware, that Mr. Elphinstone's present visit to the Deccan has been to consolidate the general tranquillity by his interviews with the Native Chieftains; yet, as in former times, his public labours have not prevented those habitual attentions to Society, which have constantly brought us altogether in happy intercourse, giving relief to our toils and variety to our pleasures; (*hear, hear!*) in a few words, he has been labouring as usual for our happiness, as he has ever done for the public weal. (*Applause.*)

He has given a useful lesson to any of you, Gentlemen, who may rise to high stations in public life, by shewing that universal kindness, so far from being incompatible with dignified office, is sure to command universal good-will; and in his own case it will yield him the rare felicity of relinquishing power without the loss of a single friend! (*shouts of applause.*) Gentlemen, my first duty and my first desire in this chair, is to assure Mr. Elphinstone of our grateful

regards; (*cheers*), if I am unable to express your sentiments in terms proportioned to your feelings, the attempt comes at least with the purest earnest and truth—(*applause.*) I have been associated with him in the public service for upwards of 12 years, during which I have been constantly honoured with his friendship, and there is not one among you who can feel more than myself, the apprehension that this may be the last time we shall enjoy the happiness of his Society in this interesting quarter of his fame. When I say this, Gentlemen, I do not mean to assume Mr. Elphinstone has any local partialities; for we are all aware, if he could go to the Guzerat or any distant part of his government to-morrow, he would receive the same tender of affectionate respect. (*reiterated applause.*) The apprehension I have spoken of, Gentlemen, is the only drawback I know of to the pleasures of this evening. If the contemplation of an event, which we must hope is still very distant, (*hear, hear!*) interposes so many regrets with the *European Community*, it will be still more severely felt by the *Natives*, who never see Mr. Elphinstone here except to receive benefits from him, either through his political power, or by his *private charities!* (*great approbation.*) But, Gentlemen, we will keep this only alloy to our Meeting out of present view, and prepare for the Toast.

Gentlemen of the Civil Service! you will, I am well aware, do it ample justice, proudly remembering that Mr. Elphinstone is one of you, (*hear, hear, hear.*)

Gentlemen of the Army! you will receive the Toast with joy, for Mr. Elphinstone has always been a soldier wherever he could, and has often been seen *foremost in your ranks in the field of action!* (*bursts of applause.*)

Scholars! however recently from your studies in science or in literature, there is not one of you who would overstep him in any form to-morrow: you will drink to Mr. Elphinstone as *your master example in talent and in knowledge!* (*great approbation.*)

Sportsmen! though last, not least, for I never yet knew a *good Sportsman who was a bad soldier*, you will hail the Toast with delight, for Mr. Elphinstone has ever been your Patron, and the partaker of your joys! (*tumults of applause and loud cheering.*)

Up, therefore, up! *all classes with one heart*, and we will make the walls echo back the peals of our fervent wishes for Mr. Elphinstone's health and happiness.

This Toast, which was proposed in our esteemed and gallant President's usual fluent and happy style, was received with the most heartfelt enthusiasm and joy; and whilst cheering and applause continued the band of the Queen's Royals marched round the table playing "*The Garb of Old Gaul*," and a salute of 19 guns was fired.

Mr. Elphinstone then rose, and made the following reply:

Gentlemen, I beg to return my best thanks for the honour you have done me in drinking my health. I wish I could find adequate terms to express the sense I entertain of all the other kindness with which you have honoured me on this occasion.

In whatever view it is taken, I must feel this mark of your favour as a most flattering distinction. *In a public light, I should be gratified by the good opinion of so liberal and enlightened a community; and in a private one, I am still more proud of the esteem of so honourable and high-minded a body of gentlemen.*

My gallant friend has spoken of the in terms which I know not how to acknowledge. I am conscious I owe them to his *partiality*

more than to any merit of my own; but even *partiality* is *honourable* from a *person of his talents and character*, and it is a just source of *exultation* when it is *concurrent in by such an assembly!*

And now, Gentlemen, I have to return my grateful thanks, not only for the present splendid proof of your hospitality, but for the urbanity and cordiality that have made the whole of my residence at this station so pleasant. I had before spent many happy days in the Deccan, and the attachment I shall always feel for the place will be greatly increased by the recollection of my present visit, and of the agreeable and estimable Society with which it was my good fortune to meet, I am sure that all the *strangers* present must participate in this feeling, and will gladly join with me in every good wish to

"The Society of the DECCAN."

The healths of "Lord COMBERMERE,"

"Sir THOMAS MUNRO,"

"Sir GEORGE WALKER,"

"Sir THOMAS BRADFORD,"

were successively drank, after which Mr. Elphinstone rose, and proposed "The President" in the following terms:

Gentlemen, I should find it difficult to do justice to the Toast which I am going to propose, if I were not aware that your own knowledge is sufficient to make up for every deficiency on my part. When I name Sir Lionel Smith, (*hear, hear!*) your own recollections will at once suggest to you, both his *high public merits and services*, (*hear!*) and those social qualities which render him the delight of private Society, (*great applause*). Many of you have witnessed his *gallantry in the field*, and all are well acquainted with his abilities in the exercise of his high command, (*applause*), his disinterested zeal for the public service, and the benevolence which renders him



equally attentive to the *comforts of the soldiers* and the rights of the peasant (*great and continued applause*).—You are all aware of the peculiar circumstances which give his appearance at this Meeting so strong a claim to our acknowledgements, (*applause*), and all, I am certain, will unite with me in cordially wishing that the amiable and interesting person, (*hear!*) from whom he has just been separated, may soon be restored to him in the full enjoyment of health and happiness, (*applause*).

I beg now to propose "the health of Sir Lionel Smith." (*Tune*) *65th Quick Step*.

This Toast was drank with all the warmth it so well deserved.

Sir L. Smith, in returning thanks, proposed "The health of Mr. Anderson and the Civil Servants in the Deccan."

Mr. Anderson, on the part of himself and the Civil Servants, returned thanks, and, proposed "The health of Mr. Newnham," who returned thanks in a very humorous and appropriate speech.

"The health of Sir Charles Colville, our late Commander-in-Chief," was next proposed, and from the enthusiasm with which it was received and drank it was evident he had left a general good-feeling and respect behind him, highly gratifying to all who had ever the honor of being associated with that gallant General, as a soldier or friend.

The health of "The Ladies" was the signal for the Gentlemen to retire to the Ball Room, over the grand entrance to which were transparencies of two knights in armour of gigantic size, surmounted by the King's Arms with the letters "G. R." brilliantly illuminated. At the opposite end of the avenue leading from the dinner tent was the word "Elphinstone" encompassed by laurel, while Fame, arrested in her flight by a name so dear to her, was seen

bending over it and strewing it with roses. Beneath this, on either side were two altars dedicated to "Hospitality" and "Liberality," at whose shrines our honoured and highly esteemed guest has ever been so distinguished a votary. Within the Ball Room, which was tastefully adorned with flowers, was another large transparency of the Arms of Mr. Elphinstone, splendidly illuminated.

The Ladies began to assemble at half-past nine, and were immediately joined by the Gentlemen. Dancing commenced with true Deccan spirit. An elegant Supper was prepared in the temporary Dinner Room, to which all the company retired at one o'clock. During Supper, and while all was mirth and merriment, Sir Lionel Smith, at the earnest request of the Ladies, rose, and addressed the company as follows:

Gentlemen, some inquiring whispers have come round to me, from our fair friends, putting it to me, would I not rise and say something for them to Mr. Elphinstone? Who could resist such an appeal? Gentlemen, I declare myself half angry with the custom, which we have given to ourselves, and which precludes Ladies, from speaking for themselves, on these as well as to all other occasions. *We all know they are always fluent, generally eloquent—always persuasive, (great applause and laughter.)*

Wanting all these qualities myself, I shall only imperfectly express their amiable feelings towards Mr. Elphinstone, but I can safely assure him, they have always gratefully appreciated his uniform and kind attentions to them. Some among them, perhaps, may wonder and regret that Mr. Elphinstone has never yet quartered their silken chains in his honourable escutcheon, but *all will long remember him as one of their kindest votaries, (great applause.)*

*Mr. Elphinstone*, the Ladies charge me to offer you their *best wishes*.

When the cheering and applause which followed this Toast had subsided, *Mr. Elphinstone* replied in these terms :

I beg to return my warmest and most sincere thanks to the Ladies, and also to their *eloquent* spokesman. The honour he has done me, is enhanced by the *presence* in which it is conferred, and my acknowledgements to the Society would have been incomplete, if I had not been enabled to offer them to those from whom it derives the greatest of its attractions, (*bursts of applause*). The Toast which I am now to propose, comprises names which if given singly would excite the liveliest enthusiasm, (*hear ! hear !*) I am confident, therefore, when presented collectively, it will be received with delight. “The Ladies of the Deccan.”

In an instant every glass was filled, and every heart united in doing justice to this Toast. After which the votaries of Terpsichore adjourned to the Ball Room, where dancing was resumed with unabated spirit, and kept up till “the morning star shining singly in the dark blue vault of heaven,” gave warning of the near approach of the god of light, and all retired delighted with the hilarity, heart-felt joy, and united goodwill, which prevailed throughout the evening.—*Bombay, Dec. 9.*

## PENANG.

### LAW REPORT.

The first Session of Oyer and Terminer, for the present year, was opened on Monday, the 1st Instant, by the Honourable the Governor and Members of Council, with the usual ceremonies.

Previously to the Grand Jury being discharged, their Foreman submitted the following presentment to the Court :—

“The Grand Jury, in consequence of the Bills brought before them this day, beg permission respectfully to bring to the notice of the Honourable Court of Judicature, the serious injury which arises to the lives, properties and morals of the Community, from the want of strong and efficient Jails in which to confine persons under Judicial Sentences from other parts of India ; and also from the present system of permitting those persons to be employed in private service or in public work of a description which admits of their being in a great measure at large in the night time, and the hours when they are not kept at labour. The Grand Jury, therefore has to solicit that the Honourable Court of Judicature will be pleased to take the subject into their serious consideration, and request the Honourable the Governor in Council to take such measures as many insure the confinement, during the night time, of all Individuals under the Judicial Sentences above noticed.”

*Execution.*—On Saturday morning, at 7 o'clock, was executed the unhappy man named Exgah Madin, found Guilty of Burglary. It would appear he had been for years past the terror of the opposite shore. He is represented as being the head of a gang of Robbers who have carried on their depredations for many years, and by their activity and numbers evaded all the efforts of the Police. He did not deny being guilty of the crime charged against him and wished to plead guilty ; But being advised by the Clerk of the Crown to withdraw that plea and plead not guilty, he complied. From the passing of the Sentence to the day on which he suffered he behaved

with great fortitude but not indifference. On Sunday evening, our worthy Sheriff, F. Halliburton, Esq. went to his cell to ask him if he wished to make any communication to him, to which he replied that he had nothing to say, but hoped he (the Sheriff,) and Mr. M'Intosh, the Gaoler, would take care of his Boy, and which request he again made before he was launched into eternity.—*Penang, May 13.*

#### GOVERNMENT NOTIFICATION.

*Fort Cornwallis, the 29th April, 1826.*—For the convenience of a Local Currency. The Honourable the Governor in Council is pleased to establish the following Rules for all money transactions where-in Government is concerned:

The Calcutta Sicca Rupee being, by the Notification of the 20th Instant, established as the Standard of Value, and with its Aliquot parts of Annas and Pie the Money of Account, the same will be invariably adhered to, and no other denominations will be noticed in any Accounts, Bills, or Tenders furnished to, or by Government Officers.

As it appears necessary that Spanish Dollars should be occasionally received into, and paid from the Treasury, the following Rates for so doing are established:

Any number of Spanish Dollars amounting to ten or upwards, will be converted into Currency at the rate of 210-8-0 per 100.

Any number under ten at 2-1-8 each.

Copper Pice will pass with the Aliquot parts of the Calcutta Sicca Rupee, conformably to the Notification of the 20th Instant, and the Spanish Dollar whenever exchanged with Copper Coin will be reckoned as 101 Pice or 202 Half

ment Officers in converting Spanish Dollars less than ten and Copper Coin into Currency:

Dollar.	Rupees.	Annas.
1	218	33-2-3
	1	16
		1
Pie.	Pice.	Half Pice.
404	101	202
192	48	96
12	3	6
4	1	2
	1	2

W. S. CRACROFT,  
SECT. TO GOVT.

*Penang, May 13.*

The Native Ship *Futteh Ellajah*, of Bombay, came into the harbour, on Monday last, under charge of the Gunner, who gives the following Narrative of a most daring and atrocious attempt to cut off that vessel by one of the Chiefs on the Coast of Pedier, which is a further proof, (if such was necessary) of the treacherous conduct of the Acheenese:

It appears that the Nacodah of the vessel had been trading with the Chief at Savang and had taken on board a quantity of Betel Nut; a balance being to be settled, the Chief went on board in a large boat manned with 17 men, on pretence of settling accounts. The Nacodah of the vessel not suspecting any treachery, from the good understanding which existed between them in the whole of their transactions, admitted the Chief with his followers on board. On being seated and pretending to enter upon business, the Acheenese Chief suddenly stabbed the Nacodah and killed him on the spot, and then turned upon the Supercargo, or Kraney of the Vessel, whom he also stabbed in several parts of his body, of which wounds he died a few days after; five others were also wounded before they could recover themselves from the sudden panic. The Syrang, however, fortunately rallied

Following Numeration Table used by all Govern-

the crew and turned a gun, which had been kept loaded with grape, a precaution they generally take on that Coast, upon the Assaultants and fired it off, which killed several of the Chief's party, who immediately jumped into their boat and made off; but the Syrang and Crew continued to fire upon them with the guns of the vessel loaded with grape, and only five of the Assaultants, from the accounts they afterwards heard, landed from the boat. The Syrang immediately after cut his cable and made sail.

In would appear that it was a preconcerted thing, as the beach was lined with people who were ready with Boats to afford assistance. Two other Native vessels also cut their cables and made sail apprehending an attack from their boats.—*Penang, Oct. 14.*

### CEYLON.

We have great pleasure in announcing the arrival of Major-General Sir Hudson Lowe, K. C. B. on the Staff of this Island, accompanied by his Aide-de-Camp, Lieutenant Delancy. Sir Hudson Lowe embarked in the Honourable East India Company's Cruiser *Antelope*, which sailed from Bombay on the 9th instant, anchored in these roads yesterday morning, and at 11 o'clock, the Major-General landed under appropriate salutes from the Ship and the Garrison, and was received with the usual honours.—*Ceylon, Aug. 19.*

### BIRTHS.

At Barrackpore, on the 1st October, the lady of capt G. A. Vetch, of a son.

At Garden Reach, on the 2d October, the lady of lieutenant H. Hunter, R.N. of a daughter.

At Allahabad, on the 2d October, the lady of A. F. Hampton, esq. of a son.

At Kylat, on the 4th October, the lady of lieutenant E. M. Blair, of a daughter.

At Calcutta, on the 6th October, the wife of Mr M. J. Hopkins, of a son.

At Moulshyr, on the 9th October, the lady of the reverend W. Moore, of a son.

At Jenuropore Factory, on the 10th October, Mrs H. V. Ingels, of a son.

At Bomondree Factory Nuddeah, on the 10th October, the lady of E. Thompson, esq. of a son.

At Allahabad, on the 11th October, the lady of the Hon J. R. Elphinstone, of a son.

At Calcutta, on the 13th October, the lady of capt P. Roy, of a daughter.

At Sylhet, on the 13th October, the lady of J. S. Sullivan, esq. of a daughter.

At Garden Reach, on the 13th October, the lady of J. F. Sandys, esq. of a daughter.

At Calcutta, on the 15th October, the lady of Mr H. C. Watts, of a son.

At Kurnaul, on the 16th October, the lady of lieutenant Fredk. Angelo, of a son.

At Barrackpore, on the 18th October, the lady of lieutenant Vincent, of a son.

At Patna, on the 18th October, the lady of John Shum, esq. of a son.

At Nusseerabad, on the 18th October, the lady of lieutenant and adjt Thompson, of a son.

At Calcutta, on the 19th October, the lady of Mr W. Sinclair, of a daughter.

At Revelgunge, on the 19th October, the lady of capt Heyman, of a daughter.

At Calcutta, on the 20th October, Mrs George Sherwood, of a son.

At Calcutta, on the 20th October, Mrs W. H. Twentyman, of a daughter.

At Calcutta, on the 20th October, Mrs John Bell, of a daughter.

At Calcutta, on the 21st October, the lady of capt Gavin Young, of a daughter.

At Calcutta, on the 22d October, the lady of Duncan McNaught Liddell, esq. of a daughter.

At Calcutta, on the 22d October, Mrs C. Cornelius, junior, of a daughter.

At Fettehghur, on the 23d October, the lady of J. W. Jacob, esq. of a son and heir.

At Calcutta, on the 24th October, the lady of capt George Storey, of a daughter.

At Cawnpore, on the 26th October, Mrs W. Gee, of a daughter.

At Calcutta, on the 28th October, Mrs Joseph Savigny, of a son.

At Nudjuff Ghur, near Cawnpore, on the 28th October, the lady of Alex Orr, esq of a daughter.

At Calcutta, on the 29th October, mrs G R Gardener, of a daughter.

At Calcutta, on the 30th October, the lady of N Alexander, esq of a daughter.

At Calcutta, on the 31st October, mrs C Esperança, of a daughter.

At Calcutta, on the 31st October, the lady of the revd T Procter, of a son.

At Calcutta, on the 1st November, mrs J Picachy, of a daughter.

At Calcutta, on the 1st November, the lady of George Mackillop, esq of a son.

At Cuttack, on the 1st November, the lady of William Fawcett Pennington, esq of a daughter.

At Calcutta, on the 2d November, the lady of George F Thompson, esq of a son.

At Baudah, on the 2d November, the lady of Robert Walker, esq of a daughter.

At Bankipore, on the 2d November, the lady of F Gouldsbury, esq of a daughter.

At Kidderpore, on the 3d November, mrs J R Aiken, of a daughter.

At Calcutta, on the 7th November, the lady of Roger Winter, esq of a son.

At Chinsurah, on the 7th November, the lady of J D Herklots, esq of a daughter.

At Dum Dum, on the 7th November, Mary, the wife of serjt major B H Daunt, of a son.

At Allahabad, on the 11th November, the lady of major Fendall, of a daughter.

At Calcutta, on the 12th November, mrs J W Ricketts, of a son.

At Tumlook, on the 12th November, the lady of C W Welchman, esq M D of a daughter.

At Calcutta, on the 13th November, mrs Arrowsmith, of a daughter.

At Calcutta, on the 14th November, mrs E Bilon, of a daughter.

At Banjittie, Moorshedabad, on the 14th November, the lady of A C Maclean, esq of a son.

At Coxially, on the 15th November, the lady of E W Hudson, esq of a son.

At Calcutta, on the 17th November, the wife of mr George Rebello, of a daughter.

At Meerut, on the 17th November, the lady of lieut Henry Garstin, of a

At Calcutta, on the 18th November, mrs Robert Jacob, of a daughter.

At Calcutta, on the 19th November, the lady of George Wood, esq of a son.

On the river, near Patna, on the 19th November, the lady of lieut Edward Rasworth, of a daughter.

At Sultanpore, on the 19th November, the lady of capt C Godby, of a son.

At Bankipore, on the 19th November, the wife of mr James Thompson of a son.

At Macao, on the 19th November, the lady of capt Edward Oakes, of a daughter.

At Calcutta, on the 20th November, the lady of lieut J Tritton, of a son.

At Calcutta, on the 21st November, mrs Gadding, of a daughter.

At Calcutta, on the 21st November, mrs P Minos, of a daughter.

At Calcutta, on the 23d November, mrs F Sinaes, of a daughter.

At Calcutta, on the 25th November, mrs Davidson, of a daughter.

At Calcutta, on the 25th November, the lady of capt W Clerk, of a daughter.

At Barrackpore, on the 25th November, the lady of capt Wilkinson, of a daughter.

At Maldah, on the 25th November, the lady of John Lamb, esq of a son.

At Gusserah, on the 26th November, mrs B Barber, junior, of a daughter.

At Dum Dum, on the 26th November, the wife of mr J Kinsella, of a daughter.

At Calcutta, on the 27th November, the lady of capt Fraser, of a daughter.

At Barrackpore, on the 27th November, the lady of capt Dundas, of a son.

At Calcutta, on the 29th November, the lady of mr Thomas Brae, of a daughter.

At Howrah, on the 29th November, the lady of James Mackenzie, esq of a son.

At Fort William, on the 29th November, the lady of capt Hemming, of a son.

At Chandernagore, on the 30th November, the lady of H Geneve, esq of a son.

At Calcutta, on the 30th November, mrs J Harwood, of a son.

At Calcutta, on the 3d December, mrs Jessy Gray, of a daughter.

At Calcutta, on the 3d December, mrs G H Poole, of a son.

At Calcutta, on the 3d December, the lady of W Denman, esq of a son.

At Calcutta, on the 3d December, Mrs Jonas Vaughan, of a daughter.

At Fort William, on the 4th December, the lady of lieutenant Y C Maclean, of a daughter.

At Dacca, on the 4th December, the lady of James Patton, esq of a daughter.

At Ellichpoor, on the 4th December, the lady of capt Hugh Robison, of a son.

At Bancora, on the 5th December, the lady of the late Edward Maxwell, esq of a daughter.

At Dinapore, on the 7th December, Mrs Jones, of a son.

At Calcutta, on the 8th December, Mrs J D'Santos, of a daughter.

At Purneah, on the 8th December, the lady of W Wollen, esq of a daughter.

At Chowringhee, on the 9th December, the lady of J Minchin, esq of a son.

At Calcutta, on the 9th December, Mrs A Abraham, of a son.

At Ayminghuah, on the 9th December, the lady of Frederick Currie, esq of a son.

At Nicerut, on the 9th December, the lady of capt Cureton, of a son.

At Calcutta, on the 10th December, the wife of Mr W D Cameron, of a daughter.

At Calcutta, on the 12th December, Mrs S Frost, of a son.

At Calcutta, on the 12th December, Mrs C H Johnson, of a son.

At Arrah, district of Shahabad, on the 12th December, Mrs John Bermingham, of a son.

At Hansi, on the 13th December, the lady of lieutenant-colonel H E Gilbert Cooper, of a daughter.

At Calcutta, on the 15th December, the lady of Dr Vos, of a daughter.

At Calcutta, on the 15th December, the lady of the late capt Edward T Brady, of a son.

At Bareilly, on the 17th December, the lady of lieutenant C Griffiths, of a son.

At Chandernagore, on the 20th December, Mrs Louisa Dias, of a son.

At Calcutta, on the 21st December, Mrs M David, of a son and heir.

At Calcutta, on the 22d December, Mrs M Locken, of a daughter.

At Moongheer, on the 24th December, the wife of overseer serjeant Martin Hendry, of a daughter.

At Entally, on the 24th December, Mrs Jessop, of a son.

At Dinapore, on the 25th December, the lady of the revd Thomas N Stevens, of a daughter.

At Hazzaree Bang, on the 25th December, the lady of capt H L Playfair, of a daughter.

At Calcutta, on the 28th December, Mrs G F Bowbear, of a daughter.

At Calcutta, on the 29th December, the lady of J F Ellerton, esq of the civil service, of a daughter.

At Calcutta, on the 31st December, Mrs T Brown, of a son and heir.

## MARRIAGES.

At Berhampore, on the 11th October, Mrs Henderson, esq M D to Miss Elizabeth Sheridan.

At Calcutta, on the 14th October, Mr Joaquin Pereira, to Miss Luiza D'Roze.

At Serampore, on the 16th October, Mr J F J Inaoff, to Miss Mary Chambers.

At Monghyr, on the 14th October, C Antishell, quarter-master-serjeant, Bhughulpore, to Mrs Mary Rogers.

At Calcutta, on the 21st October, Mr Anthony D'Souza, to Miss M A Martin.

At Calcutta, on the 26th October, James Ronald Martin, esq of the right honorable governor general's body guard, to Miss Jane Maria Paton.

At Calcutta, on the 27th October, Mr Patrick Julius De Vine, to Mrs Frances Ravenscroft.

At Calcutta, on the 28th October, Mr William Jackson, to Miss Mary Marsack.

At Calcutta, on the 28th October, Mr M Le Blanc, to Miss S Gregory.

At Calcutta, on the 30th October, Thomas Campbell, esq to Miss Maria Fiellerup.

At Calcutta, on the 31st October, revd Francis Goode, to Miss Caroline Driscoll.

At Noacolly, on the 1st November, Wm Henry Steer, esq to Miss Susanne E Cardew.

At Calcutta, on the 2d November, Mr Anthony Rodrigues, to Mrs Mary Ann Caspers.

At Calcutta, on the 3d November, Alex Russell Jackson, esq M D to Miss Margaret Patterson.

At Calcutta, on the 4th November, capt George Moore, to Miss S Cattell.

At Calcutta, on the 6th November, Mr Joseph Dos Santos, to Miss Maria Miranda.

At the presidency, Lucknow, 7th November, lieutenant G N J to Miss Margaret Fergusson.

At Calcutta, on the 11th November, Mr Lawrence Peters, to Mrs Abraham.

At Calcutta, on the 11th November, George Thorp, esq to miss Mary Richards Remfey.

At Calcutta, on the 13th Nov mr John Clements, to miss T C Almead.

At Calcutta, on the 15th November, mr David George, to miss Jane Fleming.

At Begnora, on the 15th November, James Alex Cossard de Terraneau, esq to miss Matilda Maria Delpeiron.

At Calcutta, on the 17th November, mr Wm Read, to mrs Mary Browne.

At Calcutta, on the 17th November, mr James Grindall, to miss Eliza Henrietta Swift.

At Ghazee-pore, on the 21st November, capt J W Douglas, to miss Fanny Hewitt.

At Jubbulpore, on the 22d November, capt J N S Weston, to miss Margaret Nicolson.

At Calcutta, on the 27th November, the revd Edward Ray, to miss Sarah Piffard.

At Calcutta, on the 27th November, mr Joaquim D'Monte Simoes, to miss Ann Elizabeth Philadelphia Jones.

At Calcutta, on the 27th November, mr D'Souza, to miss H Charles.

At Calcutta, on the 28th November, mr Samuel Smith, to miss Ann Clavering.

At Calcutta, on the 1st December, mr W Wallis, to miss Frances Maybery.

At Chinsurah, on the 1st December, John James Auger, esq to miss Eliza Black.

At Chittagong, on the 4th December, barrack sergeant Wm O'Donnell, to miss Esther Snell.

At Calcutta, on the 5th December, lieutenant J D Nash, to miss Eliza Urnston.

At Calcutta, on the 6th December, mr C Warden, to mrs Carrol.

At Calcutta, on the 6th December, mr James Barber, to miss Mary Hutchinson.

At Calcutta, on the 9th December, mr Robert Allan, to mrs Jane Jones.

At Moorsheadabad, on the 10th December, mr Wm Hutchinson, to miss Amelia Gregory.

At Allipore, on the 11th December, mr Peter Gillis, to miss Eliza Hips-

at Allipore, on the 11th December, capt Patrick Smith, to miss Eliza Paul.

At Calcutta, on the 12th December, a Dempster, esq M D to miss Ag-  
Colquhoun.

At the presidency, Lucknow, on the 13th December, lieutenant John Lealand Mowatt, of the Artillery, to Anna Maria, daughter of the late B Ferguson, esq.

At Berhampore, on the 13th December, lieutenant R S Bagshawe, to miss Cornelia Eliza Rocke.

At Calcutta, on the 21st December, mr Bowser, to miss Julia Matilda Harrison.

At Calcutta, on the 23d December, mr John William Swaine, to miss Sarah Morris.

At Calcutta, on the 28th December, William Jackson, esq to miss Jane Ewing.

At Calcutta, on the 30th December, Paul Marriott Wynch, esq to miss Sophia Martha Mahing.

## DEATHS.

At Calcutta, on the 1st October, mr Thos Sheppard, aged 51 years and 10 months.

At Calcutta, on the 1st October, mr John Henry Burn, aged 19 years.

At Dum-Dum, on the 1st October, Joseph H Redmond, aged 25 years.

At Baitool, on the 1st October, James Day, the fifth son of captain George Hicks, aged 6 months and 15 days.

At Calcutta, on the 2d October, mrs Eleanor Graham, aged 34 years.

At Calcutta, on the 2d October, Thomas William, second son of mr J Silvertown, aged 5 years, 9 months and 29 days.

On the river off Cawnpore, on the 3d October, Isabella Bridget, the infant daughter of Charles Stout, aged 7 months and 17 days.

At Calcutta, on the 4th October, Joaquim Garcia, esq aged 22 years.

At Nagpore, on the 4th October, mr Graham T Webb, aged 26 years.

At Calcutta, on the 5th October, the infant son of mr J Gray, aged 8 days.

At Calcutta, on the 6th October, mr H R Stout, aged 29 years and 6 months.

At Calcutta, on the 7th October, Adelphus Saint James Roberts, aged 2 years.

At Calcutta, on the 7th October, mr Hypolite Serge, aged 30 years.

At Barrackpore, on the 7th October, mrs Eugenia Gomes, aged 29 years and 28 days.

At Calcutta, on the 8th October, mr L Morrison, aged 27 years.

At Calcutta, on the 8th October, Louisa Georgina, the third daughter of dr R M M Thomson, aged 1 year, 7 months and 23 days.

At Bishenath, in Assam, on the 8th October, lieutenant James Craigie, of the 13th regiment native infantry.

At Colong near Bhugulpore, on the 8th October, Margaret, the wife of the revd William Fraser, chaplain.

At Delhi, on the 9th October, mr James Nixon, aged 46 years.

At Bhugulpore, on the 9th October, J Stewart, esq in the 33d year of his age.

At Calcutta, on the 10th October, the infant son of mr J Silvertown, aged 18 days.

At Howrah, on the 10th October, the youngest son of mr C A Fenwick, aged 1 year, 8 months and 17 days.

At Calcutta, on the 11th October, mrs Augusta Emily Hall, aged 22 years, 2 months and 15 days.

At Calcutta, on the 13th October, mr Thomas D'Bruyn, aged 56 years.

At Calcutta, on the 14th October, master Francis Paul, the infant son of mr J Paul, aged 1 year, 3 months and 1 day.

At Calcutta, on the 14th October, mr K Mobert, aged 19 years and 10 months.

At Calcutta, on the 15th October, capt H W Fildham, aged 32 years.

At Calcutta, on the 16th October, Richard Becher, esq aged 37 years.

At Amherst, near Martaban, mrs Ann F Judson, aged 37 years.

At Nusseerabad, on the 19th October, lieutenant Nelson, of the 25th regiment native infantry.

At Dum-Dum, on the 21st October, Maria, the wife of Gunner John Renny.

At Chinsurah, on the 23th October, mr C S Verboon.

At Calcutta, on the 26th October, mr Edward Brands, aged 43 years.

At Allahabad, on the 28th October, Mary, the wife of mr assistant commissary Bachman, aged 38 years.

At Calcutta, on the 30th October, mrs Elizabeth Williams, aged 55 years.

At the General Hospital, on the 30th October, mr Robert Ure.

At Futtighurh, on the 1st November, George Thomas, the infant son of capt Reynolds, 63d regiment, aged 4 months and 2 days.

At Point Palmiras, on the 1st November, mr Wm Blair, aged 45 years.

At Calcutta, on the 2d November, mr Phillip Santiago D'Cruz, aged 52 years and 4 months.

At Calcutta, on the 2d November, Capt Frederick Mount.

At Sea, on the 2d November, on Board the James Sibbald, capt Alfred Garstin, of the 56th native infantry.

At Ghazeeport, on the 6th November, Caroline, the infant daughter of John Hunter, esq civil service.

At Gazeepore, on the 6th November, the lady of John Hunter, esq civil service.

At Calcutta, on the 7th November, the infant daughter of mr W Sinclair, aged 19 days.

At Calcutta, on the 9th November, lieut Browne J Fleming, of the 11th regiment native infantry, aged 24 years.

At Dacca, on the 9th November, the infant son of Francis Law, esq civil service, aged 12 days.

At Calcutta, in Italy, on the 16th November, mr Henry White, aged 28 years.

At Calcutta, on the 17th November, D D Jameson, esq aged 27 years.

At Dum-Dum, on the 18th November, serjt Goldby of the regiment of artillery.

At Calcutta, on the 20th November, mr Frederick Linnet Jacobi, aged, 42 years.

At Keilah, on the 20th November, mrs James Harding, aged 37 years.

At Calcutta, on the 22d November, mr Neathous Godfrey Drame, aged 23 years.

At Calcutta, on the 22d November, Clarinda, the wife of John Muffin, aged 40 years.

At Cawnpore, on the 24th November, Clarke Abel, esq M D surgeon to the governor general.

At Gazeepore, on the 24th November, mr Richard Lolly.

At Calcutta, on the 27th November, mrs Leonara Pereira, aged 78 years.

At Calcutta, on the 27th November, mr N G Leighton.

At Calcutta, on the 28th November, the infant daughter of mr Pasqual Rock, aged 14 days.

At Calcutta, on the 1st December, Caroline Isabella, the infant daughter of capt C Cowles.

At Calcutta, on the 2d December, mrs Eliza Exshaw, aged 68 years.

At Calcutta, on the 2d December, mr J Ritchey, aged 10 years.

At Nusseerabad, on the 2d November, master Henry William Panton, aged 9 months and 15 days.



At Calcutta, on the 4th December, capt Robert Charles Stevenson, H M 69th regiment, aged 37 years.

At Calcutta, on the 5th December, mr George Thomas Gibson, aged 43 years.

At Calcutta, on the 7th December, mrs Mary Rose Delanougere, aged 61 years.

At Calcutta, on the 7th December, mr Francis Steven, aged 30 years and 3 months.

At Calcutta, on the 7th December, mr officiating assistant surgeon John H Turkington, aged 24 years.

At Dinapore, on the 7th December, mrs Diana Watkins, aged 23 years, 4 months and 4 days.

At Allahabad, on the 8th December, Clementina, the wife of the hon'ble James Rithven Elphinstone.

At Calcutta, on the 9th December, Arthur, the infant son of capt Thomas Baker, aged 2 months and 9 days.

At Futtighur, on the 14th December, lieutenant colonel J Leys, 26th regiment native infantry.

At Cooly Bazar, on the 16th December, serjeant Daniel Foley, aged 38 years.

At Jessore, on the 16th December, mrs T Gonsalves, aged 24 years, 9 months and 6 days.

At Calcutta, on the 26th December, mrs Sarah Peat, aged 30 years and 18 days.

At Calcutta, on the 21st December, major H Nicholson, aged 40 years and 7 days.

At Calcutta, on the 21st December, mr George Crowe, aged 37 years and 7 months.

At Calcutta, on the 24th December, Edward Cornwallis Wilmot, esq aged 19 years.

At Calcutta, on the 24th December, mr Robert Crole George Lindstedt, aged 4 years, 1 month and 8 days.

At Mongyr, on the 24th December, mr Peter Anderson, aged 66 years.

At Chandernagore, on the 27th December, mademoiselle Elizabeth Simonin, aged 19 years, 3 months and 23 days.

### ARRIVALS.

*Per Venus, A Hogue, from London*—Mrs A Betts, mrs Philott, miss Betts, mr Alfred Betts, free merchant, master E M Betts, mr John Danby, and 4 native servants—*From Madras*—Moheddin Baha, Mousam Sahib, Sina Baboo, Housan Secunder, Shaik Mahomed, Sahib Hyder Ally

and Abdul Raiman, merchants; J Ghee, fifer; J Deluny, and servant.

*Per Carn Brea Castle, Thomas Davey, from London*—Mrs Hawkins; lieutenant colonel M W Browne, artillery; W H Wood, infantry; Charles W Dickson, cavalry; capt E Hawkins, 39th native infantry; C B Tarbutt, H C S; G W Cole, late ship *Mellish*; G J Morris, esq C S; F Pendergast, esq and G M Bating, esq writers; mr G L Masters, attorney, W L Granes, esq and James Beatson, esq merchants; J V Leese, assistant surgeon; messrs L C Fagan, C D Bailey, Whalley Master, W H L Somer, G F Beatson, J C Scott and H C Grimes, cadets.

*Per H C S Asia, T F Balderston, from London*—Mrs Ann Chester, Mary Hay, H Maling, and E Proctor, misses H Chester, Amelia Chester, Louisa Chester, M S Hay, Sophia Maling, L Scott, H Dorin, A Shakespear and Eliza Deverine; lieutenant-colonel James Durant, H T Princep, and P M Wynch, esq C S; J G Deeds, esq factor; E G Wilmot, writer, Beugal establishment; D Bryce, esq John Long, esq reverend T S Proctor, ensign C Uquhart, assistant surgeon, A C Gordon, messrs J Duncan Macnaghten, C Steele, G M Hill, George R Badell, G Scott, G Durant, and H Apperley, cadets; mr Edward Stuart, messrs Wm Jackson and Wm Quinland, volunteers.

*Per H C S Rose, T Marquis, from England*—Mrs colonel Baumgardt, mrs Mary Tickell, misses Sarah Tickell and Mary Kerr, F T Hall, esq merchant; reverend J J Tucker, mr P Robinson and mr John William, merchants; assistant surgeons John Davidson and Wm Pollard; messrs James Gordon, Edward Tickell, C E Nulls, Trevor Biddulph and T T Wheeler—*From Madras*—Sir Robert Comyn, Kt, miss Rayoon, William Bathie, esq Barrister; James Stevenson, esq and Edward Trevylow, esq C S; captain Suell, native infantry, and captain Reyon.

*Per H C S Macelm, —, from London*—Lady Colebrooke; mrs E S Waters, mrs E Carleton; miss Stewart, miss M Smith; Sir J E Colebrooke, bart; major J H Tittler, B A Captains, H P Carleton, B A J Smith, B A and D G Scott, B A George Jenkins, esq M F French, esq barrister; master T F French; mrs C M Caldicott, writer; cadet J H Maje; messrs R J Mackay, W Cox.

J S Alston and M W Newcomb, volunteer P S.

*Per H C S Alberton, L Percival, from London*—Mrs Williamson, lieutenant colonel Sweetenham, Bengal Cavalry; lieutenant A Williams, Bengal infantry; dr H P Bell, assistant surgeon; dr W Warlow, ditto; dr H Rose, ditto; messrs George Crispin and W B Wemyss, cadets; Mirza Khuleel native of Lucknow.—*From Madras*.—John ochrane, esq messrs W Lindsay, F Bremer, F Gordon and N Mien, cadets; assistant surgeon Robert Graham; mr George Lyons, free mariner; captain Strater, M P Earl; mr Rooney, Bengal pilot service.

*Per H C C S Lady Raffles, J Coxwell, from London*—Mrs Turner, mrs Forbes, mrs Smith, mrs Marshall, and child; misses G Hughes, E Brown, A Brown, F Griffin Moore; mr C T Woodhouse, assistant surgeon; captain Forbes, H M 45th regiment; captain Smith, 18th regiment; lieutenant Stockwell, 14th native infantry, captain Young; mr Darwell, H M 41st regiment; honourable S O Murray; messrs T W Morgan, J Andrews, G Hallaway, W C Hallings, R Lucas, and R Gibbons, cadets.

*Per Florentia, S W Aldham, from London*—Mrs Anna Eliza Daley, Margaret Ellerton, Anna Elieker Denniss, Anna Thomas, and Anna Pearce; misses Caroline Driscoll, Eleonora Campbell, Maria Burton, Eliza Rauey and Margaret Rauey, John F W Ellerton, esq senior merchant; captain George Gladwin Denniss, H C artillery; mr James Goss, assistant surgeon; mr John Phipps; messrs John Daking Pearson, James Thomas, George Pearce, James Robertson, and Jacob Tomlin, Missionaries; mr Frederick Laws, volunteer H C pilot service—Children—Margaret and Elizabeth Ellerton, Alfred Digby Denniss, and 3 servants; 40 artillery men, 3 women and 3 children.

*Per Sarah, Miller, from London*—Mrs Gilbert, mr James Currie, assistant surgeon, H C service; and mr Gilbert, free mariner.

*Per Hone, Thomas Hill, from London*—Mr Blackwood, cadet.

*Per John, D Dawson, from London*—Mr Charles Cooke, of the brig Frances.

*Per Mary Ann, W Spottiswood, from London*—Mr Cecil Goldham Russell, free merchant; and cadet William Shaw.

*Per Cornwall, W Younghusband, from Lonaon*—Mrs E Campbell, lieutenant Campbell, 13th foot; mr W Moir, 14th ditto; mr J Sands, 47th ditto; ensigus C White, 13th ditto; J B Maxwell, 14th ditto and J B Wyatt, 47th ditto; cadets J D Basing and C Ralph; mr C J Pittar and mr J Archibald, Mechanic, and the detachment of H M 13th, 14th and 47th regiments, consisting of 200 rank and file, besides women and children.

*Per L du Kennaway, T Surflen, from London*—Capt A McDonald, ensigus A Whittle and F L Jenkins, 110 privates, 7 women and 5 children, 35th regiment of foot; lieutenant W H Spirling; cornet B N Everard, 20 privates, 2 women and 5 children, 16th lancers; and assistant surgeon Joseph Burgoyne.

*Per Reaper, W Broad, from London*—Mr Baker, miss M Baker and miss E Baker.

*Per Madras, C Beach, from London*—Mrs J French, mrs McKenzie, mrs Beach and children; misses D O'ly, Campbell, and French; messrs Colin Tuilluk, F Corden, M Read, M McKenzie, J French, — French and R Boyd, merchants; cadets R McKean, G French, and G R Edward.—*From the Cape of Good Hope*—Mrs Hogg, F Mainwaring, esq J Hogg, esq and two masters Hogg, and miss Hogg.

*Per Coronandel, T. Boyce, from London*—Mrs Watson and mr Seviright, G Stockwell, esq C S; mr Longman, writer; mr Finch, lieutenant Hone, cadet Thomson; misses Watson, S Watson, Richards Seviright, Finch and C Finch.

*Per Exporter, Robert Hullen, from England*—Miss Ann Cox; assistant surgeon John Ransford, and mr Edward Cox.

*Per Lady Flora, R Fayrer, from London*—Mrs Hayes, mrs George, mrs Macpherson, mrs Rogers and child; miss Thomas, colonel George, capts Rogers and Waugh; mrs Hashie and mrs Kelly; rev mr Macpherson; surgeon Small; messrs Lang and Travels, writers, messrs Uriarte and R Hayes, messrs Middleton and Middleton, junior, free mariners; messrs Gerrard and Burch, cadets.

*Per Atlas, F Hunt, from London*—Mr W Marlton, mr H J Blunt, cadet —*From Madras*—Mr Bennet, pilot service, and mr Gibson, light Madras infantry.

*Per Harriet, R D Guthrie, from Mauritius*—Capt J A Tween, late of

the Duke of Bedford; messrs J Brown, Manson, J Scriggins and D Gardner, seamen of the brig *Mariner*; 22 lascars, part of the crew of the brig *Ben Johnson*, capt. Simmons, now at the Mauritius.

*Per La Rose, Beck, from Bordeaux*—M H Triand and M E Cheigneau, merchants—*From Manilla*—M Pierren, Anna Vecon, Dugeneral Martinez, Don Juan Martineu and Don Nicolas Martinez.

*Per King George the Fourth, P Butler, from Bombay*—Mrs Budwell, Mrs Atherton, Mr Page and capt Oliver, country service—*From Muscat*—Capt Hind, B N I.

*Per Cubrase, J Small, from Muscat*—5 Parsee merchants.

*Per Frances Charlotte, John Canmng, from Akyab*—Lieutenant George Thomson, engineer.

*Per Eliza, G Cuthbertson, from Ramree*—Lieutenant T Smith, adjutant 67th regiment native infantry, commanding the detachment; assistant surgeon T McKee, 67th native infantry; 251 sepoy and followers of the 67th regiment native infantry, sick.

*Per McCaul, J Aikin, from Ramree*—Lieutenant H Frederick, 67th native infantry.

*Per Hercules, W Warden, from Amherst Island*—Lieutenants J B Fenton and G Hiffe, ensign H Cotton, surgeon, A Cocke, 67th regiment, assistant surgeon W Greenwell, 68th regiment, Mr A Duff, junior, assistant to the civil commissioner, Ramree, 170 sepoy and followers with the head quarters of the 67th regiment native infantry and 208 sepoy of the 67th native infantry.

*Per Logie, B Gibbs, from Penang*—Capt Drysdale, lieutenant Miles, messrs Whetenbury and Shepherdson—*From Mauritius*—Mr A Swenc, merchant, and 5 native-servants.

*Per H C S Investigator, R Lloyd, from Rangoon*—Major W S Gully, 87th regiment; lieutenant L Haldsted, 87th regiment, Mr L Bermingham, assistant surgeon; Mr William Lindquist, Mr James Hutton, 74 privates, sick, H M 87th regiment; 60 followers and 35 Flotilla lascars.

*Per Rajah Wallie, —, from Batavia*—J Gilmore, esq and J Grant, esq merchants; capt Hackman, and 5 natives—*From Singapore*—Lieutenant Piene, Company's service.

*Gunjata, C Oakley, from the of Good Hope*—Messrs James R Nicholson, O Parrot and pa—*From Mauritius*—Mrs capt

Bertram and child, Mrs capt McMillen, Mr Symers, Dominga Francis, four sergeants and ten natives.

*Per Nanco, C Guezennec, from Bordeaux*—Mons Dillon, Mr and Mrs Griffen, Mr Burrowes and Mr Hize.

*Per H C S Research, —, from Rangoon*—Lieutenant-colonel T Hunter Blair, H M 86th regiment, paymaster John Sherlock, lieutenant and adjutant John Hassard, lieutenants Henry Bayle, William Stafford and Andrew Cockrane, lieutenant George Laughton, Bombay marine on medical certificate, sub-assistant surgeon Wm Murray, one hundred and thirty-six non-commissioned officers, rank and file, and forty followers, His Majesty's 87th regiment.

*Per Isabella, McNiel, from Penang*—Mr Edward O'Neil and Mr Thomas Challis.

*Per Bombay Merchant, D Ovenstone, from Rangoon*—Mr and Mrs Law and capt John Laird.

*Per Gilmore, R L Laws, from Penang*—Mrs Laws and two children, Mrs Macvitee and child, misses Imlach and Mary Kyd, lieutenants Macvitee, (commanding troops), Day and Fawles and child, assistant surgeon Llewellyn (in medical charge), A Imlach and W Bedell, esqrs eighteen European men, four ditto women, three ditto children, one hundred and fifty-nine native artillery men, thirty-five ditto women, and forty-five ditto children,

*Per Amman, G H Boyd, from Rangoon*—Mrs Bowes, Mrs Hough, Miss Hough, capt Bowes, His Majesty's 87th regiment; revd Mr Hough, lieutenant Curtaigne, His Majesty's 87th regiment; Mr Edwards, Mr Robson, H C marine; capt Humphrey and two children, (commander of the late ship *Fyzel Curreen*), Mr Sinclair, Mr Hugh, and twenty-eight natives.

*Per Gunger, R Lloyd, from Singapore, Malacca and Penang*—Mrs McKenzie, Mrs Cracklow, Mrs Roberts and Mrs Lloyd; Sir Ralph Rice, major McKenzie, late resident at Malacca; capt Fernie, 27th regiment native infantry; capt Howard; lieutenants Cracklow, 6th regiment native infantry, and Lloyd, 36th regiment native infantry; dr. Stenhouse, 4th extra; messrs Beauchamp, Roe, and Mitchell; Mrs Farrell, servant to Mrs McKenzie; three Arab passengers; five invalid sepoy; and twenty-nine native servants.

*Per Arjuna, G H Ross, from Prince of Wales Island*—Mrs Roy, Messrs Wm Anderson and J P Murat,

merchants; m<sup>r</sup> Minas Jcaness, Ajab Ally, Turkish merchant; nine native passengers; one scow, three seacunnies and four lascars, crew of the late ship *Edward Streetell*.

*Per Donna Carmalta, W Wylie, from Singapore*—Messrs James S Clarke, Felix J Quieros and William Nicol, merchants.

*Per H C S Earnad, A Contorphon, from Rangoon*—Major Nicholson, capt C Bell, E Goats, J Hutchinson and J Day; lieutenants A Irvine, R Bateman, R Keir and J Thomas, two hundred and fifty Europeans, sixty eight Hindoos and forty seven Mussulmen.

*Per Maria, from Rangoon*—Mrs Rees, Doctor Brown, capt Elliott, lieutenant Herbert, m<sup>r</sup> E George, apothecary; m<sup>r</sup> Taylor, steward; forty-six non-commissioned Officers and Recruits, one hundred and one camp followers, His Majesty's 87th regiment.

*Per Penang Merchant, J Mitchinson, from China*—J Soluns, esq—*From Singapore*—R C Macleod, esq capt Cook, Bengal Army; and m<sup>r</sup> Maurevert.

*Per Guardian, G Sutherland, from Penang*—Mrs Burney, and 4 children, caps Burney, Macfarquhar, Brics and Deremgold, dr Harris, fifty-one native followers and sepoys.

*Per Berwick, J M Elbeck, from Bombay*—Mrs Gasper, lieutenant G Forster, lieutenant J S Bushby, and lieutenant J McDonald—*from Point de Galle*—assistant surgeon P Brodie,

*Per William Clifton, from Singapore*—Mrs W Palmer, and m<sup>r</sup> Palmer, mrs Palmer, S Palmer and child; W P Palmer, S G Palmer and J W Paxton, esqrs of the Bengal civil service.

*Per George, S Endicott, from Salem*—Henry Ewing, esq.

*Per Louisa, J Mackey, from Bencoolen*—Mrs Mackey and three children.

*Per Highland Lass, J A Felson, from Cheduba*—Lieutenant T G Careless, H C Bombay marine.

*Per Edmonstone, W Morgan, from China*—Mr Finch—*From Singapore*—Mrs Peatson, mrs Crawford and child, Misses Pary Graham and S Graham.

*Per Eleanor, C Tubor, from Penang*—Mr F T Fergusson, merchant; m<sup>r</sup> R Frith, assistant surgeon and lieutenant A Barclay, 68th regiment Bengal native infantry.

● *Per Dedricka, J W Godt, from Batavia*—Capt John Cartwright, and m<sup>r</sup> Alex Mackenzie, merchant,

*Per Glorioso, W King, from China*—Mr Horback, m<sup>r</sup> Pinto, and three Parsees—*From Singapore*—Mrs Lie, miss Kitty Lie and cant Lie.

*Per Merve, G Parkyn, from Singapore*—Lieutenants Wiggins and Coddington.

*Per Fergusson, J Cunningham, from Rangoon*—Mrs Stag and child; messrs J Lackersteen, J Lintner, W Agnew, Linkin and J Ford, and m<sup>r</sup> William, Flotilla apothecary.

*Per M Ulkel Bihar, D Sterling, from China*—Mr Grigg.—*From Singapore*—m<sup>r</sup> and mrs Lushington, m<sup>r</sup> and mrs Bryce, and Surgeon Lindsay.

## DEPARTURES.

*Per North Briton, from Liverpool*—Reverend m<sup>r</sup> and mrs Edmunds and 2 children, lieutenant Brown, dr Grey, mrs McDiarmid, miss Mary Keith, and John Gold, servant.

*Per Colonel, from Batavia*—Mr Bowman, m<sup>r</sup> Bowman, junior, and m<sup>r</sup> France.

*Per bark Snipe, from New South Wales*—Capt George Oliphant, 22d regiment B N I; m<sup>r</sup> T Spencer, and m<sup>r</sup> George Grant.

*Per Eliza, from London*—Mrs Ellen Pennefather, mrs Isabella Murray; mrs Fielder, miss Fielder, miss Ellen Pennefather, miss Gouldhauke, miss Murray, and miss T Murray, capt Pennefather, H M 59th regiment, lieutenant Jackson, H C service; capt Gouldhauke, 61st Regt N I; m<sup>r</sup> Nichol, charter party passenger, serjt Mullins, H C service ditto; m<sup>r</sup> W Pennefather, m<sup>r</sup> F Grant, master James Gouldhauke, master Napoleon Murray, and Saheb Janavah.

*Per Fergusson, from Rangoon*—Mr and mrs Wade, mrs Staig and two children, m<sup>r</sup> Jask, m<sup>r</sup> Fey, m<sup>r</sup> Simpson and Boramjee Parsee.

*Per H C S Lady Melville, from Singapore*—G G Macpherson, Esq H C S; mrs Macpherson, Anne Charlotte Macpherson, child of ditto; and m<sup>r</sup> Claude Quieros, merchant—*For London*—Mr W Rhind, merchant.

*Per Hamoon Shah, Davidson, from Bombay*—Mrs Twenlow and child, mrs Sheppee; capt Twenlow and doctor Morgan, Nizam's service, F Sheppee, esq D Forbes, esq Bombay medical establishment; caps Goodbridge, derson and Guy, and messrs And Bowates, H C Bombay m<sup>r</sup>.

*Per Hoogla, from Europe*—Waters, mrs Story, mrs Simonds and child, capt Simonds, capt Story,

child, capt Chichester and two children, and lieutenant Batton.

*Per Caroline, Kidson, for Europe*, mrs Lewis, mrs Tronson and child; capt Tronson, H M 13th regiment; capt Cockerell, H M 67th regiment; lieutenants Drew, Robbins, Deverant and Vibrants, H M 67th regiment; ensign Price, and mr Anderson, surgeon—*For the Cape of good Hope*—capt Jones, 6th native infantry.

*Per Duke of Lancaster, Hannay, for Europe*—Mrs Aplin, mrs Edwards; capt Christopher Doily Aplin, of the H C service; lieutenant Gilmore, ditto; messrs H R Lewis and John Lloyd Phillips.—*Children*—Masters William Aplin, Edward Ronald and Robert Ronald; misses Mary Aplin, Mary Edwards and Jane Edwards.

*Per Hibberts, —, for Bombay*—Mrs Theaker; capt Irwin, H M 5th regiment, Hardy and Maughan, of the Bombay marine; and doctor Biddle, Nizam's service.

*Per Palmira, Lamb, for London*—Capt J F Paton, engineer; mrs E Paton; masters E and C S Paton; mr Percival, 11th dragoons; capt Pindar, 14th foot; colonel Durent, H C service; mr McClean; lieutenant McMurdo; mrs Rowe, two misses Rowe; mr Jadson; misses E Ellery and A Burton; master J Burton; mrs Bowley, European servant; Joseph Gluph and Joseph Aspden, servants; and two servants working their passage to Ceylon.

*Per Mermaid, Alexander Yates, for Fort St George*—Mrs Desermeaux, C Desermeaux, esq superintending surgeon on the Madras establishment; capt Hawkins, 80th H M mr Cockeran, mr Pendergast, mr assistant surgeon Warrand and mr assistant surgeon Sandford—*For Europe*—mrs Graham; capt Vaghan, 67th H M; capt Young, 65th native infantry; lieutenant J Graham, 50th native infantry lieutenant Wilson, 2d European regiment; lieutenant Barcker, 29th regiment native infantry; mr Bagshaw, mr R Mackenzie and mr Reilly.—*Children*—Masters Graham, T H Graham, W H Tytler and W G Tytler.

*Per Ganges, —, for London*—Capt Jervis, mr Tweedie, mrs Jervis, miss Jane, Eliza Jervis, miss Catherine Charlotte Jervis, Masters Alexander Vincent Richard Jervis, miss Tweedie, miss Ann Tweedie, Maurice Tweedie, mr John Southall and two children—Miss Sarah Campbell, mrs Stewart Gilbert, servant to mrs Stew-

art, Lillon, native servant to ditto, Charles Russell, European servant to dr Tweedie, mrs Rose Kipsella and two Children charter party passengers.

*Per Hope, Thomas Hill, to Fort St George*—Sir Ralph Rice, mr Dunouse and mr A Godfrey.

*Per Harriet, R D Guthrie, for Europe*—Mrs Backhouse and major Backhouse, H M 47th regiment.

*Per Claudine, R C Chrastie*—Mrs Savey, mrs Pitman and 3 children, mrs Bidwell and 3 children, mrs Mulheram, in charge of the children from the Orphan School; serjeant Williamson, ditto ditto; forty children from the Military Orphan School, viz. seven male and twenty-nine female.

*Per Hiernia, Robert Gillies, for London*—Dr Wm Chalmers, capt Bowes, H M 47th regiment; lieutenant Strafford, ditto; lieutenant Grant, 20th native infantry; George Brodie, esq mrs Bowes, mrs Chalmers, mrs Bush, mrs Wilkinson, mrs Baddeley, miss Baddeley, miss Bush, masters Bush and Chalmers, two misses Chalmers, two misses Wilkinson, mrs Smith, mr Grumley, private H M 47th regiment and mrs Grumley, servant to capt Bowes, and two masters Stewart.

*Per Gilmore, Laws, for London*—Mrs Laws and two children, mrs Gully, mrs Mainwaring, and child, major Gully, H M 87th regiment; lieutenant Mainwaring, H M 47th regiment and miss Mackay.

*Per H C S Lady Raffles, J Corwell, for London*—Mrs Mathew; H Mathew, esq; major Baines, misses M E Thacker, A Reynolds, and M Reynolds, mr J Reynolds, mrs A Fitzmaurice, European servant to misses Reynolds, E Gorman, European servant to miss Thacker; Tera, native servant to mrs Mathew—*For Vizagapalam*—H Vibart esq mrs Vibart and capt Snell—*For Madras*—Mrs Cropley, mrs Marshall and child, misses Minchen, Harrington and Rayson, captains Cropley, and McPherson, and mr McKenzie.

*Per Arjuna, Roys, for Penang*—William Anderson, esq, mr Moorat, mr John Minas, mr McArtic, and miss Snyder.

*Per Aurora, — Earl, for Madras*—Mrs Henderson, dr Henderson, mr George Bennet and mr M Tyerman, Missionaries—*For London*—Capt Baker and capt Stockwell, and R Campbell, esq.

*Per Malcolm, — Eules, for Madras*—Ensign John Ogilvy, H M's royals—*For London*—Lieutenant-colonel Wm Innes, mrs Eliza Innes, lieutenant-colonel George Sargent, misses Sophia Innes, Eliza Menton, and Eliza Gilbert, Mathew Can, servant to colonel Innes, and Suckeena, servant to mrs Innes.

*Per H C C S Abberton, L Percival, for Madras*—Sir R Comyn, captain Charles Deane, H M's Royals; mrs Deane and two children, mr Edwards, cadet—*For London*—Capt Charles L Bell, H M 86th regiment; mrs Bell, capt George R Bell, H M 87th regiment; lieutenant Percival Ramsay, H M 87th regiment; lieutenant Thomas Creagh, H M 87th regiment.

*Per Morley, Holiday, for London*—Mrs colonel Baker, W W Baker, esq James Bell, esq James Hicks, esq major Caulfield, and capt J H Grant, Master Attendant's Department.

*Per Carn Brea Castle, Davey, for London*—Mrs Heber, mrs Worrall, mrs Petrie, mrs McKenzie; misses Buller, L F Buller and A M Buller, The Hon Sir Anthony Buller, colonel Patrick Byres, 20th native infantry; colonel William Comyn, 24th native infantry; capt J W Roberdeau, 4th light cavalry, M P Smith, esq M Petrie, esq W L Crave, esq B Pead, esq and John McKenzie, esq—*Children*—Two misses Hebers, misses Clarke, Paton, Worrall, two masters McKenzie, masters John Biggs, P Lambert, Petrie and Bruce, Charles Foster, European servant to Sir A Buller, John Whaypool, ditto to col Byres, John D'Silva and Noorun ayah, native servants to John McKenzie, esq; Shaik Bagum, Ann Rosa, ditto to mrs Petrie Anna, ditto to mrs Worrall.

*Per General Foy, Allegre, for Bordeaux*—Mr Isaac Jackson, surgeon; mr A L Breton, mr Clamagevan, mr B Woodin mr Thomas Woodin and miss Elizabeth Woodin.

*Per Anna Robertson, Jus Irvine, for the Cape of Good Hope*—W Cracroft and W H Oakes, esqrs—*For London*—Mrs Oakes, J W Alexander, esq H C civil service; the revd doctor Young, Presidency Chaplain; major E Craigie, 69th native infantry; major J G Alder, invalid establishment; capt Humphrays, assistant commissary general; capt Fernie, 27th native infantry; capt Deane, military secretary to the government at Penang; lieutenant H Drummond, 3d light cavalry; J M Smith, esq merchant;

dr Alexander Stenhouse, H C service—*Children*—Masters Peter Drummond, Robert Crawford Oakes, Edward Oakes, Gilbert Davis Alder; misses Mary Tuerest Drummond, Ann McLeod, Louisa Maria Alder, Amelia Charlotte Alder and Elizabeth Louisa Alder; mrs Cater, Amelia Shields, Robert Harria and Peter Teunant, European servants; Johanna D'Cruz, Munnoo Syda, Shaikh Mahomed, Shaikh Ally and Buxoo, native servants.

*Per Mars, Titegmb, for Boston*—The revd W Yates, master Yates, and mr H Holcroft.

*Per Mary Ann, Swottiswood, for Penang*—Mr James Clark.

# ADMINISTRATIONS TO ESTATES.

Francis Xavier Josep de Yrisarrie, esq late of Calcutta, Merchant, deceased; Manuel Larraleta, esq of Calcutta, Merchant and Agent.

Mr Thomas Sheppard, late of Calcutta, a Pensioner in the Honorable East India Company's Bengal Marine, deceased; mrs Ann Sheppard, Widow.

Ter Kalosse Arratoon, esq late of Chinsurah, deceased; Sarkies Owen, esq of Calcutta, Merchant.

Mr Henry Richard Stout, late of Calcutta, a Master Pilot in the Service of the United Company of Merchants of England trading to the East Indies on their Bengal Establishment, deceased; mr Joseph Wells, of Calcutta.

Charles Webb, esq deceased; Henry Thomas Travers, esq of Moorshadabad in the Zillah or Province of Bengal a Senior Merchant in the Civil Service.

Captain John O'Driscoll McGrath, late in the Military Service, of the United Company of Merchants of England trading to the East Indies on their Bengal Establishment, deceased; lieutenant Frederick Vaughan McGrath, of Benares, in the Province of Behar.

Alexander Russell, esq late of George Street, Portman Square, in the County of Middlesex, and formerly a Surgeon in the Honourable East India Company's Service, deceased, William Russell, esq of Calcutta, Doctor in Physic.

Richard Becher, esq late of Calcutta, deceased; Registrar of the peme Court, for the time being.

Joaquim Garcia, esq late of Calcutta, deceased; the Registrar of Supreme Court, for the time being.

Lieutenant Albert Grant Gledhill, in His Majesty's Service, deceased; William Limond, esq of Calcutta, Merchant and Agent.

Lieut James Charles Tweeddale, late of the 3d Regiment of Native Infantry, in the Service, of Honorable East India Company on their Bengal Establishment, deceased; captain George Moore, of the 59th regiment.

Mr John Greenway Pengelly, late of Calcutta, deceased; Doorgapersaud Moitre, of Calcutta, Bania, a simple contract creditor of the said deceased.

Mr John Lyall, late of Calcutta, a Member of the firm of messrs Ranken and Co Tailors, deceased; Mr John Hastie, of Calcutta, Coach-Maker.

Mr Robert Wishart, late of Calcutta, a Member of the firm of messrs Ranken and Co Tailors, deceased; Mr John Hastie, of Calcutta, Coach-Maker.

Henry Oakeley, esq late of the Honorable Company's Civil Service, deceased; the Registrar of the Supreme Court, for the time being.

Mr James Moran, late a Conductor of Ordnance in the Service of the Honorable East India Company on their Bengal Establishment, deceased; Mr Henry Hugh Healy, of Benares, a Sub-Conductor in the Army Commissariat Department of the said Honorable East India Company, on their Bengal Establishment.

Lieutenant James Watson Wakefield, late of the Artillery in the Service of the United Company of Merchants of England trading to the East

Indies on their Bengal Establishment, deceased; William Prinsep, esq of Calcutta.

Richard Becher, esq late of Cuttack, deceased; Alexander Colvin, esq of Calcutta, and George Becher, esq of Cuttack.

Andrew Cason, esq late of Doornree, in the Province of Bengal, Indigo Planter, deceased; Joseph James Maciachlan, esq of the Circular Road, in Calcutta, as the nearest Kin of the said deceased.

Mrs Roza Roberra, late of the Town of Calcutta, Inhabitant, deceased; Mr John Payne, of Chaudnee-Choke, in Calcutta.

Captain Vaughan Lloyd Palmer, late of the Military Service, of the Honorable Company, on their Bengal Establishment, deceased; Mrs Catherine Perrine Palmer, the lawful Widow of the said deceased.

Mrs Mary Ann Binny, late of Calcutta, Widow, deceased; James Weir Hogg, esq for the time being.

John Turkington, esq late an Officiating Surgeon in the Service, of the Honorable East India Company, deceased; James Weir Hogg, esq.

William Fleming, esq late of Sulatanpore, in the Province of Oude, in the East Indies Free Mariner, deceased; Duncan McNaught Liddel, esq of Calcutta, Merchant.

Mrs Leonora Pereira, Widow, deceased; Joseph Pereira, esq Son and next of kin of the said deceased.

Bebec Goolisten alias Bebec Parks, deceased; James Weir Hogg, esq.







